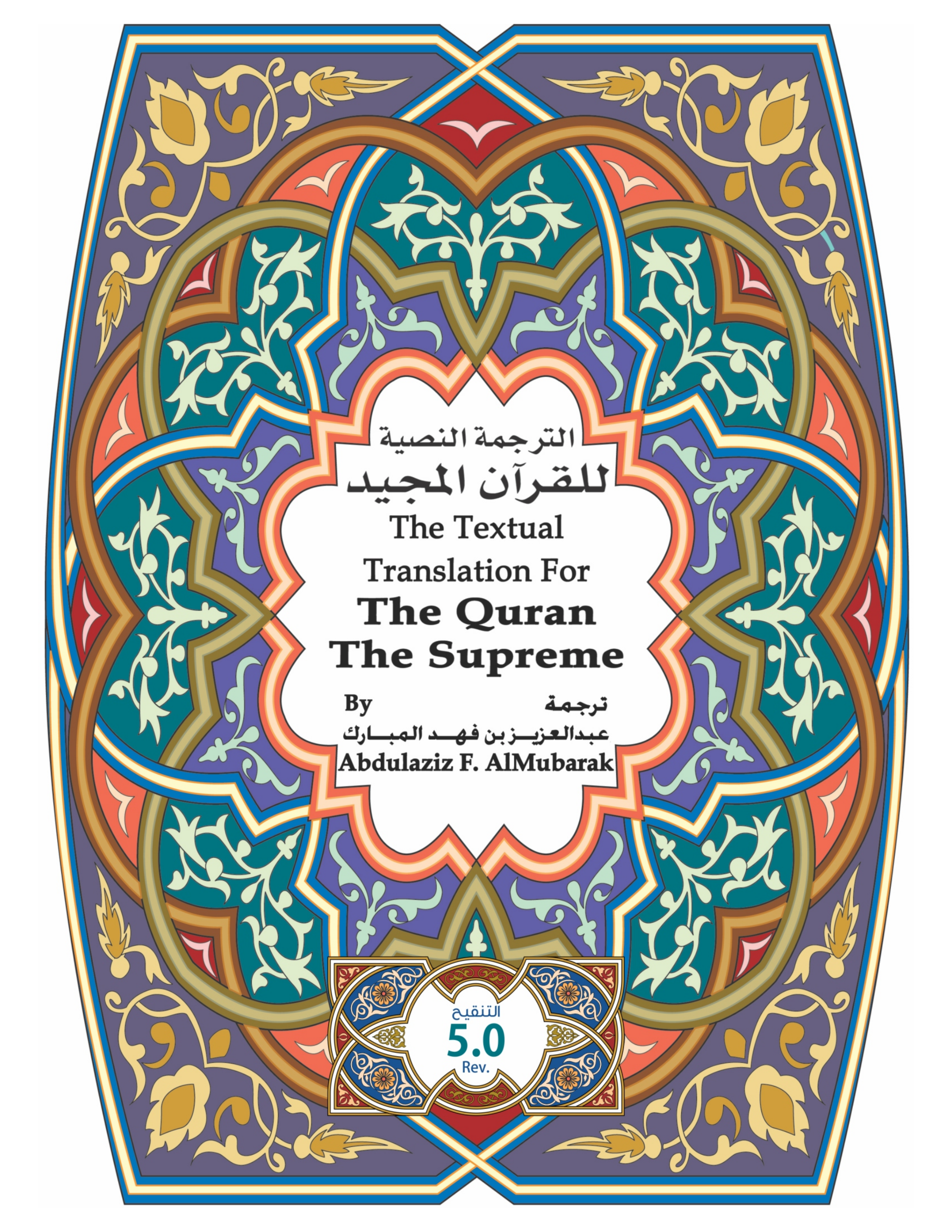
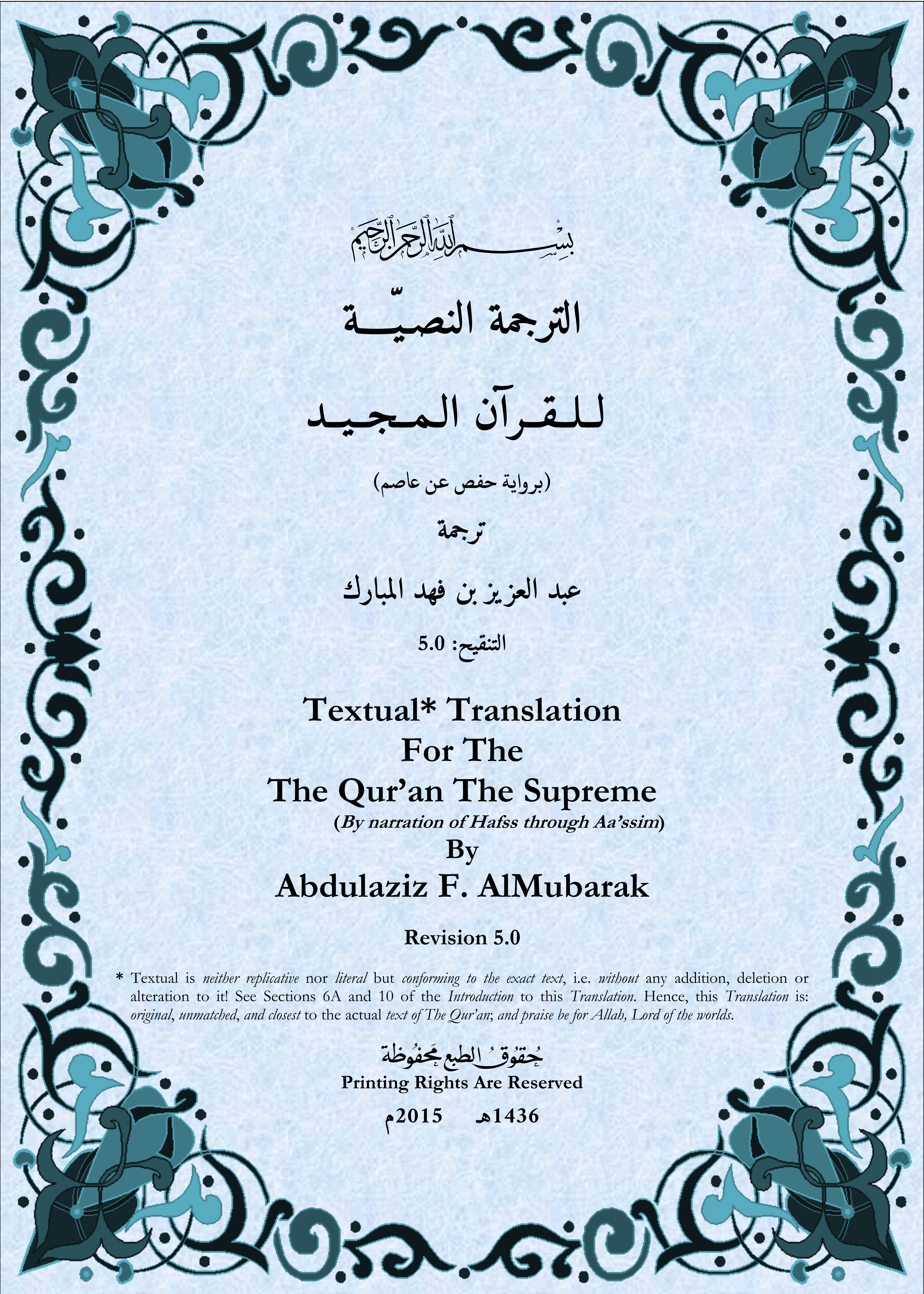


الترجمة النصية
للقرآن المجيد
The Textual
Translation For
The Quran
The Supreme
By
ترجمة
عبدالعزيز بن فهد المبارك
Abdulaziz F. AlMubarak
التنقيح
5.0
Rev.



بسم الله الرحمن الرحيم

الترجمة النصيّــة

للـقـرآن الـمـجـيـد

(برواية حفص عن عاصم)

ترجمة

عبد العزيز بن فهد المبارك

التنقيح: 5.0

Textual* Translation For The The Qur'an The Supreme

(*By narration of Hafss through Aa'ssim*)

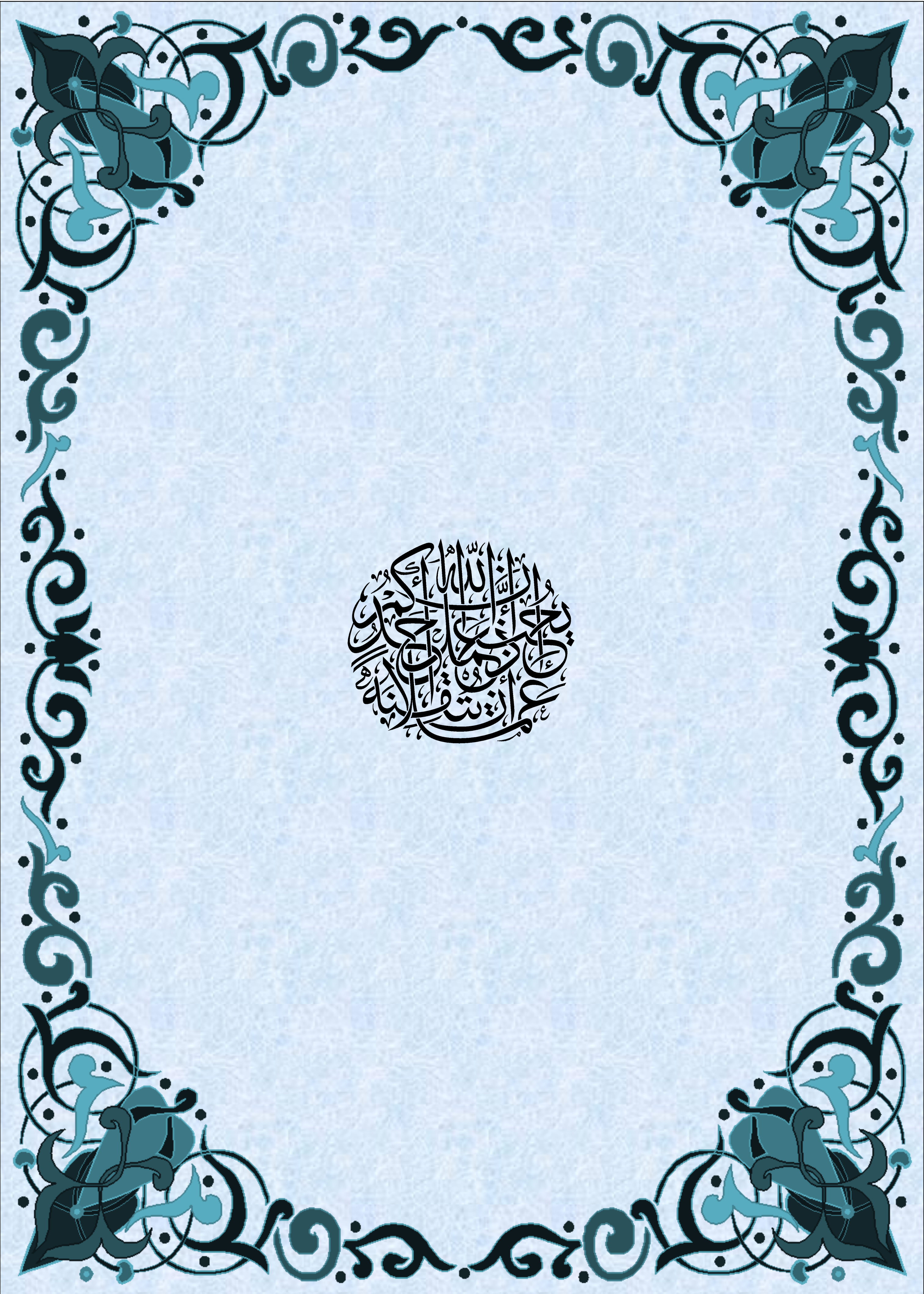
By

Abdulaziz F. AlMubarak

Revision 5.0

* Textual is *neither replicative* nor *literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original*, *unmatched*, *and closest* to the actual *text of The Qur'an*; *and praise be for Allah, Lord of the worlds.*

1436هـ 2015م


إن الله يحب إذا عمل أحدكم عملا أن يتقنه



قف وتدبّر

Stop and ponder

الله يأمر بآية آمرة

ورسوله يدعو بحديث حاضّ

Allah commands by a commanding Ayah,
and His Messenger calls by an urging *Hadeeth.*

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر : ٧] .

"And whatever the messenger gave you[b] so let-you[z] take it;[x] and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-you[z] cease (*doing it*)." (S59:7)

«نضّرالله امرءاً سمع مقالتي ، فوعاها ثم نقلها كما سمعها ، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

"Brightened Allah an *emra'an*[1] (mature/perfect manliness possessor), [*he*] heard my statement, then [*he*] cognized/retained[2] it;[w] afterwards [*he*] conveyed it[w] as [*he*] heard it;[w3] [surely] perhaps a conveyor of a *Feq'hen*[4] for whom he (*is*) *afqaho* (having more *Feq'hen*) than him." True *Hadeeth.*

Also there is ***Hadeeth*** for **sleeping**, which the Prophet (SAWS) taught it to one of his companions. Partly such a ***Hadeeth*** says: "...**and Your Prophet which You had sent.**" When the companion **repeated** the ***Hadeeth*** to ensure its memorization, he said: "...**and Your Messenger which You had sent.**" Here (SAWS) ***interrupted and corrected*** him, by saying: "...**and Your Prophet which You had sent.**"

Al-Bokahary under No.247.

Allah *clearly commands*; why are knowing Muslims *disregard*? Verily that surely is puzzling, wondering, in fact perplexing.Ayah36of **:سورة الأحزاب says:**

And neither [was] for a [he]-believer and nor a [she]-believer, if judged Allah and His Messenger a matter, to to be for them the [choice-she[y]][5] of their matter;	وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ﴿٣٦﴾

نقل أو توصيل الحديث أو النص القرآني الكريم ، لا بد أن يكون كما سمع من الرسول ﷺ وليس كما ترجم/فسر/أوّل شخص أو آخر . فلا زيادة ولا نقص ولا تحوير لأي جزئية من ذلكم كله.

***Conveying* the *Hadeeth* parlance or The Qur'anic *diction*, it is *absolutely necessary to be verbatim*, as *HEARD* from Allah's Messenger, *NOT as interpreted/ explained-/interpreted by any one*. No addition, no deletion, and alteration of any part thereof.**

---

1 See the **Lexicon** attached to this **Translation** for the word "**امرءا**" and the **differences between**: "**المرء**", "**الإنسان**", "**الرجل**", and "**الشخص**". Although in English **tongue** the word "**one**" may stand for an **acceptable approximation** for "**المرء**", the **Lexicon** explains why we **cannot** use this apparently such **acceptable approximation**! As "**المرء**" =**بالمروءة، والمروءة هي كمال الرجولة**, see **اللسان**, So "**المرء**"= **mature/ perfect manliness-possessor**.

2 The word "**وعى**" has a **double** meaning: (1) **cognized** and (2) **retained**! In this context **both apply**!

3 That is **verbatim**.

4 ***Feqh*** is an Arabic word that does **not** have English equivalent. It means (1) the **understanding** of the ***Sharey'ah* Laws**, and the capacity to **discover** and **derive newer meanings** and **applications beyond** the apparent textual meaning/meanings; (2) **intensive and extensive** knowledge of Islam.

5 The word is "**خِيَرَةُ**" translated as "*choice-she,*[y]" feminized! Clearly "*choice*" in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is "**مجازي**"=*figurative*. However, the word "**خِيَرَةُ**" is "**مصدر**" = "*infinitive noun*," used for *strengthening* the idea that a Muslim *must/should not choose* other than what Allah or His Messenger *chose for him/her*.

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا﴾

[الأحزاب: ٧١]

"... and whoever [*he*] obeys Allah and His Messenger then"... *qad* (*already and affirmatively*) [*he*] won a great win." (S33:71)

﴿وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا﴾

[الجن: ٢٣]

" ...then and whoever [*he*] disobeys Allah and His messenger, verily for him (*is*) Hell's[w] fire,[w] immortals they[z] (*are*) in it[w] ever." (S72:23).



"تنبيه"

اعلم أيها القارىء العزيز أنّ نص القرآن وصيغتة هما في منتهى البلاغة ودِّقة البيان، فلا زيادة ولا نقص ولا مترادف في القرآن، وكل مفردة في القرآن لذاتها مقصودة لتؤدِّي صورة معينة ومنشودة، وفي نص القرآن وصيغته يكمن كنزه الأكبر ومعجزته العظمى والدّائمة؛ وبهذا فلنصِّه وصيغتِه قدسيةٌ فريدةٌ، وهو لكل البشرية، وعليه لا بدَّ من ترجمته ترجمةً دقيقةَ النصِّ والصيغة، وخالية الدَّنِيَّة[1]، لمنع النّقص والزيادة والتحوير ـ الآفات الملازمة حتماً لـ "**الترجمة بالمعنى**" ـ كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين النّاس منذ أمد طويل، والمعروفة بـ "**ترجمة معاني القرآن**"، هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى. تلكم "التراجم" لم تتقيد بنّص القرآن وصيغتة، وبذلك أفقدته كنزه الأكبر ومعجزته العظمى والدّائمة، إذاً هي لا تصلح البتة ـ جملةً وتفصيلاً ـ، إذ يكاد يصعب إيجاد جملة من كلمتين في أيٍّ منها: تطابق النّص الكريم، هذا فوق كثرة الأخطاء القاتلة التي تعمّها كلّها.

إنّ في نص القرآن وصيغته يكمن العجب العجاب، حيث فيه البلاغة والبيان والكناية والمجاز، والإعجاز اللغوي المنقطع النّظير في كل زمان، والإعجاز العلمي في مختلف المجالات ولكل التطوّرات، وفيه المعجزات التي تظهر مع تطوِّر العلوم وتقدم العصور، وهو حمّال للمعاني المتعددة والمرامي الظاهرة والخفية. فهو محكم البنيان[2] (لا البناء، كما قد يبدو للبعض) في إجماله ودقيق الدلالات في تفصيله، فيه التقديم والتأخير، الذي بدَوره يؤدي الى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب. مثلا: ﴿لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا﴾ [البقرة:٢٦٤] و﴿لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ﴾ [إبراهيم:١٨]. أو ﴿مَوَاخِرَ فِيهِ﴾ [النّحل:١٤] و﴿فِيهِ مَوَاخِرَ﴾ [فاطر:١٢]. من كلماته تؤخذ العقائد وتبنى الأحكام. نظمه يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلّة بنّصه المحفوظ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر:٩]. ومفسدة لمعانيه الدقيقة ومراميه المنشودة. فترجمته بـ "المعنى" ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً.

المترجم /تم بفضل الله وهدايته/ فالحمد والشكر له.

❋❋ ❋❋ ❋❋

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(١) **أي الخصلة المذمومة**، من كلمة قالها الفاروق عمر بن الخطّاب: "**علامَ نعطي الدنِيَّة في ديننا**"، حديث الحديبية. **راجع لسان العرب**.

(٢) **البنيان هو ما كمل بناءه فهو لا يتبدل، (مثل "البنيان المرصوص"). أما البناء هو الذي يبنى، أي: في مراحل التطور، مثل: "السماء بناءً"، فالسماء في توسّع دائم.**





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The Multitudinous Mercy Giver*)

Annotation.

Dear reader: let it be known to you that the diction of The Qur'an is phrased in *ultimate precision and exactitude*. Each word in it is *intended* for *itself* to convey a *specific-message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms. It is sacred and unique. It is for the *entire humanity*. So its translation is a *must* and must *be verbatim or transliteration*, *in order to be taintless*.

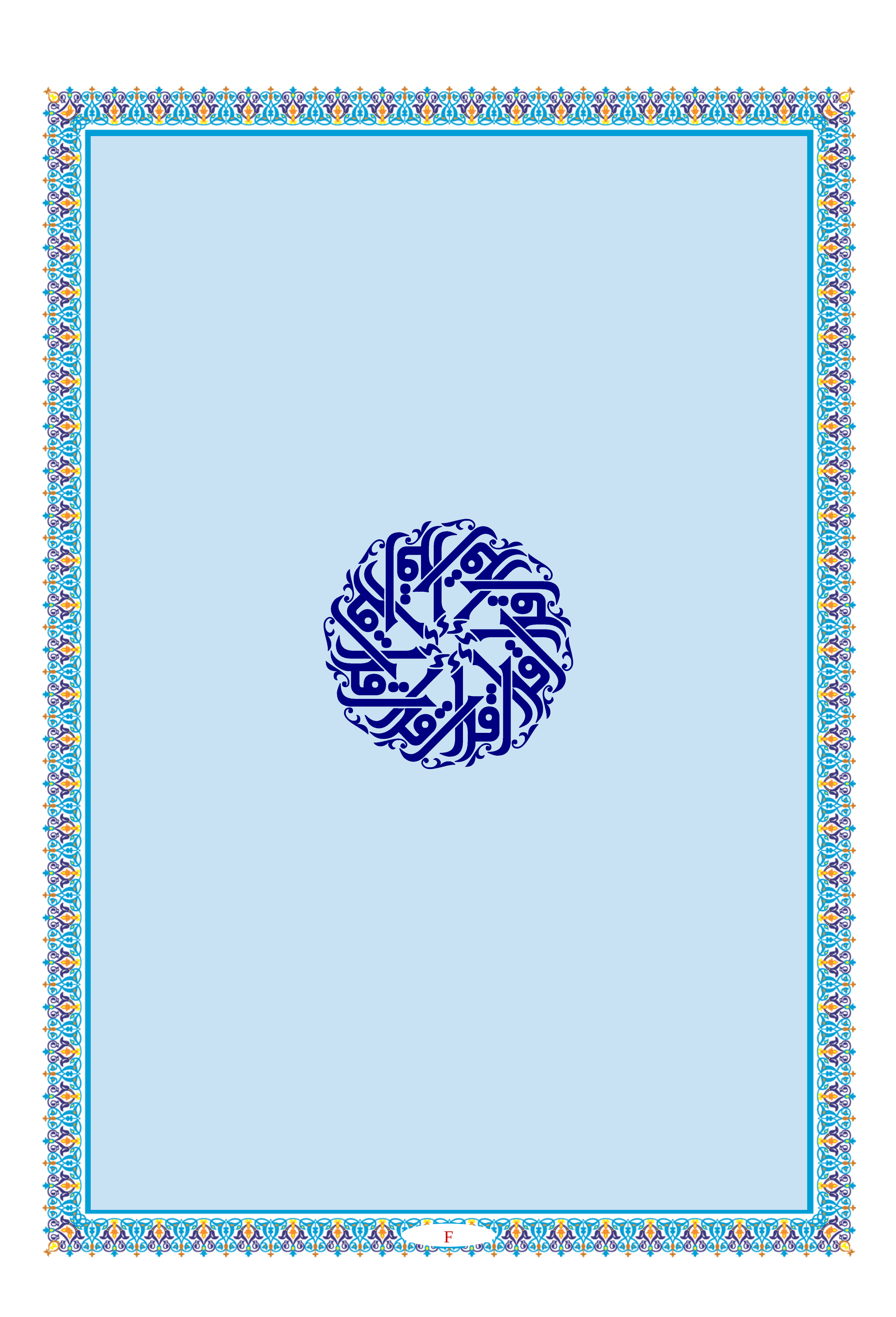
All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey its *precision and exactitude*, in whole or in details. It is *difficult*, if not impossible, to find a sentence of *two words* in *any* of them *exactly corresponding* to the text of The Qur'an. This is in addition to unfortunately very, very many *fatal flaws ubiquitous* in all of them.

All that, because such "translations" have *not abided by* its *verbatim* text, and so had *deprived* it of its *biggest treasure* and *greatest mother of marvels*. In its *verbatim* or *transliteration* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times. Also in its *verbatim* or *transliteration* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras vis.a.vis maturity of mankind. In it too is the wondrous scientific-nature in various disciplines and for all developments. It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent. It is *perfect* in its construction as a whole and *meticulously precise* in its details. In it are the *precedences* and the *deferments*, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects. From its words *sacrosanct* faiths are taken and the *religious* rules are derived. Its diction is *abundant* with meanings and the *augmentations* thereof. So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications. Hence, its translation by "meaning" is not only *unfit* but *should never be*.

The Translator/by Allah's munificence & divine-guidance, praises & thanks to Allah.

❉❉ ❉❉ ❉❉

نِدَاءٌ



بسم الله الرحمن الرحيم

نداء إلى جميع المسلمين ـ خصوصاً العرب ـ منهم

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلِّم تسليماً كثيراً وبعد:

١- هذا نداء **إلى جميع المسلمين**، **خصوصاً العرب منهم**، أن هبّوا وتعاونوا لخدمة كتاب الله، **بترجمة إلى اللغات الحية**، وعلى رأسها اللغة الإنكلنزية، حيث أن جميع ما هو متداول ومعروف بـ "**ترجمة معاني القرآن الكريم**" **لا يصلح**، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثر في أيٍّ من تلكم "التراجم" تطابق النّص الكريم، إذ أن فيها جميعاً، **بغير عمد** من مترجمي تلكم "التراجم"، ما **لم يقله** القرآن، **وحذف ما يقوله** القرآن. بل الأدهى والأمر أن فيها ما **يناقض** القرآن في **القول والمعنى**.(انظر الفقرات ١٥، ١٦، ١٧ و١٨ فيما يلي لتبيان هذا القول).

٢- القرآن وصيغته **تبيان لكل شيء في الوجود** وصفته؛ **علم ذلك من علمه وجهله من جهله**. يقول الحق سبحانه وتعالى:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ﴾ [النحل: ٨٩].

قف وتدبَر: ﴿الكتاب تبياناً لكل شيء﴾ من قل إيمانه ووهن استنباطه قد **لا يستوعب**، بل لربما **يستغرب ويعرض** بالنسبة لنص هذه الآية الكريمة، كما **تبيّن لي من بعض المسلمين**. نعم؛ العرب والمسلمون **حينما أخلصوا** إيمانهم، **واقتدوا** بالقرآن المجيد والسنة المطهرة، وتبيانهما في مختلف المجالات العلمية والعملية، كانت لهم **الريادة** في اكتشاف العلوم وسرائر الوجود **وقيادة الحضارة الإنسانية**. وعليه **لا بد** من **إخلاص الإيمان بالقرآن** المجيد والسنة المطهرة، **والإهتداء بهما لاكتشاف الوجود وسرائرهّ وللعودة** **لصدارة** الحضارة الإنسانية.

القرآن هو الوثيقة **الوحيدة** على وجه الأرض **المستعصية على الإفساد بجميع أوجهه**، لأنه **محفوظ**، **وحافظه هو منزله** سبحانه وتعالى، حيث يقول جلّ من قال:

﴿وَإِنَّا لَهُۥ لَحَـٰفِظُونَ﴾ [الحجر:٩].

فالقرآن بمعطياته الجليلة وعطاآته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل النّاس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال، القرآن هو الكتاب الوحيد الذي **لا تنقضي عجائبه**، في مختلف المجالات، إلى أبد الدهر.

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية **الغربية ومن منطلقاتها**، أوردت عشرات الأدلة ال**علمية المخبرية** من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن **فعلاً** كلام الله، **ويستحيل** أن يكون من صنع البشر. ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: ﴿تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ﴾ وصدق الله العظيم، ومن أصدق منه قيلا. فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة [النحل: ٨٩]، من أن القرآن هو حقاَ:

﴿تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ﴾

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم **بأقصى درجات الدّقة والإتقان، أي بنصوصه وبصيغه**، إذ أن تلكم النّصوص والصيغ **مقصودة بذاتها ولذاتها. إنّها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن**. (انظر الفقرات:٣-١١ فيما يلي).

٣- وأيضاً يقول الحق سبحانه وتعالى:

﴿قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا﴾ [الأعراف:١٥٨].

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو **لجميع** النّاس. وطبعاً **جميع** الناس لهم **لغات مختلفة**. والمسؤولية **لإيصال رسالته** ﷺ إلى **جميع** النّاس، تقع **عليه** وعلى **العرب المؤمنين؛ امتناناً** و**استجابةً** لقوله سبحانه وتعالى:

﴿وَإِنَّهُۥ لَذِكۡرٞ لَّكَ وَلِقَوۡمِكَۖ وَسَوۡفَ تُسۡـَٔلُونَ﴾ [الزخرف:٤٤].

هذه الآية الكريمة **تقرر**حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو"**ذكر**" أي **شرف** وصيت **وعزة للرسول** ﷺ ولقومه، (ب) "**وسوف تسئلون**"، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى**. و(ج) **أنه** ﷺ وقومه سوف **يسأ لون. فهو** ﷺ بلا أي شك **قد أدى الأمانة وبلّغ الرسالة** على **أفضل وجه**. أمّا **قومه**، في العصورالحديثة، فهذا شأن فيه قول بل أقوال.

٤- كذلك فإنّ الحق سبحانه وتعالى **يأمر المسلمين مباشرة**، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ﴾ (الحشر:٧)

ذلك لأن **أقوال** و**أفعال** الرسول صلى الله عليه وآله وسلم تسليما كثيراً هما **الاستكمال والتفسير** للقرآن ورسالته.

٥- وعليه **فلابد من الاهتداء بالقرآن، لاكتشاف الوجود** وسرائرهِ، و**لصدارة** الحضارة **للناس**، الذين **لهم لغات مختلفة**، كما أسلفنا، و**لابد** من ترجمة **نصية دقيقة** ومتقنة للقرآن المجيد، **ليتسنى لكل من يهمّه الأمر معرفة ماذا يقول القرآن في كل ما يقوله القرآن بالضبط وبمنتهى الدقة والتبيان**.

والقرآن متقن **الدّقة** وثابت **النّص والصيغة ومقتضياتهما**، وحمّال **للمعاني التراكمية والمتجددة لكل الأزمنة والعصور وتطوّر العلوم**. وتلكم الصفات من **إعجاز** القرآن و**البرهان** أنّه **حقاً** كلام الله.

٦- الترجمة **لغة** هي: **(أ) تفسير لكلام**؛ **(ب)** أو **نقل دقيق وأمين لكلام من لغة إلى أخرى**؛ (ج) أو **تدوين لسيرة ذاتية**. ف**الترجمة** كـ **الصلاة**. **"الصلاة" لغة تعني الدعاء**، أو **مكان** الصلاة (لهدِّمت صلوات، أي أماكن العبادة = الكنائس)؛ بينما **شرعاً** تعني **الوضوء أو الاغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"**. **فحديثاً** الترجمة **ينبغي انصرافها لـ ٦(ب)**، كما تنصرف **الصلاة غالباً** للمعنى **الشرعي**.

٧- أيضاً هنالك الحديث الشريف الصحيح الذي يقول:

«نضّرالله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه».

« فوعاها ثم نقلها كما سمعها...» أي **فهمها واستوعبها** أي: حفظها في وعيه أي عقله؛ «ثم **نقلها كما سمعها**»، أي **بلا زيادة ولا إنقاص ولا تحوير** [أي: تغيير] **لنصها** وصيغتها. في هذا الصدد جدير بنا أن نتذكّر حديث **النوم** الذي علمه المصطفى ﷺ لأحد الصحابة والذي فيه: «...و**نبيِّك** الذي أرسلت»؛ ولماّ أعاد الصحابي الحديث للتأكد من صيغته وحفظه، قال: «...**ورسولك** الذي أرسلت»؛ فصححه المصطفى ﷺ بأن قال للصحابي: «...و**نبيِّك** الذي أرسلت». وهذا حديث صحيح في البخاري برقم: **(٢٤٧)**. الشاهد هنا: أن **النّص والصيغة** هما من **الأهمية الكبرى** بالنسبة للحديث، وهما للقرآن **أهم وأكبر**. **فلا بد من أن نرعوي ونعود للحق والصواب، أي: نلتزم بالصيغة والنّص كما وردا**.

٨- فإذا كان **النّص** و**الصيغة** بالنسبة **للحديث** هما بتلك المنزلة **المهمَّة** والمكانة **العليّة**، **وذلك حقّ كله**، فـ **كلا م** الله أحق وأولى. أي: **لابد** من **نقل كلام الله** الى الآخرين **بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغه**. ذلك أنّ **تلكم النّصوص والصّيغ للقرآن مقصودة لذاتهما وبذاتها**، وعليه **فلا بد** من **نقلها الى الآخرين بأقصى درجات الدقة والإتقان، قدر الإمكان، وإلا، ـ لا سمح الله ـ أننا لا نمتثل للحديث أعلاه، (٧-)**.

٩- فمن **هذا المنطلق**، وبعد **عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني** الله **لتحقيق أول ترجمة فريدة**، من حيث **نصيةُ العرض وأمانةُ النقل ودقةُ الترجمة وكلُّ ما يترتب**

عليها، **توافقاً لنصوص القرآن وصيغه، دون زيادة ولا إنقاص ولا تحوير لأي جزئية** من القرآن المجيد. أحمد الله وأشكره على ذلك. **(راجع الملاحظة ٦ في نهاية هذا المقال).**

١٠- ذاك من جهة، ومن أخرى فكتابٌ ذلك شأنه من **المكانة العليّة، وحفظه بالمشيئة الربّانية**، والشاهد من **حرص** المصطفى ﷺ، على **النّص وصيغته**، ونقلهما **كما هما، وبمنتهى الدِّقة والإتقان**، ألا **يفرض ذلك على كل مسلم** أن **يأتمر ويرعوي** بتطبيق **كل ما جاء** في ٧ أعلاه؟ حيث **غير ذلك** حتماً **إنقاص غير مقصود** من شأن **أعظم** وأقدس وأصح **كتاب على وجه الأرض لصلاح الدنيا والآخرة للبشرية** بل **لكل ما في الكون وشأنه، عملاً وتقويماً عند اللزوم.**

١١- بعد أحداث الحادي عشر من سبتمبر (٢٠٠١م) وفَوْرَ اكتشافي، الذي حقاً **أذهلني** آنذاك، والذي مفاده أنّه **لا توجد ترجمة نصيّة ودقيقة** للقرآن المجيد **في اللغة الإنكليزية ولا في أي لغة أخرى البتة**. وبعد تردد وتفكيرعميق، قررت **مستعيناً بالله ومعتمداً عليه** سبحانه **أولاً**، وملتمساً العون ممن يستطيع **بنفسه** أو**بمعرفته لغيره** أن **يعينني أو يتعاون معي** في إيجاد **الترجمة المنشودة**، أي: **الدقيقة نصّاً وصيغةً** لكتاب الله باللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة **المرجع والأساس** لترجمات أخر تـتوالى تترى، إن شاء الله، في **جميع** اللغات ،خصوصاً **الحية** منها.

١٢- خلال **الثلاثة القرون الماضية** صارت **اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات**، وعليه كان على **المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح /الحسن** إلى الإنكليزية **ترجمة دقيقة النص والصيغة**، أي: **بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصوص وصيغ القرآن والحديث الصحيح/الحسن**. وبما أنّ **نصوص** القرآن **وصيغه مقصودة بذاتها ولذاتها** وهي في **منتهى البلاغة** ودِّقة **البيان** والإتقان، خصوصاً فيما يتعلّق في التعبير بما **قل ودلّ**، وبرسم **الصورة والمعنى نصاً أو ضمناً أو تلميحاً أو كناية**. وكذلك بالنسبة للحديث الصحيح/الحسن. أي: لا بد من ترجمتهما ترجمة **دقيقة وأمينة نصاً وصيغة، لإيصال المأمور / المرجو بهما ومنهما.**

١٣- إنّ من يتشرّف بترجمة **القرآن المجيد** أو**الحديث الشريف لا يحق له**، كائناً من كان، أن **يزيد** أو **ينقص** أو **يحور أي جزئية منهما. الأمر المشين** أنّه لا توجد **ترجمة نصية، دقيقة وأمينة** للقرآن المجيد، حتى الآن؛ أنظر الفقرة ١٥ فيما يلي. ويا للأسف الشديد كذلك **لا توجد ترجمة نصية، دقيقة وأمينة للأحاديث الصحيحة/الحسنة.**

١٤- أ- يعلم **جميع العارفين** أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" **جميعها**، مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى، **لا تصلح، جملة وتفصيلاً. لماذا؟** سأبيِّن فيما يلي بعد قليل إن شاء الله.

في العصر الحديث، ترجمة القرآن لابد أن تكون: **نقل كلام القرآن نصاً وصيغةً بدقة وأمانة إلى إى لغة أخرى. الدقة والأمانة، أي: التقيد والالتزام بالنّص** وصيغته **من العربية إلى اللغة المنقول إليها**، وذلك أمانة للترجمة **ولخطير ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح /الحسن؛ إذ عليهما تبنى العقائد والأحكام**. وحيث أنّ تلكم "الترجمات" **لم تتقيد بالنص** الكريم **وصيغته كما يجب، وحتمياً لازم ذلك تعويضاً بحذف** كلمة وكلمات مما **جاء** في القرآن **وإضافة** كلمة وكلمات بما **لم يرد** فيه، **وتحوير** كلمة وكلمات بما **لا يتلائم** معه، بل أبعد من ذلك؛ **أتت بنقيض** ما يقوله القرآن. مثلاً عندما استبدلت (كلها جميعاً) كلمة "**نعم**" في محل كلمة "**بلى**"، أينما وجدت كلمة "**بلى**" في القرآن. وبذلك طبعاً دون قصد **أفسدوا** بل **نقضوا** المعنى المراد. مثلاً: في الآية ١٧٢ من الأعراف: ﴿أَلَسْتُ بِرَبِّكُمْۖ قَالُواْ بَلَىٰۛ﴾. تلكم" الترجمات" تقول:"ألست بربكم، قالوا نعم". (نستغفرالله عن ذلك الكفر غير المقصود). حيث أن "**بلى**" و"**نعم**" **ليستا** بنفس المعنى، ولا هما من المترادفات. علماً أنني من الذين **يجزمون أن ليس في القرآن مترادف البتة. وكل** كلمة في القرآن لها **ذاتية خاصة ولا بديل لها، لرسم الصورة وإجلاء المعنى المراد**.

ب- ومثلاً آخر: ترجموا كلمة "آية" بـ"verse".إنّ كلمة "**آية**"تعني: **الجملة من القرآن**، أو **المعجزة**، أو الشيء **المبهر الذي لا يكاد له نظير**، أو **البرهان**، أو **العلامة المبيُّنة**. و كلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه. فكيف يتأتى **لعربي مسلم يعلم** علم اليقين أنّ **الآية لا تمت** لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد. وكذلك "الآية" ليست بشعر ولا بشطر منه. فكيف به **ينجرف** مع التّيّار ويقول بكلمة "verse" قاصداً "آية"، تا ركاً بذلك تلكم المعاني **الجميلة** السّامية والمرامي **العليّة والموحية** لكلمة "آية"؟ **إن ذلك فعلاً لعجب عجاب ممن ينطقون العربية وافتراض العلم بها وتطبيقها كما يلزم**.

ج- أمّا **التقيد** بنصوص **الأفعال والأسماء والأحرف والصفات** في **تلكم** "الترجمات" **كلها** فحدث ولا حرج. إنّ استعمال القرآن الكريم **للأحرف بالذّات**، له **دقة حاسمة ودلالات جازمة**. و"ترجماتهم" شيء يؤسف له حقا. فمثلا: "**إلى** شياطينهم" ترجمت: "**مع** شياطينهم" والبون **شاسع** بين هذه وتلك. وقس على ذلك الكثير، الكثير، بل الكل تقريباً. بما أنّ تلكم "التراجم" **لم تتقيد بالنّصوص ولا بصيغها**، إذاً هي ليست **بالترجمات الحقة**، بل هي **أقرب** ما تكون إلى **التفاسير الميسورة**، وليس الميسّرة. **لأنّها الموجودة فقط**، **والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة**. لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا ما وسِعهم اجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى. وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم. **لكن الحق لابد أن يحق**، أي: **لابد** من **تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً: (القرآن المجيد)**.

١٥- أنك تكاد لا تجد في أي من تلكم "الترجمات" **جملة واحدة من كلمتين فأكثر تطابق** ترجمتها النص القرآني المجيد،من حيث: **صيغة النُّص**، **الفعل** (المبني للمجهول/للمعلوم/ المتعدي/اللازم)، **الاسم**، **الحرف**، **الصفة**، بل حتى **المعنى**، حيث تجد **نقيض المعنى**، كما في ١٤ أعلاه، وقس على ذلك الكثير والكثير، فلا حول ولا قوة إلاّ بالله.

١٦- وهذا الواقع المؤسف حقّاً حدث لأن **جُلّ** إن لم يكن **كلّ** أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي **ونهجوا نهجاً خاطئاً** إن لم يكن **فاسداً**. والقلة، القلة منهم من ذوي اللسان العربي لم يوفق لأحسن من سواهم لأنّهم **نهجوا نهج من سبقهم**. لذلك تجد "ترجماتهم" ليست **بناقصة الدّقة** فحسب بل إنها كثيراً ما **تحيد** عن النّص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يُتَصوّرأن **يتعمّد الخطأ** من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلاً من: "ربنا تقبّل منا" أو أن يقول: "يَذ بَحُون أبنائكم" بدلاً من: "يُذَبِّحُون أبنائكم" أو أن يترجم "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم". أو "وجعلنا بينهما زرعاً" بـ "وأجلسنا بينهم حرثاً"، لاحظ التعابير: "**أجلسنا**"، "**بينهم**"، "**حرثاً**". بل **أدهى** من ذلك "**وضعنا بينهم حقول ذرة**"، كما هو في بعض تلكم "الترجمات". والكل لم يوفّق لأحسن مما ذكر. عفا الله عنا عنهم وأثابنا وإيّاهم بالحسنى، على اجتهادهم.

١٧- أ- أنه حقاً لمن **المؤسف للإنسان**، وصدقاً لمن **المخجل للمسلم**، **وقطعاً لمن المعيب، إن لم يكن الأثيم، للعربي المسلم** أن يعيش هذه الحقبة الزمنية الّتى نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإنّك لا تجد ترجمة **دقيقة النص والصيغة** لكتاب الله المجيد بين "الترجمات" المتداولة عند النّاس حتى الآن، انظر الفقرة ٨ أعلاه.

ب- نعم **مؤسف للإنسان** أن يغيب عنه **أضخم كنز** فيه خير الدنيا والآخرة، **لكل** النّاس، **ومخجل للمسلم** أنه **يعلم** عن هذا الكنز وقد **توانى** في إظهاره ومشاركة غيرالمسلمين بما فيه من الخير؛ **ومعيب** كل العيب، إن لم يكن **الإثم** كل **الإثم**، كما أسلفنا، **للعربي المسلم** الذي يقرأ في هذا الكتاب العظيم، خطاباً **له وأمثاله**:

﴿لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَـٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ﴾ [الأنبياء :١٠].

أي: فيه **عزّكم**، **وشرفكم**، **ومقامكم** بين الأمم. وجملة "**أفلا تعقلون**" **إنكار توبيخي**، كما يقول الإمام الألوسي ﷺ، لحثهم على تدبر القرآن ومقتضيات هذا التدبر. أي: كيف بكم أيها **العرب الذين آمنوا بالإسلام لا تهبّون نشاطاً في** نشر كتاب الله **لغير** العرب **بلغاتهم وإفهامهم بكنوزه وخيراته وبما هم يعقلون ويثمّنون**؟ كيف وألف كيف يا **مسلمي** العرب؟

١٨- وهنا يبرز العديد من الأسئلة، منها: **أين المسلمون** في جميع أقطار الأرض من ترجمة **دقيقة النّص والصيغة** لكتاب الله وأحاديث رسوله ﷺ؟ بل **أخصّ** من ذلك، **أين العرب المؤمنون** من قول الحق سبحانه:

﴿وَإِنَّهُۥ لَذِكۡرٞ لَّكَ وَلِقَوۡمِكَۖ وَسَوۡفَ تُسۡـَٔلُونَ﴾ [الزخرف: ٤٤] ؟

هذا **وعد** و**وعيد** من الحق سبحانه وتعالى لهؤلاء **المخاطبين**. نعم **وعد** مكررالتأكيد منه سبحانه، ومن أصدق منه قيلاً، وكذلك هو **وعيد** ينبغي أن **يصكّ ناصية كل مخاطب ويهز فرائصه**، ذلك لأنّ مخاطبه هو خالقه، ومُسائله. كيف به **لم يهبّ مسارعاً** لجعل القرآن **نصاً** و**صيغة ودون دَنِيّة**[(١)] وبمنتهى **الدّقة والأمانة** بين يدي مختلف الشعوب **وبلغاتهم**؟ وبما أنّ اللغة الإنكلنزية هي أكثر اللغات تداولاً بين النّاس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل القريب المنظور، **فقد كان جدير بالمخاطبين أن يبادروا** بتلك **الترجمة** للقرآن المجيد **منذ أمد طويل**، ولكنهم لم يفعلوا حتى الآن، الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظرالفقرة ٨ أعلاه.

١٩- قبل أحداث سبتمبر (٢٠٠١م) كنت **منغمساً** في موضوع **كتابي**:
(The Future World Order)

الذي يبحث في **الفلسفة والعلم والدين** من **منطلقات ومصادر العقلية الغربية أساساً**. وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً **أذهلني وخيب أملي** وهو أنه **لا توجد ترجمة نصيّة ودقيقة** لكتاب الله **في أي لغة وبالذات الإنكليزية**. من هنا **توكلت على الله** و**عكفت** على ترجمة **دقيقة النص والصيغة، وخالية الدنيّة**، إن شاء الله، لكتاب الله. والحمد لله على الفلاح. انظر الفقرة ٨ أعلاه.

٢٠- أ- عند ما شـرعت في مشـروع "الترجمة النّصية" لكتاب الله، شعرت **بأهمية** هذه **المهمة الكبرى والمسؤولية العظمى والفريدة الهُولَة**. وعليه طبعاً بحثت جادّاً، كما ذكرت آنفاً، ملتمساً العون من الله **أولاً** ثم مِمَّن يستطيع هو **بنفسه أو بغيره**، الإسهام في هذا المشروع الجليل. وقد نشـرت ذلك في **الإنترنت**، وغيرها، وعليه **ظننت** أنّي **سأغمر بسيل** من "المساهمات" من الكثيرين، **بالغثّ والسمين**. واحتياطاً نوهت لمن أراد المســاهمة أن يطّلع على مقالة وجيزة وضعتها في **الإنترنت**، حيث قلت في تلك المقالة الآتي، "أخي المشارك/المشاركة إن كنتَ/كنتِ تميّز/تميِّزين الفرق بين الآتي من الأقوال:

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(١) أي: الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطّاب: "علام نعطي الدّنِيَّةَ في ديننا"، حديث الحديبية. راجع لسان العرب.

(٢٠–أ–١) **الأب والوالد والأم والوالدة والإبن والولد ويَذبَحون ويُذبِّحون ويقبل ويتقبّل.**

(٢٠–أ–٢) **﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِياً﴾**. (٢٠–أ–٣) **﴿وَهَذا لِسَانٌ عَرَبِي﴾**.(٢٠–أ–٤) **﴿وَكَذالِكَ أَنزَلناهُ حُكماً عَرَبِياً﴾**.

(٢٠–أ–٥) وطبعاً هنالك المعنى **الشرعي** للكلمة في القرآن المجيد، انظر الفقرة ٢٣– د فيما يلي:

ب– فإن كنتَ/كنتِ تميِّز/تميِّزين الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل/تبخلي علينا بعلمك وفضلك.

إن كلَّ واحد من (٢٠–أ–١) و(٢٠–أ–٢) و(٢٠–أ–٣) و(٢٠–أ–٤) و(٢٠–أ–٥) **يشكل مبدءاً بذاته** لترجمة كتاب الله. فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أوالجملة ينبغي أن تـفهم على أنها: أوّلاً **"قرآناً عربياً"**، أو ثانياً **"لسان عربي"** أم ثالثاً **"حكماً عربياً"** أو رابعاً هناك **حكم شرعي يحتم فهماً معيناً** لتلك الكلمة أو ذلك التعبير. **والحكم الشرعي هو الأساس وعليه المدار.**

ج– وطبعاً للوصول إلى الحكم الصحيح في كل ما ذكر، لابدَّ من الرجوع إلى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من **زاوية** أو **زوايا** معينة، والقرآن الكريم يمد الكلّ غدقاً معيناً. والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الإستنباط وطاقة البيان.

٢١– أ– إذاً الترجمة **الدقيقة للنّص والصيغة، تحتم التقيد** بما ذكر أعلاه، **تقيداً صارماً**. كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزِّله، وفيه الأمر والنهي **لشؤون الدنيا والآخرة** على **أسس علمية سليمة ومنطقية حكيمة**، وفوق هذا وذاك، إنّه **لشريعة ربّانية** من لدن العزيز الحكيم. **فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغه**، ولا حتى بالقليل. ولأنّ **كل مفرداته وصيغه مقصودة بذاتها ولذاتها**، فلا محيص من **الإلتزام كل الإلتزام** بذلك، **أمانة للنقل**، وحفاظاً **على عظم المسؤولية**، **وبغية الحصول على معانيه ومراميه، التي هي دوما متجددة لمن يتدبّر ويرعوي**. ذلك لأننا بصدد كلام رب العالمين، **ثابت النّص والصيغة والحمّال لمختلف** المعاني **لكل العصور** وتطور **العلوم** إلى يوم الدين.

ب– ولتحقيق ما ذكر أعلاه، هناك **أربعة مبادىء رئيسة وفروع ثلاثة لها**، هي **بمثابة نتائج طبيعية ومنطقية** لتلكم المبادىء، أيضاً **لا بد من التقيد بتلكم الفروع** لترجمة القرآن المجيد أو الحديث الصحيح/الحسن.

ج– فالمبادىء الأربعة هي:

(١). مبدأ ﴿إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا﴾ [الزخرف:٣] أي: أنّ **كل** كلمة في القرآن الكريم لها مفهوم **معين بالنسبة للعرب**. فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك.

(٢). مبدأ ﴿وَهَٰذَا لِسَانٌ عَرَبِيٌّ﴾ [النحل:١٠٣] "اللسان العربي" هو: أن تضع كلمة عربية مع أخرى عربية والمعنى يكون ليس هذه ولا تلك. فمثلاً: "**إبن السبيل**". فإبن السبيل ليس بإبن وليس بالسبيل. "إبن السبيل" هو: **المسافر**. ومثلاً آخراً: "**يأكل لحم أخيه ميتاً**" يعني: **يغتابه**. فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي/المعجمي/القاموسي لكل كلمة. وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات. القرآن المجيد فيه الكثير والكثير من اللسان العربي.

(٣). مبدأ ﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا﴾[1] [الرعد:٣٧] "**حكماً عربياً**" أي: أنّ نظم القرآن وسياقه يتطابق مع **قوانين الصرف والنحو للغة العرب. فمثلاً:** ﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات :٥٦]، ﴿تِلْكَ ٱلرُّسُلُ﴾ [البقرة:٢٥٣]، ﴿لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ﴾ [الشورى:١٧]. فبالنسبة لـ "يعبدون"، أين ضمير المتحدُّث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون **الوقاية أو العماد، حيث لا يُستَغنى عنها**، ووجودها يعني **حذف** الـ "ي" كضمير للمتكلّم. أمّا "تلك الرسل" فكلمة "تلك" هي إشارة **للمؤنث**، وكلمة "الرسل" **مذكّر**، فكيف بكلمة "تلك" يشار بها إلى المذكّر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع **تكسير**، فيشار للرسل بـ "تلك." أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: **البعث** أو **وقت** الساعة أو **وقوع** الساعة. وكل من **البعث** و**الوقت** و**الوقوع** مذكّر. ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ: الحلبي، مثلاً.

(٤). مبدأ **المعنى الشرعي** للكلمة، هذا هو **المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بُنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين**، من **منبعيها العَلِيَيْن، القرآن** المجيد **والسنّة** المطهّرة. **ذلك لأنّ** المصطفى ﷺ، قال: «**أوتيت القرآن ومثله معه**» (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم: ١٦٣). فهو **الصادق الأمين** حتى ما **قبل** النبوة، **وبعدها**، فالحق سبحانه وتعالى يقول بأنّه: ﴿**لا ينطق عن الهوى إن هو إلاّ وحي يوحى**﴾ [النجم: ٣-٤]. فمثلاً: **الصلاة لغة تعني الدعاء** أو **مكان** الصلاة، أما **شرعاً** فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ: "السلام عليكم ورحمة الله"

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(١) انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

ومثلاً آخراً، الحديث الشريف: «**انصرأخاك ظالماً** أو مظلوماً» من الواضح جداً **نصرة الأخ مظلوماً**، أمَّا **كيف بنصرته ظالماً** فغير واضح من الوهلة الأولى. غير أنّ الأمر يتضح **جلياً** عند العلم أن الحديث الشريف قد **قعّد لمفاهيم** جديدة **وكرّس** لمبادء **إسلامية** قويمة. فمن **المفاهيم الجديدة**: **أولاً**: أن "**الأخ**" هوكل من شهد أن لا إله إلا الله وأن محمداً رسول الله. **وثانياً**: **تنصر "أخاك ظالماً"** أي: **أن تمنعه من أن يظلم بداية**، كما أفصح بذلك المصطفى ﷺ.

يا الله، سبحان من علّم الإنسان ما لم يعلم، **هنا** تتجلى **العناية الربّانية** في السمو بـ **المفردات والعبارات الشرعية** إلى **المراتب العلية** والإضفاء عليها بتلكم **المعاني الرائعة**، **المؤثرة** و**الجلية**.

يا **لجلال** و**عظمة** تلكم المفاهيم **الجديدة** وترسيخ **الحق والعدل والمساواة**، أسس لحياة وعيش كريمين، من **منبع ربّاني مجيد أو حديث شريف صحيح**. إنّ **الأساس لكل** ما في القرآن هو **المعنى الشرعي أولاً**، حيث أنه **الأساس** والمرتكز الرئيس، **لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبياناً، وفصلتها السنّة بلاغاً. وفي وجيز من القول: هي السِلم والتّسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتآخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدها إلاّ قيود الأوامر والنواهي الربّانية من لدن العزيز الحكيم. كل ذلك على ضوء المنطق السليم والرّويّة السّوية.**

والقول الفصل: أن **كل ما في القرآن هوالإسلام** وتعاليمه، **أمراً أونهياً أوسكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولاضرار. والكلام عن عظمة القرآن لهدي العباد فعلاً لعجب عجاب. فهو** ﴿تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ﴾ [النحل:٨٩]، وهو﴿يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ﴾ [الإسراء:٩]، وهو الذي «**لا تنقضي عجائبه إلى يوم الدين**»، كما جاء في بعض أقوال السلف الصالح. فالحمد لله الذي **هدانا لهذا الدين** وقرآنه وسنّته **وما كنا لنهتدي لولا أن هدانا الله. فالحمد والشكر له أولاً وأخيراً.**

ولـ **الفهم الشرعي الصحيح** لا بد من الرجوع إلى كتب **الحديث الصحيح/الحسن** وجمع من التفاسير **المعتمدة**، كل يفسِّر من وجهة معينة، **ولا ضير**، إذ كل يفسّـر في عصره بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الإستنباط والبيان. الشرط **الالتزام** بما جاء في القرآن المجيد والسنّة الصحيحة. وكل منهما معين لا ينضب، يمد المستمد غدقاً.

٢٢- أمّا **الفروع الثلاثة**،التي **لا تنفك عن تلكم المبادىء**، حيث هي **نتائج طبيعية ومنطقية** لها، فهي الآتي:

(٢٢-أ) **أكلنزة الكلمة**. اللغة العربية بطبيعتها **بنائية منطقية**، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها **صمّاء**،

أي بلا جذور **قابلة للتصريف** واشتقاق الفعل المناسب والإسم المطلوب. ففي الإنكليزية من **الصعب** إيجاد إسم **الفاعل** ومن **الأصعب** جداً إيجاد إسم **المفعول**. أمّا في العربية فيسهل إشتقاق إسم المفعول **به** والمفعول **فيه** والمفعول **معه** والمفعول **لأجله** وقس على ذلك. كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود **بدقة متناهية**، خصوصاً بالنسبة لمفردات القرآن، التي غير اللّبيب يرى بعضها من المترادف **وليس الإمر** كذلك، **إذ لا مترادف في القرآن**. فعند الترجمة، كثيراً ما يواجه المترجم **صعوبة**، إن لم تكن **إستحالة** إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية. ففي حالة الإستحالة لا بد من **أكلنزة** الكلمة، أي أن تكتَب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود. مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة. فإذا أردت أن تترجم: ﴿وَهَٰذَا بَعۡلِي﴾. تقول:

This (*is*) my *ba'al* (*master/owner/husband*)(١)

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ **الصيغة السّويّة** للجملة **الإنكليزية** لا **تستقيم إلّا بها**. وعليه فكلمة (*is*) وضعت بين قوسين وبأحرف *معكوفة* لتبيان أنّ كلّ ما هو معكوف وبين قوسين هو ليس **بالضبط** من النص القرآني، ولكن **اقتضته سلامة النّص في اللغة الإنكليزية (نحوياً) لنقل المعنى بسليم** القول فحسب.

(٢٢- ب) **تذكير وتأنيث الكلمة**. في العربية كل **إسم/فعل** إمّا مذكّر أو مؤنث. أمّا في الإنكليزية فالمفردة حيادية، أي لا مذكّر ولا مؤنث، إلّا ما ندر بالنسبة لحفنة من الضمائر. **فلتذكير وتأنيث الكلمة** في الإنكليزية **كي تحاكي** مقابلها في العربية لا بد من **ترميز** الكلمة الإنكليزية. مثلا: الشجرة=tree^{w}، والقلم= pen ^{x}. فكل كلمة إنكليزية عليها رمز "^{w}" تكون **لتأنيث** الكلمة المعنية، **وتذكير** الكلمة يتم برمز "^{x}" عليها. وهذا مهم عند ترجمة، مثلاً: ﴿لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ﴾ [**الشورى**:١٧] بدلاً من: لعل **الساعة قريبة**، كما قد يتبادر للذهن.

(٢٢- ج) **تحديد الضمائر**. كما ذكرنا آنفاً، في الإنكليزية المفردات حيادية. مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنتِ، وأنتنّ. والمفردة في القرآن، الضمير وغيره، **محدد وبمنتهى الدّقة**، أي: لا يمكن اللبس فيه. فمن أجل ذلك رمّزت الضمائر **لتحديد هويتها** من أوّل نظرة. فمثلاً: you^{s}= أنت، و you^{f}=أنتم، you^{y}= أنتِ، you^{g}= ضمير المخاطَب المتّصل، كأن تقول مثلاً: إنّك= verily you^{g}، أو الضمير المستتر، كما في: قل=let-say [*you*^{s}]. وهكذا دواليك(٢) لمجموعة أخرى (٢٠) من مختلف الكلمات المرمّزة **كفت** لاكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم. وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما

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(١) "تطلق على صنم كانت العرب تعبده في الجاهلية ba al و أحياناً كلمة "بعل".

(٢) انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

يألفها، بل ويستحسنها القارىء، إن شاء الله، لجميل وظيفتها التي **تزيل الالتباس وتحدد بوضوح ومن أول وهلة** الأمر المعني. فالحمد لله على هذا الإبتكار الذي سوّى نقصاً في اللغة الإنكليزية، **لتلائم وتحاكي** النصوص القرآنية الكريمة. وهو **أوّل** قاموس من نوعه، فيما أعلم، يعتني **بترميز الجنس والضمائر**، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى.

٢٣- أ- من المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولًا **بالمعنى**، لربما أقام الدنيا هذا الأحد ولم يقعدها، إذ أنّه **لم يقل** هذه الكلمة أوتلك **بالذات**. فكيف بنا أن نترجم كلام الله بـ "**المعنى**" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" **فيه نظر**. فكأن للقرآن معان عدة، **وهذه ترجمة لها كلّها**. نعم للقرآن من المعاني **ما لا يُحصى**،حيث أنها **دوماً تتراكم**، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة **لتلكم المعاني**؟ الجواب كالشمس الساطعة. إذ كيف يكون لها ذلك، وأساساً هي **لم تتقيد بنصوص القرآن** وصيغه، **وزادت فيه وأنقصت منه وحورته**، بل **أدهى وأمر**، دون قصد، جاءت **بنقيض** ما يقوله القرآن؟ (انظر الفقرة ١٥ أعلاه).

ب. الترجمة بالمعنى، **لو افترضنا جدلاً صوابها**، فإنّها **تضل عالية النّقص والدنيّة**. ذلك أنّ **نصّ** وصيغة **القرآن**،كما ذكرنا آنفاً، **حمّالان لمختلف المعاني على مرّ العصور وتطور العلوم إلى أبد الدهر**. والترجمة **بالمعنى** تنقل **واحداً** من المعاني **(على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى**. علماً أنّ **افتراض** التوفيق **بعيد المنال** في واقع الأمر في أي وقت من الأوقات. هذا **أولاً**، **وثانياً أين بقية المعاني** المحتملة، بل **الأكيدة** لما يأتي من العصور والعلوم؟ **وثالثاً** أين هذا مماّ جاء في حد يث الرسول ﷺ، في ٧ أعلاه؟ **رابعاً** أجدر بـ "الترجمة بالمعنى" أن تسمّى باسم **آخر**، مثلاً **تفسير لبعض** معاني القرآن، أو أي **تعبير آخر غير "ترجمة"** (انظر١٥ج آنفاً) إذ أنّ **هكذا** ترجمة **ليست حقاً الترجمة** التي ينبغي أن تكون، وحتى لو "**صدفة**" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ **الكل بقدر**) إنطبقت صحة تلك "الترجمة" بالنسبة **ليسير اليسير** من القرآن.

ج. الترجمة بالمعنى، **كما ذكرنا آنفاً، لم تتقيّد بالنص** الكريم **بعينه ولا بصيغته** وهذا أمر **مخلّ ولا يصلح**. إنّ **النّص والصيغة** في القرآن فيهما **البلاغة والبيان والكناية والمجاز. فيهما الإعجاز اللغوي المنقطع النّظير في كل زمان. وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطوّرات**. وهما **حمّالان للمعاني المتعددة** والمرامي **الظاهرة والخفية** على مر العصور وتطور العلوم. فالقرآن محكم البنيان في إجماله ودقيق الدلالات في تفصيله. وفيه **التقديم والتأخير**، الذي بدوره يؤدي الى **اختلاف المعاني والمرامي**، المستوخاة من ذوي الألباب. مثلا: ﴿لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا﴾ [**البقرة:٢٦٤**] و﴿لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ﴾ [**إبراهيم:١٨**]. أو ﴿مَوَاخِرَ فِيهِ﴾ [**النّحل:١٤**] و﴿فِيهِ مَوَاخِرَ﴾ [**فاطر:١٢**]. من كلماته **تؤخذ العقائد وتبنى الأحكام**.

نظمه فريد يدر بالمعاني والمزيد. ترجمته بـ "المعنى" **مخلّة بنصه المحفوظ** ﴿وَإِنَّا لَهُۥ لَحَـٰفِظُونَ﴾ [الحجر:٩] ؛ **ومعانيه المطلوبة ولمراميه المنشودة**. وعليه ترجمته بـ "المعنى" **ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً**.

٢٤- الآن وبعد **عمل دؤوب وابتكارات جديدة ،وتجربة أصيلة** ، وفقني الله لتحقيق: "**الترجمة النّصّيّة للقرآن المجيد**" ، أحمده وأشكره على ذلك ، استغرق كل ذلك حوالي **سبعاً من السنين**؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره **لجمع غفير من الأساتذة "المتخصصين"** في أماكن **عدة من هذا البلد والعالم** ، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الإمريكية وأوروبا؛ تبين لي أن ذاك الاحتياط الآنف الذكر (٢١ أ- ب) لربّما كان هو أحد **الموانع** ، إن لم يكن **هو المانع الرئيس** ، في عدم مساهمة أي إنسان البتّة ، إلَّا أحد أصدقائى ، كان معي منذ البداية ، إلى **أوّل** شروعي **بالتنقيح الأول** ، جزاه الله خيراً. ومؤخراً أحد الأصدقاء ، جزاه الله كل خير ، أبدى بعض الملاحظات ، التي كان لها طيّب الأثر **والإثراء على جزيئة هنا أو هناك** من هذه الترجمة.

٢٥- بالإنكليزية لا تستطيع أن تقول مباشرة : **صدق** أو **أحسن** أو **صبر** أو **استغفر** ، فلا بد من **المداورة**. المداورة أن تقول: **الذي قال الصدق** ، أو **الذي أحسن** ، أو**الذي مارس الصبر** ، أو **الذي طلب الغفران**. وأيضاً فإنّ اللغة الإنكليزية فقيرة جداً في مفرداتها ، بالنسبة للعربية ، وعليه **فدقة** التصوير بالكلمة يكون فى **غاية الصعوبة** ، وهذا على نقيض العربية الّتي تتفاقم مفرداتها وتتعاظم معاني تلكم المفردات ، وعليه دقة التصوير بالكلمة يكون سهل المنال ، خصوصاً عند من آتاه الله قوة البيان.

٢٦- **الكلمة** (أو الحرف) بالنسبة للعربية ، علماً أنها كثيراً ما **تشارك** أخواتها فى المعاني العديدة ، لكنّها **هي وحدها ولا سواها** الّتي **ترسم** وتؤدي **المعنى والمرمى لما يراد**. فمثلاً:

أ. غاب = لم ير بالعين السويّة لأي سبب.

ب. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه.

ج. تَوارى = غاب الى الخلف عن حياء أو خجل.

د. خنس = غاب عن ذِلَّة وهوان.

هـ. غرُب = غاب في مكان بعيد.

و. استتر = غاب وراء حجاب خوفاً أو خجلاً.

ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.

ح. أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه.

٢٧- وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة **عناصراللوحة الفنية العجيبة المُعجِبة في إطار جميل**. فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلأحدثت **خدشاً بليغاً** في أحسن الأحوال، و**الحقيقة أنّك لربّما غيّرت المبنى** وطبعاً **المعنى والمرمى** لما يراد. فالحذر الحذر في هذا الصدد. لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: **لا تصلح بل ينبغي أن لا تكون أبداً**.

٢٨. **إنّ هذه الترجمة (بأحدث تنقيحاتها 5.0) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقاً وحيطة. فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة** في القرآن المجيد، فالحمد لله على ذلك. **نعم** هذه الترجمة **الجديدة** للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدالٍ، **تاريخية**، و**فريدة** من نوعها، إذ **لم يسبق لها مثيل أبداً**، حيث أنها **تختلف** عن سواها **جملة وتفصيلاً**.

٢٩. وبهذا فإنّني، مرة أخرى **أجدد** مطلبي لكل من لديه العلم والمقدرة **بنفسه أو بغيره**، أن يهب لمراجعة هذه الترجمة **لإثرائها صحة ودقة**، قدرالإمكان، وأنا على أتم الإستعداد بأن **أدعو له بخالص الدعاء** وبتعويض **جهده ووقته بجزيل من المال حسبما يرى هو**، **إلى حد عشرة آلاف دولار أمريكي** (سبعة وثلاثين ألف وخمسمئة من الريالات السعودية) **للساعة الواحدة من وقته**، **شريطة** أن عمله حقاً **يثري هذه الترجمة صحة ودقة**، على **أسس وبراهين علمية**، وليس من باب وجهات النّظر.

٣٠. لقد **آن أوان هذه الترجمة منذ أمد بعيد**، لكن شاء الله أن لا تتم حتى الآن، ولكنّها **تمت** والحمد لله وله الشكر والمنّه، للنشر والانتشار بإذنه سبحانه وتعالى. وحيث أنّ القرآن الكريم **انبثق أولاً من بلد مهبط الوحي**، فإنّي أرجو إن شاء الله أن يتم نشر وانتشارهذه الترجمة **أولاً** من **بلد مهبط الوحي والقرآن** وفي أقرب وقت. وحيث أنّ هذه الترجمة **فريدة والأولى** من نوعها ومن **عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنّي أدعو الله أن يتقبّلها وييسر لها القبول والإستحسان عند أكثر النّاس، وينفع بها الإسلام والمسلمين**، بل **النّاس أجمعين**، إن شاء الله، ويحقق **كل الأرجية** بخصوصها، بما في ذلك **نشر وانتشارها بأحدث تنقيحاتها (التنقيح 5.0)** أيضاً **من بلد مهبط الوحي والقرآن**، وعلى الله التكلان، إنه سميع مجيب.

٣١. وأخيراً أرجو من الله ثم ممن يستطيع أن **يساهم** بشكل أو بآخر في نشر وتوزيع هذه الترجمة **خدمة لكتاب الله وخدمة للإسلام والمسلمين** بل **العالمين أجمعين**، أن **يسارع** مساهماً في هذا الخير، بإذنه تعالى. والسّاعي في الخير كفاعله، كما هو معلوم لدى الجميع. **فهبّوا** أيها النّاس **هبّوا** للسعي في هذا العمل المجيد **لعلّكم تفلحون**.

وفقنا الله جميعاً لما فيه خير الإسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشر وانتشار كتابه المجيد **بكل اللغات** وبترجمات **نصية، دقيقة وصحيحة**، والسلام عليكم ورحمة الله وبركاته. **وآخر دعوانا أن الحمد لله رب العالمين.**

حرر في: ٢٩/٠٨/١٤٣٠هـ والموافق ٢٠/٠٨/٢٠٠٩م

المترجم

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تم بفضل الله وهدايته/فالحمد والشكر له

تم هذا التنقيح يوم الخميس:

٢٥/٠٧/١٤٣٦هـ الموافق لـ: ١٤/٠٥/٢٠١٥م



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Preface

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تمهيد

لقد وفقني الله، أحمده وأشكره على ذلك، أن كتبت أكثر من ثلاثين مقالة/بحثاً كلها بصدد: الترجمة النصّية للقرآن المجيد

وجل إن لم تكن كل تلكم المقالات/البحوث موجودة في الموقع الإلكتروني المذكور في الملاحظة رقم(٢) أدناه.

❊ **الملاحظة (١):**

عند البعض يوجد خلط أو سوء فهم أو كلاهما معاً بين نصوص وصيغ القرآن وبين ما هو أسلوب إعجازي، فريد، وقصري على القرآن المجيد ولا سواه. فشتّان بين هذا وذاك. مغبة التلبيك أو التخليط لهذين البينين المتميِّزين؛ برز هذا الزعم الذي لا سند له من قرآن أو سنة أو قياس عليهما، والذي مفاده أنه من المستحيل ترجمة القرآن المجيد. والحق سبحانه وتعالى يقول:

﴿قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ﴾ [البقرة:١١١].

(أ). بكل تأكيد أن ترجمة القرآن المجيد مهمة جليلة وهائلة، ومحفوفة بعوائق منيعة تكاد تستعصي على الحل. ولكن بالصبر والمثابرة والابتكار جميع العوائق مهما عظمت ممكن التغلب عليها. هذا بالنسبة لنصوص وصيغ الآيات بالأمر والنهي. كذلك بالنسبة لسرد الأنباء والقصص، جليّ وواضح كوضوح النصوص والصيغ.

تلكم النصوص والصيغ هي: عالية المقام وواضحة البيان وجلية الإرشاد. نعم وضوحها كوضوح الشمس وسط الظهيرة في الجو الصافي. وهي جليّة (حقائقها يقينية) أيضاً. هذا من جهة النصوص والصيغ في القرآن المجيد. ولا جدال في ذلك البتة.

(ب). ومن جهة أخرى فإن أسلوب القرآن المجيد، بالإضافة إلى وضوح التعبير لنصوصه وصيغه ورسائل الأمر والنهي، وسرد الأنباء والقصص طبعاً أسلوب إعجازي، مميز، وفريد؛ أي: لا يحاكى ولا يماثل من كل وجه، خصوصاً بالنسبة للبلاغة والبيان والقافية والمغايرة، والأناقة والوقار والوقع في النفس، وطلاوة السرد. فهو أسلوب عجيب ومعجب، خلّاب، يأسر الألباب بالنسبة لأذن ولب من يجيد العربية. فمن المستحيل توريد هذا الأسلوب إلى أي لغة، وحتى إلى اللغة العربية ذاتها. لو كائناً مَنْ كان حاول توريد هذا الأسلوب إلى العربية لما أفلح.

فأسلوب القرآن المجيد: ربّاني، إعجازي، مميّز، فريد، وقصري على القرآن المجيد، ولا سواه البتة. وهنا أيضاً لا جدال في ذلك البتة.

(ج). إذا من المسلم به بداية أنه من المستحيل لأي ترجمة أن تتعرّض لما في (٢) أعلاه. ذلك أن جميع ما في (٢) هو ربّاني، أي: أسلوب لا يحاكى ومماثلته مستحيلة.

والترجمة هي كلِّية لما في (١) وليس لما في (٢). ذلك لأن الترجمة تنقل بدقة وأمانة كل ما في (١) من العربية إلى اللغة المنقول اليها، ولا تتعرض لما في (٢)، حيث استحالة ذلك. ولنضرب مثلاً بسيطاً:

إنه لعجب عجاب، إذ فيه منتهى الحكمة وفصل الخطاب.

الترجمة النّصية:

Verily it[x] is surely a wonder, a prodigy; as in it[x]
(*is*) ultimate widom and a conclusive precept.

(The superscript[x] on **it** indicates that the **it** refers to a musculine gender in Arabic).

يا للبون الشاسع لمن يتقن العربية أو لديه حس بجمال فصاحتها وطلاوة بيانها وبين ما في ترجمة لجملها. وطبعاً الكلام بالنسبة للقرآن المجيد وطلاوته ووقعه على السمع والنفس فشيء آخر جملة وتفصيلاً، فلا يقاس عليه البتة.

❉ الملاحظة (٢):

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org والتي تربط الموقع مع ما يلزم.

من أهم الأمور في صدد الترجمة المذكرة أعلاه، قراءة "النّداء"، لمن يحسن العربية أوالمقدمة = The Introduction والتوطئة = The Prelude، إذ بدون ذلك فإنّ قراءة هذه الترجمة مباشرة، سيكون القارىء غير مهيأ التهيئة الضرورية، وإنّه سيتيه، أي لابدّ من تلك القراءة أولاً.

في الـ Prelude يوجد قاموس ترميز الجنس والضمائر، الفريد من نوعه، والضروري، ضرورة لابد منها لترجمة القرآن المجيد. حيث هذا الترميز يحدد ويضبط ويزيل كل لبس محتمل للجنس والضمائر.

❉ الملاحظة (٣):

يقول تعالى: ﴿وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰ﴾ مرة أخرى فإنّي أكرر رجائي لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة دقة وصحة أن لا يبخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا الـ "نداء" أن يشجع غيره للعلم به أو يحيطه علماً بذلك. ولكل من يساهم في إثراء هذه الترجمة دقة وصحة على أسس علمية وليس من باب وجهات النظر، فإني سأدعو له من كل قلبي، وأنا على أتم الاستعداد لتعويض وقته بما يراه هو مناسباً حتى عشرة آلاف دولار أمريكي ($10,000.00) للساعة الواحدة من وقته. والأساس هوالتنقيح:5.0. أكرر شكري الجزيل لكل من تفضل بتصفح هذا الـ "نداء" ودلّ عليه، ما استطاع على ذلك سبيلا.

❊ **الملاحظة (٤):**

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت النّص القرآني المجيد وصيغته، وهي أقرب ما تكون إلى "التفاسير" المبنية على المفهوم الشخصي للمترجم لـ النّص القرآني المجيد. ومن هنا فإنك تكاد لا تجد جملة واحدة من كلمتين أو أكثر تطابق النّص القرآني المجيد في أي منها. من هنا القول الصحيح والمؤلم والمخجل إن لم يكن الآثم (بالنسبة للعرب المسلمين، انظر الفقرة ٢ أعلاه).

❊ **الملاحظة (٥):**

هناك من شياطين الإنس أوالمعاندين أوالملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات." وطبعاً لا يقـدمون دليلاً صحيحاً واحداً، حيث أنهم لا يستطيعون. وأقوالهم إن دلّت على شيء فإنّما تدل على قلة فهم بل عدم الفهم السليم من قبلهم. وكتاب الله من البداية يقول:

﴿هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ﴾ [البقرة:١١١].

❊ **الملاحظة (٦):**

(أ) يقول البعض أنّه لا يمكن ترجمة القرآن، بل لا يجوز ذلك. وهذا قول لا يستند على أيّ دليل من القرآن ولا من السنة ولا من قياس عليهما. والأصل في الإسلام الحلال ما لم يرد التحريم/المنع بالقرآن أو بالسنة أو بالقياس عليهما. زد على ذلك أنّ كلّ "حرام" داخل في باب المفصَّل، يقول عزّ من قال في كتابه الحكيم:

﴿وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ﴾ [الأنعام:١١٩].

وبهذا الصدد لا تحريم ولا تفصيل، وعليه فهذا قول دحضت حجّته، بداية.

(ب) وأخيراً ينبغي أن نذكّر، إذ إنّ "الذكرى تنفع المؤمنين"، بأنّ أيَّ ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة. ذلك أنّ التعبد بقراءة القرآن لابدّ وأن يكون بالعربية بل وبالنّص السماوي. كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلّا بأحرف العربية، وبالنّص الأصلي.

الحقيقة أنّه لو "ترجم" القرآن الى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأيٍّ حال من الأحوال. القرآن والتعبد به ونيل الأجر بتلاوته لابد أن يكون بنصه السماوي، كما نزل به الوحي على محمّد ﷺ. والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك

❊❊ ❊❊ ❊❊



By Allah's name *Ar- Rahman*[1] *Ar-Raheem* (*The multitudinous mercy Giver*)

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abduallah, who is a *mercy gifted* by Allah to all humanity. The Qur'an is Allah's *message(s) and* Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language.*

The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾ [الجن: ٥٦]

"And not I created the Jinn and the humans except to worship [*Me*][2]". (S51:56)

The above *Ayah*[3] (S51:56) by and large is *self-explanatory.* It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)[4] says that He created the Jinn and the humans for nothing else *except to worship Him.* Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (*i.e. obeying*) His *Criteria of prescription and proscription,* as embodied in *The Qur'an,* Allah's *true* and *unaltered* Word, and the *Hadeeth.*[5] The *Hadeeth* and The *Qur'an* are as *inseparable* as a *living body and its soul.* Each *complements* the other, when The Qur'an *generalizes* the *Hadeeth specifies,* and the vice versa. Allah says:

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1 *Ar-Rahman*= "**الرّحمن**." The word "**الرّحمن**" is an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "Let-say [*you* [s]]: you [z] call Allah or let-call you [z] *Ar -Rahman*, whomever that call you [z] so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer.*" See the *Lexicon* attached to this *Translation.*

2 The letter "**ن**" in "**يعبدون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" = "preventive ن," which when it *precedes the speaker's pronoun* "ي," the speaker's pronoun "ي" gets *omitted* as in "**يعبدون**," for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

3 *Ayah*, The word, *"Ayah,"* (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise, sustained admiration, and marked wonderment*. The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and accurate*, for *each successive generation what it is appropriate* to it. See the *Lexicon* attached to this *Translation* for a fuller explanation of this marvelous and meaning packed word

4 (SWT) =*Subhanaho Wa Ta'ala*. The word "*subhana*"= "**سبحان**" has *no* English equivalent *per se*, wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*. Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*. The "*ho*" is a pronoun referring to Allah and "*Ta'ala*," means He is *constantly in an elevated status above and beyond anything imaginable*.

5 *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ﴾ [الحشر: ٥٩]

"And whatever the messenger gave you[b] so let-you[z] take it;[x]

and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-you[z] cease **(*doing it*)."** (S59:7)

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command. Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*. He did *not* need them *before* creating them, *nor* does He need them *after* creating them. He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*. Allah *needs none*, but *all need* Him. His *Singularity* is unquestionable and His *diety* is undeniable by sound minds.

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events[1] of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences. The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*. I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good*, *bad* or *indifferent*), of the perpetrators, regardless of the nature of those motives. The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*. The Qur'an says:

﴿أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ
جَمِيعٗا وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ﴾ [المائدة: ٣٢]

"Verily it[x][2] whoever [*he*] killed a self[w] by other than a self[w]
or a corruption in the Earth[w] so as if [*he*] killed the mankind together;
and whoever [*he*] quickened it[w] so as if [*he*] quickened the mankind together."
(**S5:32**)

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[1] I am fully aware that there are some "Muslims" who unfortunately do applaud the occurrence of the events and their likes in varying degrees.

[2] This "it [x]" is for the pronoun "هـ" in the "إنّهُ" *emphasizing* the *truth* of the matter *henceforth*. In Arabic "truth" is a masculine gender, hence it is truth [x].

In another *Ayah* (*Qura'nic statement*), The Qur'an states in *clear* and *unambiguous* terms that every self[w] draws the meed (*fitting recompense/requital*) of its[w] *own* deeds, and *none shall bear the burden of another*:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤]

"And not ill-burdens a she-ill-burden-bearer another's ill-burden."[1]

(**S6:164**)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,[2] *balanced cooperative living among the peoples in this world and salvation in the Hereafter*. Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an is* the basis for all cases.

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane*, *rational,* and simply put *divine teachings*. However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and "*framed*" as the culprits by the *arch architects* of such a tragedy. Time will surely tell. The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*. That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different. There are myriads of *irrefutable* and *irreconcilable* facts[3] that *contradict* and *invalidate* the American media *allegations*. We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, *for the truth* and *for history* so that all will reach the *accurate conclusions* and assign this *hideous* crime to its *real perpetrators*.

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1 The word "وِزرٌ" has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*. Translated here as "*ill-burden*" as it is a burden which *heavily* burdens, unless properly handled. The "وزير"=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

2 In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient.

3 Here is not the proper venue to enumerate such facts.

2. The currently in use English translations of The Qur'an are *very inaccurate,* myriadly giving the *opposite* messages/meanings of what The Qur'an says.

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation," *assuming that such translation was good.* This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English[1] "translation" of The Qur'an. It was sufficient for my *werdo*, *i.e. daily regular reading of a portion of The Qur'an*. Since I had to accomplish my *werda*[2] from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in most others. The translation was *very inaccurate*. Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says. Simply stated: the translation was *not acceptable*. It *unintentionally* violates *the integrity of the Qur'anic text.*

3. Apologizing for the shortcomings of the current translations of The Qur'an.

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion. In the course of my discussions of Islam and The Qur'an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly.

My wife suggested that I should try to translate The Qur'an myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least. But there was no escape from it.

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment.

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim.* I

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[1] I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation.
[2] The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic.

have noticed that the various English translators of The Qur'an *overwhelmingly* are *not* Arabs,[1] a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words *of The Qur'an* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly. On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is? Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly. As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "*follower-ship*," i.e. they allowed themselves to fall "*preys/victims*" to it. That is they found an *existing* "*pattern*" and *they simply followed it*, only adding their *idiosyncratic* marks[2]. Thereby they allowed themselves to fall into a *trap*. That is a *trap of ease*, as "*follower-ship*" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations, messages* and *concepts*.

5. Allah willing, all Qur'an translators are winners.

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*. But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*. In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*. I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The Qur'an. Here is why. The Qur'an uses a *precision and exactitude language* in its diction[3]. This *language* is embodied in the *most* amazing *choice of words* and their *seeming* synonyms, when *in fact* there are *no* synonyms in The Qur'an. Similarly,

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1 I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs were* and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *accurate* Arabic (grammatically and otherwise) by *instinct*. The *non-Arabs deeply studied* how to speak *accurate* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, *far better than most* of present day Arabs.

2 As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah and conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*."

3 That does *not* mean we cannot translate The Qur'an *textually* as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*."

the verb-usage format: *present*, *past*, *passive*, *active*, *transitive*, *intransitive* or their respective *intensifications* all are *very telling*. Of course, the same thing applies as well to the *intensifications* of *adjectives*, *adverbs*, *objective/subjective nouns*, and *prepositions*. Those translators take *no heed of such facts*, and so they do *not* reflect such facts in their "translations." And to make the situation even worst *interpolation*, *extrapolations*, and even *personal* interpretation (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*. Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*. Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*. But once *intentionally or not one falls* into a "trap," if not a "folly," of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it. May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts.[1] They stated that their intention is translating the "*meanings*" of The Qur'an. Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not true* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings. It is simply *not* possible. Because The Qur'an conveys *multitudes* and *multitudes* of meanings that are *cumulative* and *ever-increasing* as time and science progress. Their "translations" are at best, reflections of their personal *understanding-/interpretation* of the text of The Qur'an *at the time they were undertaking their task*. Clearly their personal *understanding/interpretation* of the text of The Qur'an is *flawed* and *inaccurate time and again*. May Allah forgive them and reward them bounteously for doing their utmost of efforts.

6. Suspending my work and devoting my efforts for translating The Qur'an.

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment. Therefore, I decided to *suspend* my works[2] at hand, and to *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser and exacter* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its context, each *prepositional* letter and its *unique meaning* as used in The Qur'an. By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate translation* of The

1 This prayer of mine for those translators is my way of finding an "*excuse*" or "*justification*" for them.

2 Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

Qur’an will be *gained*. Hence, I am proceeding, by Allah’s leave, speed, and my *unconditional resolve* to *absolutely minimize* (*if not totally eliminate*) *all currently existing inaccuracies and unintended misrepresentations*, *due to faulty translations*, *interpolations or extrapolations* regarding translation of The Qur'an. Thus, *forthwith* I seek Allah’s Assistance in my endeavor to divinely-guide me and enable me to make the *best/precisest choice for the most accurate and the best possible* English translation of The Qur’an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

7. Need for *transliteration* and *superscribed* words.

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The *Qur’an* and the *Hadeeth*. In such regard it is *very precise and exact, elaborative*, *connotative*, *denotative*, and *designative*. It has a plethoric (encyclopedic) supply of words *unmatchable* in any other language. Hence, *transliteration* (*with parenthetical explanation*) is inevitable. Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles. Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*. So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscripted words*, to *designate*, *distinguish* and *fulfill* various needs, such as: you[s] = “أنت”, you[f] = “أنتم,” you[y] = أنتِ, for *singular feminine*, you[ym] = “أنتُنّ,” for *plural feminine*, etc. Such a table is shown separately and a *must* for *knowing and reading* any part of my translation of The Qur’an The Supreme.

8. Four main categories of this work

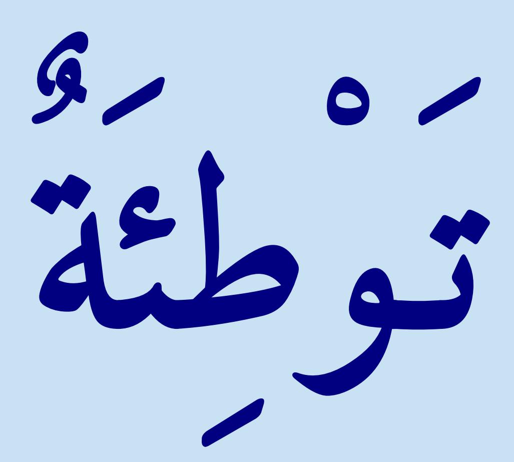
Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous, as The Qur’an*has no synonyms*. Also its *prepositional letters* (*i.e. as used in The Qur’an*) and their *uniqueness, precision*, *exactitude* and *specificity* all are explained generally or specifically. And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work **I relied, for English references, on the *Merriam-Webster Unabridged Dictionary*** and the **American Heritage Dictionary**. Also various Arabic references as listed separately in the references pages.

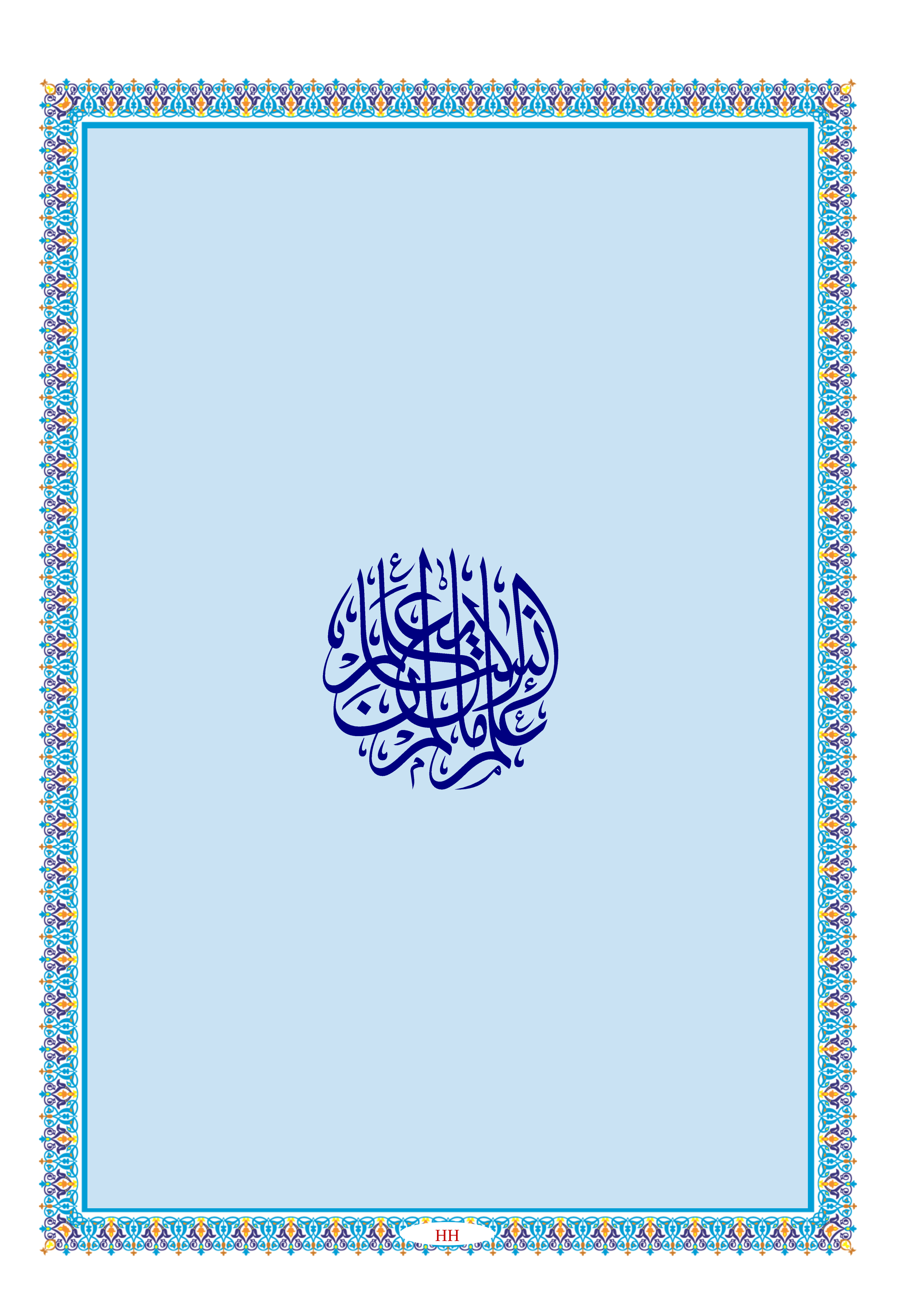
We seek Allah’s Assistance and blessing to reach everyone *participating* in this work, Amen.

Abdulaziz F. Al Mubarak

❉❉ ❉❉ ❉❉



Prelude


علم الإنسان ما لم يعلم



قاموس ترميز الجنس والضمائر

Prelude

Stop Momently

Before proceeding to read this translation of The Qur'an it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation. The facts are:

- **A.** This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristics;
- **B.** It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and/or implicit* characteristics.
- **C.** It had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* all the above.
- **D. Since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact vitally maintained *throughout*.**

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading.

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an.

First: The Qur'an is made Arabic.

"Verily We made it[x] Qur'an[x] Arabic..."(S43:3). (The superscript "[x]" on it says that this "it[x]" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic. Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries. There are *no synonyms* in The Qur'an. Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import. That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'an. Hence the *absolute need* for a *precise and exact textual* translation.

Second: The Qur'an is in Arabic tongue-expression.

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic…." (S16:103)

Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another/others (*Arabic word(s)*) and the result is a meaning which *neither* of the two/others *convey*. For example: "the path's

son"= "the traveler." There is no *path*; there is no *son per se*. Another example: "[*he*] eats his dead brother's flesh"= he *slanders* another person. There is no "*eating*," there is no "*flesh*," and there is no "*dead brother*" *per se*. (In Arabic the pronoun "*he*" is *implicit*, that is why it is in *italics* and *bracketed*). The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic tongue (*idiomatic*) expressions. So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning* or *meanings* of such expressions which are *rife* in The Qur'an. There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has "English-tongue" (=*idiomatic* English) expression. Example: *troubleshooter*, *cakewalk*, *circle the wagon* and *soapbox*. So, if one is *not* familiar with such expressions he/she *cannot translate* them.

Third: diction of The Qur'an had been *descended by Arabic-rules.*

"We descended it[x] (*by*) Arabic rule[1]. (S13:37).

By Arabic *rule*, means *following Arabic language rules* of *grammar and conjugation*, the *morality* and *wisdom* of the Arabs, *as polished* and *improved* by *divine intervention*[2]. Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be aly understood*, *let alone be translated*. There are many *specialized* books dealing with such topics, especially books of إعراب القرآن= *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence.

Fourth: The diction of The Qur'an *could be* by *Sha'rey'ah* dicta.

The fourth fundamental is the *Sharey'ah imperatives*. Which means there are certain *Sharey'ah requirements by definition,* became known as the *establishmentarians*. That is: terms *religiously defined and are ubiquitously accepted*. For example: *the Prayer*. Linguistically speaking, prayer=*invocation* or *place of kowtow*. But by *Sharey'ah definition* the Prayer is *universally accepted* as having had *ghusol* or *wodho'a* (*a prescribed bathing or a simple cleansing*), entering into the Prayer by *enunciating*: "*Allaho Akbar,*" doing all the *prescribed* rituals and gestures, and *exiting* from it by: *enunciating*: "*As-Salamo Alaykum wa Rahmato Alla'he Wa brakatoh.*"

In *addition* to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals. In order to exactly *convey* the rather *terse* and *meticulous text* of The Qur'an, that is *conveying* it in its Arabic *sense* and *flavor*. English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized* as *needed*. (See below).

The *corollaries* that follow from the four fundamentals

1. Qur'anic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*. Its words are very *precise*, *highly descriptive, denotative, connotative, eloquent, and elegant*. Its

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1 See the *Lexicon* attached to the *Textual Translation* Of The *Qur'an* for an elaboration. The word rule= "حكماً" is *adverbial* so it is approximated through the word "*by*".

2 See the *Lexicon* attached to the *Textual Translation* Of The *Qur'an* for elaboration on this point.

implicit meanings are almost as exciting as its *explicit* imports. If you were *very fluent* in Arabic and were to read The Qur'an *in Arabic* you will *surely not* fully understand it *except with some help*. Its words are *packed* with *meanings*.

2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender. Arabic words are *unlike* English with respect to *gender*, i.e. *every* word is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended* message(s).
3. English words *almost all* are *not* conjugative. In fact so many common words do *not* have a simple *past tense*, e.g.: truth, patience, mercy. Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find, objective* nouns are *much harder* to find, if at all they exist.
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost* make *any word you desire* with a great deal of *precision* for the *intended* meaning. Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*.
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'an:
   A. *Transliteration* of words that have *no* English *equivalent*. Such words are *transliterated* and *parenthetically explained*, for example: *ba'al* (*master/ owner/ husband*), and also a *footnote* is *added*, as the word: *ba'al*, has *another* meaning= an *idol worshipped* by some Arab tribes *prior* to Islam.
   B. *Superscribing and square bracketing of pronouns*. Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden* (*implied*), therefore *specifying exactly* the *intended* pronoun is *vitally important*. So, I have established a list of such pronouns *specifying* the *referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with. Consider the following for an *illustration* the pronoun: **you**. Clearly in English this *you*, could stand for *masculine*, *feminine*, *singular*, or *plural*. In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist.

So this *you* is *superscribed* with an "s"=you[s] so it is for *masculine, singular addressee, detached and not hidden*.

If it is superscribed with an "f"=you[f] so it is for *masculine, plural, addressee, connected*, and *not hidden*.

If it is superscribed with a "g"=you[g] then it is for *masculine, singular addressee, connected*, and *explicit* ending-pronoun ك, as in إنك = very you[g].

If it is superscribed with an "h"=you[h] then it is for *masculine, singular addressee, connected*, and *explicit* ending-pronoun.ـت , as in حسبت = do you[h] reckon.

If it is superscribed with a "z" and *bracketed and italicized* = [*you* [z]] then it is for *masculine, plural addressees, and explicit* (*not hidden*); or "[y]" for *feminine, singular addressee, detached* and *explicit*, كِ, as in إنّكِ=verily you[y].

If it is superscribed with an "s"=you[s] then it is for *feminine, singular addressee, connected*, and *explicit* ending-pronoun ـتِ, as in كنتِ=verily you[s].

C. *Masculinizing or feminizing certain words as needed*. This was done by *superscribing* a word with[w] for *feminizing* it or[x] for *masculinizing* it, e.g.: tree[w] and pen[x].

There are *under* twenty different such superscribed words, that are *repetitive* and so they will be *obvious* and *easily remembered* and *appreciated* (*for eliminating ambiguity*) as one reads on.

D. *Transliterated* and *Superscribed* Words

This compendium of *transliterated* and *superscribed* words *was* fairly large, as this compendium had exhausted the entire English alphabet. So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*. Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts. To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use. The list includes: The defunct: e, i, j, k, l, and q. the ones left in use are:

a. See p 4 below.

b. Used for the *plural*, *masculine*, *addressees*, e.g.: لـكم= you[b]

c. Used for the *plural*, *masculine*, *addressees*, with ت الفعل, e.g.: قمـتم= you[c]

d. Used for the *feminine, singular, addressee*, as جئت = you[d] came/committed….

f. Used for the *masculine, plural you*, you[f]= "أنتم".

g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you[g]=قمت\إنّك;

m. Used in combination with y for *plural feminine* such as you[ym] =أنتنّ

n. Used as a *superscript* for *masculine plural* mood, e.g.: your[n].

o. Used for "ما" which is equivalent to "حيث"= whence, "ما المصدرية" = when[o]

p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

(1) As *connective* noun "who[x]"/"whom[x]" "اسم موصول"="الذي" or "ما" = "which[x]"

(2) Who[r]/ "whom[r]/which[r] = "الذين", but in *Arabic* some time albeit "اسم موصول"

(3) But *written* and *enunciated* as "من", so to *distinguish* such designation "من", it is *superscripted* with a "p"=who[p] or whom[p] or which[p]. So, who[p]/whom[p]/which[p] all stand for "مَن" *accordingly*.

(4) As *interrogative* noun= who[a]/whom[a]/which[a]="من," = "ما"="اسم استفهامي,"

(5) As *conditional* noun= whoever/whomever/whatever= "أداة شرطية" "من," or "ما"= inasmuch/so-long as.

(6) As who [r] for a *plural masculine* "who" = "الذين."

(7) As who[u] indicates *singular feminine*, as who[u]/whom[u]/whose[u] /which[u]= "اللتى"

(8) As who[v] superscript[v] indicates *plural feminine pronoun*: as who[v] = "اللأئى أو اللاّتى."

r. See p (6) above.

s. Used for *separate, apparent, masculine, singular you*= "أنت"=you[s].

t. Used for two situations: *singular, masculine, addressees* e.g.: your [t], or for *plural, masculine, addressees* with ت الفعل, e.g.: قمـتم= you[c]

u. See p (7) above.

v. See p (8) above.

w. Used to indicate a *feminine gender/feminine-gender-referent*, e.g.: self,[w] village,[w] or a *feminine pronoun* it.[w]

x. Used for *masculine* gender or *masculine gender-referent*, example, book ,[x] or a *masculine* pronoun it.[x]

y. Used for a *feminine plural: verb* e.g.: "*ate* [y]" = "أكلت"or *pronouns*: "*they*[y]" "*them* [y]" or "*their* [y]" or for *singular feminine* your [y].

y m. Plural Feminine e.g.: "آكلأت"= eaters[ym] as "*eaters*".

z. Used for *masculine plural verb*, denoting "و," or "ي"= *augmentation* or *union* "*waw*," you,[z]

or they[z] for denoting "و" or "م"= *augmentation* or *union* "*waw*," versus *you* = you,[f] أنتم, the *masculine plural pronoun*.

Also, for denoting "التأنيث ت/ـة" = the *feminizing-denotative* suffix "ت/ـة"for the singular, =She[y] e.g.: eater-she[y]= "آكلة", or for the plural, e.g.: "آكلأت"= eaters[ym] as "*eaters*" *per se* could be *masculine*"آكلون"as well. So the *double superscripts* certainly specify the *referent* without any ambiguity; although *-she*[y]=the *feminizing-denotative suffix* is the accurate one, at times such designation becomes a bit *awkward*, so a *superscript* of,[w] e.g.: earth,[w] as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur'an: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent *per se*. So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" in Arabic = "نحن", will be used to *approximate* for "نا" as *most appropriate* alternative. For example: "قلنا"= "said we"=strictly speaking= " قال نحن". But "قال نحن" is very awkward, to say the least. However, we will use it to mean: "قلنا" in all *identical* or *similar* situations.

Annotation: In English there is no way to *exactly* say: "كذّب"= *he considered and said* that a statement/fact stated by another person is *false/a lie*. So for "كذّب" I settled to use **denied**. Similarly for "جحد"= by *absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*. So for "جحد" I settled to use **rejected**.

تم هذا التنقيح لهذا الـ Prelude بالحمد والشكر لله سبحانه وتعالى ، بعد بعض تصحيحات المقدمة ، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً.

الأحد ١٤٣١/٠٧/٠١ الموافق ٢٠١٠/٠٦/١٣م. وآخر تنقيح: الإثنين ١٤٣٢/١٢/٢٥هـ الموهفق ٢٠١١/١١/٢١م.

المترجم والفقير لرحمته سبحانه وتعالى:

عبد العزيز بن فهد المبارك

** ** **



مُقَدِّمَةٌ

Introduction



By Allah's Name *Ar-Rahma'ne*[1] *Ar-Rahee'me* (*The multitudinous mercy Giver*)

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose ***diction*** is ***absolutely unique, i.e. very rational and all-around comprehensive***, reading of this ***Introduction*** is a ***must***, or at least Sections: 7 and 34-40 thereof. Yes, it may be a bit **long (37 pages) but *necessary* and surely *not* verbose.**

To begin with, we point to the well-known fact that ***every*** messenger of Allah was ***Allah-empowered*** by ***unique miracles suitable for his time and people***. For example: Moses' era was **magic-mired,** and **his rod** had **outdone** the **ultimate magic** of that era. In Jesus' time it was "**medicine-prevalent**," and Jesus' **Allah's empowered capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being***. So during Mohammad's (SAWS) epoch, **Arabic *language*** reached its ***zenith*** of ***epical maturity*** and ***display*** in terms of ***poetry and rhetoric***. And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is ***analphabet* (*illiterate*)** and surely ***not*** a ***poet***, suddenly ***becoming the ultimate master of the Arabic language, unparalleled and unmatchable by anyone else.***

Arabic is the **language** of The Qur'an. And it is The Qur'an that ***challenged*** the Arabs to match it in **any way, form, or shape**. **They did *not*** and ***could not*** rise to the challenge. So, "**The Qur'an and *its unique language***" ***remain as the everlasting miracle*** **for Mohammad** (SAWS) **to the *end of time***. Modern sciences keep **proving the veracity** of The Qur'an as such sciences **develop** and **reach newer and *confirmed heights***.

So based on the above, it is the ***language*** of The Qur'an that ***was, is and will always be the factor*** which ***matters the most*, as it *veils future miracles***. So, it

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[1] The word "الرّحمن= *Ar-Rahma'ne*" is an *exclusive proper* name of Allah. So, as a *proper* name it should *not* be translated. Just like *Allah* is *not* translated. *Nothing* in existence called *Ar-Rahman* except *Ar-Rahman*. *All names* should *not* be translated. *Ar-Rahman* is also *one* of the most beautiful *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*[s]]: let-invoke you[z] Allah or let-invoke you[z] *Ar-Rahma'ne*, whomever that you[z] invoke so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*.)" *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies hope, help, favor, and goodwill-mercy towards the *one* or *ones* being exhorted by such admonition. On the other hand the word "*Ar-Rahee'me*" ="الرحيم" he who received mercy, or one of Allah's names, or one who is "*multitudinous mercy giver*." See the *Lexicon* attached to this *Translation*.

is ***most imperative*** to ***adhere to the verbatim translation*** **of The Qur'an in translating The Qur'an.**

Hence, this translation is ***unique,*** in that it is ***totally new***. It is ***unprecedented*** in ***form***, ***contents***, or ***characteristics***. For the ***first*** time in the history of translation of The Qur'an a ***strict adherence*** to its ***verbatim,*** **i.e.** ***meticulously observing it***. ***All others without exception***, have ***remarkably ignored*** **the** ***verbatim*** translation of The Qur'an, through ***managed editorialization***. Thus they had **effected** to ***unintentionally annul*** **the** ***greatest and most everlasting value and miracle*** of The Qur'an, i.e. ***its language.*** For it is the ***language*** of The Qur'an which ***bears and constantly manifests*** the **multiple** ***miracles*** **in** ***all fields*** of human endeavors and knowledge throughout the history of mankind. So ***this*** translation ***fastidiously adhered*** **to its diction**, ***even in mood and format***. This translation ***relied on Allah's help first*** and on ***myriads*** **of** ***linguistic books*** (lexicons, ***distinctive*** meaning of each word, **Qur'anic** ***grammar*** and ***diction***, and ***their implications***), ***numerous*** books of ***interpretations and explanations*** of The Qur'an, ***many*** books discussing The Qur'an and its ***various aspects***. Also it included volumes of syntactical inflection of The Qur'an. Last but ***not*** least ***utmost efforts*** were exerted to ensure that: **since The Qur'an is** ***perfect all-around,*** **and that it is** ***unique, sacred*** **and** ***supreme,*** **so surely** ***no editorialization of any kind was entertained. Hence no addition to, no deletion from, and no alteration*** **of** ***any part*** **of its text is** ***punctiliously maintained*****; thereby** ***safeguarding*** **its integrity maximally.**

The *Qur'an* is the *only single most: rational, authentic, reliable, credible, error-free, and unaltered* (in any way, form or shape) *divine Book* on the face of the Earth. The *various natural sciences*, each in its field of *factual* (*versus hypothetical*) endeavors, *overwhelmingly* **supports** it with every new "discovery," as such sciences progress over time. *All* other books, *i.e. without exception*, do have *errors*, *omissions*, *contradictions*, *inconsistencies*, *irreconcilable differences* or *all* of the aforesaid,[1] and clearly *cannot* claim such a *lofty-hallmark* or scientific-support over the millennia. The Qur'an is *the only infallible* Book of *divine-guidance*. The Qur'an is firmly and cordially suitable for the *entire humanity and its history*, *i.e. all peoples, all places, and all times*. It contains *vivid descriptions* of *all* the *principles* of *all* the good, the *bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*. The Qur'an's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of mankind. (2) An *effective and*

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1 In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission. In summary: they left the Bible as is, with all its flaws intact, as nothing that they could do about it.

enforceable plan for *just, peaceful and cooperative living* among all of mankind as a whole. (3) The Qur'an conclusively affirms: *Islam* is **the** religion which **should be *voluntarily* embraced by all peoples, as *no other religion would be acceptable to Allah in the hereafter*.** The Qur'an **clearly** states inAyah 85 of **سورة آل عمران :**

And whoever *yabtaghey*[1] ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him], and [he] (*is*) in the Hereafter[w] of the losers.	وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٨٥

The Qur'an *categorically* emphasizes:

No coercion (*is*) in the religion;	لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ

Ayah 256 of **سورة البقر**

This fact *is* among its *conspicuous hallmarks*. In short The Qur'an is a *treasure of all treasures* for the *good* and *rescue* of mankind in this *world and* for *salvation for those who accept* The Qur'an in the *Hereafter*. The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study* and *explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te* (*statements*), *words and letters.*

But *all the aforesaid works are in Arabic*. And some *non-Muslim scholars* also had left their *remarkable imprints* in this sphere. And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/ defaulted* to produce a *precise textual*, i.e. *verbatim*, translation of The Qur'an in *any* language. By *textual* translation I mean a *translation devoid of any: addition to/ deletion from/ alteration of its diction in any way, kind, shape or form*, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns*, *etc.*

A book as above described, even post *September 11, 2001* is **not** available in a ***precise verbatim*** translation. So that **everyone** will know what its diction **exactly** says **in full**.

If someone had reported that someone said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the ***verbatim*** aspect of the speaker's statement. And rightly so. However, in the case of The Qur'an its **sacred diction** had been **paraphrased**, and **rephrased** with significant **additions to**, **deletions from** and even **alterations of** its diction, including giving **unintentional exact opposite** meaning of what it says. In fact *all heretofore* known "translations" are **rather inadequate** and ***highly flawed***. Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such

[1] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested.*

translations as: "*Translation of the Meanings of the Quran*." Such categorization is, sorry to say, **unintentionally rather presumptive**. As strictly speaking "**meanings**" of The Qur'an are *multitudes*, *cumulative* and *constantly augmenting*, depending on the *current scientific advancement*. So it is *impossible to comprehensively encompass them in even multiple compendiums*. So any of such "translations" is clearly *not a reflection* of *any* one of those multitudes. In fact such "translations" are **personal explanations** by the translator, and a very **flawed** explanation, because the translator did ***not*** really and truly have **deep and sufficient understanding of the Arabic vocabulary** of The Qur'an **nor any clue as to the**: "**tongue-Arabic**" or "**rule Arabic**," as stated in The Qur'an. Also they all have a ***confused*** understanding between "**Qur'an-Arabic**" and The Qur'an in "**tongue-Arabic**." As to the **conventional** meanings of certain words, as defined by Allah's great Messenger, Mohammad (SAWS) they all had no choice but to abide by it.After all is said, anyone would be hard pressed to find **one** sentence of two words or more in **any** of those "translations" which ***precisely*** corresponds to the ***exact*** text of The Qur'an. This is rather striking and most astounding, yet not heeded by most. But I am sure eventually truth shall prevail.

May Allah reward all of those translators who had endeavored to their best to produce their works, however *flawed* and *inadequate* those works surely are. Nevertheless that was their best possible. **So they should be thanked**. But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world*, *its contents and salvation in the Hereafter*.

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes* of *injustices* and are *amiss*, *vis-à-vis* its real *text*.[1] This simply is ***not*** acceptable, given such an **enormously vital and great Book**.

The present work I am pursuing, Allah willing, will **remedy** the aforesaid **major** and **long-standing** shortcomings. *May Allah provide His divine-guidance for this translator of this enormous task regarding this great, in fact the greatest Book ever*, Amen.

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or a *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who dealt with The Qur'an one way or another and apparently never bothered to **verify** such a *myth/misunderstanding*. The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should not be translated*." So, perhaps this is one contributing factors, among others why there is **not**, until now a good **verbatim** translation of The Qur'an. For a while I tried to

[1] t is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be no* excuse *for the Muslims*, *especially the Arab-Muslims* not to *translate* The Qur'an in a *most befitting* way.

find the *origin* of such a *myth/misunderstanding* victimizing so many peoples who should *know better, understand better, and reason better.* When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become **nonplused**, and subsequently ramble, sometimes with gibberish.

It is a well-known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time. Zayd Ibn Thabit had to learn the languages of the Persians, the Romans, the Ethiopians, the Coptic and even the Hebrews, in order to *verify* the Jewish quotations of The Torah, as they were/are **notorious** for misquoting. There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable. The reason for such non-existence of such a *Hadeeth* is that it would be *irrational.* Clearly, *irrationality* is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate. Thus, The Qur'an, the true Word of Allah, should be presented in the **precisest** possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom **invite** all peoples to embrace Islam on ***voluntary*** bases. So how could intelligent people **embrace** Islam and be fully aware of it without reading its most vital Book, The Qur'an? Such a reading would best be in **their own language**, or a **most authentic** and ***precise verbatim translation***. And sequel to that **everyone** will know that to worship Allah by The Qur'an such worship must be **rendered** in **Arabic**, the **original** language of The Qur'an. So, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue. However for the task at hand, perhaps the best thing to **begin** with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

(**Textual/verbatim translation version**) **نمط لترجمة نصِّيَّة**

«نضّر الله امرءاً سمع مقالتي فوعاها ، ثم نقلها كما سمعها ، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

A. Brightened Allah a [he-]human[1] [*he*] heard my statement then [*he*] cognized/retained[2] it;[w] afterwards [*he*] conveyed it[w] as [*he*] heard it;[w] Surely possibly a conveyor of *a Feq'hen*[3] ([*he*] *conveying it*) for whom [*he*] has more *Feqh* than him."

True *Hadeeth*[4] (*contents in parenthesis are added*).

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[1] The word "**المرء**" is *exactly* "the he-human." It is *not* the same as (a) "**الإنسان**"=the human or (b) "**الرجل**," = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) "**الشخص**"= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night,(3) a human of a specific *entity*, a *male or a female entity*, (4) the *body of a human when standing.* See **الهادي، للكرمي، أو اللسان أو التاج**

[2] The word "وعى" has a *double* meaning: (1) *cognized* and (2) *retained.* In this context *both* are *needed.*

[3] The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sahre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings* and *applications beyond* the *apparent* textual meaning or meanings of a given *Hadeeth* or *Ayah* for *various situations.*

[4] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the

(**Managed translation version) نمط لترجمة بتصرُّف**

B. "May Allah please a person who had heard my statement, understood it and conveyed it verbatim, perhaps to some one of a greater understanding"

The above are two translation *versions* of the *same Hadeeth*-statement. Version (**A**) is *emphatically faithful to the integrity of the text*, and version (**B**) is a *managed* translation, i.e. *adding to* and/or *deleting from* it or paraphrasing it to *facilitate its* understanding. Proponents of version (**B**) surely contend that it conveys the "message" *more readily to the common reader*. They hurriedly add: version (**B**) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam. Clearly the *intention is great*. But the point is it does *not* comply with the above *Hadeeth*.

In fact there is a more *illustrative Hadeeth*. It is the *Hadeeth* for **sleeping**, which Mohamad (SAWS) taught it to one of his companions, in part it says:

"…and Your Prophet which You had sent."

When the companion repeated the *Hadeeth*, to ensure his memorization of it, he said:

"…and Your Messenger which You had sent." Here Mohammad (SAWS) interrupted and said: "…and Your Prophet which You had sent." See *Hadeeth* Al-Bokhari 247.

Returning to version B, there are numerous *disadvantages* to version (**B**), here is a *short* list:

(a) It is emphatically *unfaithful* to the *integrity of the text*, through "editorial" additions, deletions or paraphrasing. Such unfaithfulness is surely *unacceptable*.

(b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text.

(c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*. They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*. Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of any alteration of the text over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*.

(d) As *Time* progresses *newer* meanings do come to light from those texts, a fact which will be *lost* if the texts are *altered*. Such a phenomenon happened

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statement or action of some one else that the Prophet did approve or did not disapprove.

during the life time of Mohammad (SAWS) and will continue to happen to the end of Time.

(e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term.

(f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* alteration to "fix" it for the best-way to convey it or convey its intended message. Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators.

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*. Therefore, *at least* to their *minimum* level *all* peoples must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership."[1] Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts. Some others may not be so endued. This is quite natural. So, those who are not so endued should ask those in position of knowledge. For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you[z] the *Thekre*'s (*Qur'an's/ Book's*) folks[w] if you[c] were not knowing." (S16:43). Clearly we do not hesitate to ask people of knowledge in their field of endeavor. Similarly if someone does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance.

1. Newer *meaning or application* of *Hadeeth* by *Feqh*; also The Qur'an imparts *newer perspectives/meanings* over time

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*. Without doubt, a *Hadeeth* is (*wisdom*), hidden or apparent, known by the majority or just a few. Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most **vital**. That is because there could be *another* scholar who is *more capable of discovering-/discerning/deriving newer ideas and applications* in the *Hadeeth* being conveyed *not* apparent to the conveyer. Time and again this **proved to be true**.

[1] In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims. This is very unfortunate fact. That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic.

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years. There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case. Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current* era.

2. Two types of *Ayat, Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behat* (*allegorical, and imparting newer meaning over time*)

The Qur'an is Allah's Speech. Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time*, *space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* **right and *accurate***. **Allah's Speech is the right and the truth.** Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ﴾ [آل عمران: ٧].

"He Who descended on you[g] The Book[x] of it[x] (*are*) *Aya'tton*[w] (*Qur'anic statements*) *Muhkamaton*[w1] (*firm/eternally unchangeable*)[w] they[y] (*are*) The Book's mother;[w] and others (*which are*) resemblers-she.[ym]" (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*.

The *Muhkama'to* are those *Ayat* that *address*: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam. (c) *How to worship* Allah, according to the *Sharey'ah Law*. The *Muhkama'to* are *categorical* and *informative* statements. Hence, they are the *bases ("Mother") of The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*. The Messenger (SAWS), his companions, and the scholars of the *Sunnah*[2]had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them.

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*).

On the other hand the *Ayato* the *Mutahsbeha'to* are *allegorical/analogous* which

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1 See the *Lexicon* attached to this *Translation* for a detailed explanation..

2 *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

impart different meanings over time. Although *similar* in so many aspects, yet *each* imparts *a* meaning or *multiple meanings over time*. They make up *most* of The Qur'an, for reasons discussed in Section 2C.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an.

The *Ayato* the *Mutashabeha'to* are more ***numerous*** in The Qur'an, as *Halal* (*that which is allowable*), a direct *favor* from Allah *to* and *for* the humans, is more prevalent. In fact **Allah SWT *karrama* ([*He*] *generously/gratuitously bestowed countless boons/blessings upon and ennobled*) Adam's sons and absolutely *favored/preferred them over many of His other creatures.* Allah says in The Qur'an:**

﴿وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ .... وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾[الإسراء:٧٠]

"And *laqad*(*verily, already and affirmatively*) *karramna*[1] (*We generously and gratuitously bestowed countless boons/ merits upon and ennobled*) Adam's sons.....and We favored/preferred them over many of whom[p] We created *tafdheelan*[2](*absolute favor/preferment*)." (S17:70).

3. To begin with consider Allah's creation of man.

3A. The Qur'an says: Allah created Adam *directly* with His Own [Both] Hands:

﴿لِمَا خَلَقْتُ بِيَدَىَّ﴾ ص: ٧٥

"...for what I created by My Both Hands[w]" (S38:75)

When something is very dear/important to one, one attends to it *personally*, i.e. *not delegate* it to others. There is no greater *boon/favor and ennoblement* than Allah attending to man by creating him by His "Own [Both] Hands."

3B. Also Allah *created* man in *ahsa'ne*(*perfectest and beautifulest*) stature:

﴿لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾ التين: ٤

Laqad(*verily, already and affirmatively*) We created [the] mankind in" *ahsa'ne*[3](*perfectest and beautifulest*) a stature." (S95:4)

3C. Allah *erected/set* and *enlivened* Adam by *blowing* in him *directly* of *His* Soul:

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[1] Among the multiple boons are: *created* in *ahsana* (*perfectest and beautifulest*) statures; *eat* with their hands- i.e. *not* with their mouths as other animals, *have a pronounceable* language; are *empowered* over most other creatures- those creatures are for their *benefits*; *each is enabled* to have *rational capacity* to: (a) *Obey* Allah; (b) *Disobey* Allah; (c) Have *full foreknowledge* of the consequences-(a) *rewards* or (b) *punishments* for one's deeds/says. And *most* is that Allah *absolutely favored/preferred and ennobled them over many of His other creatures*.

[2] The "**تفضيلا**" is infinitive noun! So, here the word "*absolute*" is to *intensify* "favor." I believe that the "**التفضيل**" is by way of "*favor*" in the sense of "*prefer*" or *preferment*.

[3] There is no English word for **أحسن**=*ahsane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

﴿سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ﴾ السجدة: ٩

"…*sawwaho* ([*He*] *erected/evened/set him*) and
[*He*] blew in him of His *Rou'he* (*Soul*)[w]" (S32:9).

3D. Allah *ranked Adam rather high* and *ordered* the angels to *kowtow* for him:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ﴾ الكهف: ٥٠

"And *edh* (*when/since*) said We for the angels: let-kowtow
you[z] for Adam; so they[z] kowtowed." (S18:50).

3E. Allah made man as *His vicegerent* in Earth, with all attending responsibilities.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴾ البقرة: ٣٠

"And *edh* (*when*) said your[t] Lord for the angels: verily
I am making in the Earth[w] a vicegerent.[x][1]" (S2:30)

3F. Allah *created* and *subjugated whatever* in the Earth and the Heavens, altogether for His vicegerent, as attested for by the Ayat of The Qur'an:

﴿هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلْأَرْضِ جَمِيعًا﴾ البقرة: ٢٩

"He Who (*had*) created for you[b] what (*are*) in the Earth[w] together."
(S2:29).

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ جَمِيعًا مِّنْهُ﴾ الجاثية: ١٣

"And [*He*] subjugated for you[b] what (*are*) in the Heavens[w]
and what (*are*) in the Earth[w] together from Him." (S45:13)

3G. Because in *each* person is a *direct* "*blow*" from Allah *making-up* (his/her) *soul*, thereby *enabling each* to have *active capacity* to:

(a) *Obey* Allah; (b) *Disobey* Allah; (c) Have *full foreknowledge* of the: (a) *rewards* or (b) *punishments* for one's deeds/says. That is he/she is a *master of own deed/says*, and therefore *full bearer* of the consequences, i.e. *responsibility*.

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[1] The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*. The word " خليفة is a *masculine* and the ـة in "خليفة" is for intensification as in علاّمة. See كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي

4. Based on the above (3A-3G) Allah *established* man of the Earth, *deputized* him to *develop* in it and *develop* the Earth, a huge responsibility. Allah says in The Qur'an:

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ جَمِيعًا مِّنْهُ﴾هود: ٦١

"He established you[b] from the Earth[w] and *ista'amarakum*[1] ([*He*] *deputized you*[b] *for development*) in it;[w]" (S11:61).

5. Allah *wanted* His *vicegerent* in Earth, as He *deputized* him for *development* in it, to *voluntarily go* for the *everlasting hereafter, not the transitory-beguiling world.* But *unfortunately* through the *recalcitrance* of a great many peoples, peoples of the secular-West, *chose* otherwise, clearly to their great *eventual detriment.*

It is worthy to note here that the glorious *Ayat* says: "**in** the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "***in***" is the accurate one, as it is scientifically more *inclusive*, as everything really and truly is ***in*** the Earth and ***not*** on it. Everything is *within the physical landmass* of it, including the multiple layers of its atmosphere. We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fishes are *in* the sea. To be *on* the Earth one has to go above its atmosphere. This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered.* Another phenomenon:

6. *Changing meanings* of some words in The Qur'an through scientific progress.

﴿غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدْنَى ٱلْأَرْضِ﴾ الروم: ٢

"(*Had been*) worsted the Romans; in *adna*[2] (*near-by/lowest land of*) the Earth.[w]"[3] (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth. At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*). Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth. Altitudes are measured starting with sea level to be zero. However, there are land surfaces of the Earth that are *below* sea level (e.g. in present day Holland and Jordan). Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on "the land *close* or *near-by*" was *accurate*,

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1 That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.
2 The word "*adna*" means: (1) near-by, (2) lower most land spot.
3 The word "**الأرض**" could mean: the land or the Earth.

because *then* the scientific altitude was *not* even known or knowable. Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*. Of course, *both* meanings (the old and the new) are *accurate* and *valid*. Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and accurate*, even if they assume totally *unrelated* aspects and contexts throughout the ages. The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*. And such can and does stand the tests of time and rational scrutiny.

6A. "*dharrah's*" weight of good or evil shall be seen.

Another example is in *Surat az-Zelzelah*, *Surah* 99, (The Earthquake). This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*. The two *Ayat* speak of the *tiniest* weight imaginable that of a "*dharrah*" (*baby ant/ atom/ speck of dust*):

﴿فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ۝٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ﴾ الزلزلة: ٧- ٨

"So whoever [*he*] works a *dharra'ten's*[w] (*small ant's/ an atom's/ speck of dust*)[w] weigh (*of*) *khayran*[1] (*desirable/ worthiness/ goodness*) [*he*] sees it;[x]
and whoever [*he*] works a *dharra'ten's*[w] weight (*of*) evil [*he*] sees it.[x]"
S99:7-8

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant,* in Arabic "*dherrah*." However, at the *present* time the same *identical* word "*dharrah*" designates and stands for the word "*atom*." Clearly the *old* and the *new* meanings of the word "*dharrah*" are not same, but still the overall meanings *apply* just as well in both cases. Thus, an old translation of the word "*dharrah*" would say the weight of a "*baby ant*." And a *current* translation would say the weight of an "*atom*." In both cases the translations, although different yet, would be *accurate and applicable*. This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases. No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen.

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*. (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech.

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes

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[1] The word "**خيراً**" = "*khayran*," and grammatically inflected "*khayren*" or "*kharon*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "**خير**."

of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah. In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries.

7. Ultimate aim of any *proper* translation of The Qur'an *should be adherence* to the *full verbatim or direct transliteration* of the translated text.

Texts of The Qur'an or *Hadeeth* parlance besides being **sacred** bear ***apparent*** and ***hidden*** meaning(s), meanings which only **elapse** of time will **reveal** them. Thus, **translating** either one to **another** language, ***if*** the **recipient** language has the **appropriate corresponding terms then** a ***full verbatim*** **translation** is a **must.** If **such correspondence** is ***not*** available, a **most likely situation, as the recipient language *lacks* the terms**, then a ***direct transliteration* is the *only* alternative.** Why so? See 7A next for elaboration.

7A. Maintaining the *sanctity* and the *integrity* of the *sacred/meanings packed* texts.

When translating Qur'anic texts or *Hadeeth* to other languages, it is ***imperative* to maintain** the **integrity** of the text (in letter and spirit). That is **not** to engage in any **addition to**, **deletion from**, or **alteration of** their respective texts, through *interpolation*, *or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations). Also translators **must refrain** from using **adjectives** or **adverbs** for **nouns, transitive** verbs for **intransitive** ones. As words of The Qur'an or the *Hadeeth* in the **original text** convey ***apparent*** **meaning and there is a *hidden* one too**. Remember the *Hadeeth* for **sleeping** and how Allah's Messenger (SAWS) was ***emphatic* vis-à-vis verbatim**.

<u>A word of cautionary reminder</u>.

8. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*. The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it. Also, *figuration* and *substitution, analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is. The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance. So to translate from formal Arabic to any other language is extremely difficult, but with *patience*, *diligence* and *innovation* it is *not* impossible.

9. Qur'anic diction is *beyond replication*, in *any* language.

9A. the above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had **failed** to meet. Thus, any translation could *not* be a *replication* of The Qur'an. Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic.

9B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

﴿كَانَا يَأْكُلَانِ ٱلطَّعَامَ﴾ [المائدة:٧٥]

"Both were, [both] eating the food" (S5:75)

In *two words*: "يأكلان الطعام The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*. The Qur'an says: "*Both were* [*both*] *eating the food.*" (In English "both" is *redundant*, but *required* in Arabic).

Consider the following facts:

(a) Stating that "*both were eating the food*" is clean, mentionable and undeniable fact. However, (b) by inference/implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive **humans**.

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*. Hence, if they did *not* eat they would (g) *perish*.

Therefore, if they were "*deities*" (a) through (g) above would *not* apply to them.

9C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, May Allah be pleased with Jesus and his chaste mother. Amen.

10. Allah *honored* the Arabic language by *choosing* it for His Speech.

Arabic language is unlike other languages, in that it is *conjugationally rational*. From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc. Thus, Arabic language is rather *terse* and very *descriptive*. It is *eloquent* and *elegant*. So, Arabic language has special pre-requisites in format and construct. Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: "precedence and postponement"="**التأخير و التقديم**", as that **changes the meaning**. For example:

= "...and[*you*[s]]see the *folka*[x] (*ship/ ships*)[x] plowers in it;[x] (S16:14),مواخر فيه

= "...and [*you*[s]] see the *folka*[x] (*ship/ ships*)[x] in it[x] plowers;" (S12:35).فيه مواخر

Another example is that of usage of *particles of prepositions*, such as: مع=with, orإلى =to, or ب=by. In Arabic such particles have *vital explicative* and *significant implicative* meanings.

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. Neither has power over the other.

By = I am of *higher rank* than the king, e.g.: *I am his emperor.*

To = I am of *lower rank* than the king, e.g.: *I am his subject.*

In fact, even a vowel could change the meaning. Consider: **الحِمل** =**external load** and **الحَمل** (with a *fatha* on the **ح**=**baby in the belly**.

11. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language.

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation. Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads of cases. (See Section 9 below, for elaboration).

Despite the above facts (Sections1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*. Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly* says in the *precisest* of terms. So we *translate* and/or *transliterate* (*with parenthetical explanation*s), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*. See Section 39 to come, for suitable *innovation* and *originality*.

Finally, *translation* of The Qur'an is *unlike* any other translation. Clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language. But it should *precisely conform to its verbatim*, i.e. *without* any *addition to*, *deletion from* or *alteration* of its diction. So that others will know what The Qur'anic text *precisely* and *exactly says explicitly* and *implicitly*.

And now back to our main topic: *the ultimate aim of translation* of The Qur'an.

A Prelude

Translation= "**ترجمة**" To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications*, *inferences*, *connotations* and *denotations*, etc. to the maximum extent possible. For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾﴾ آل عمران: ١٣٩

"And let not *ta'heyno*[1] (*you:*[z] *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you,[z] while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you[b] were believers."

Interpretation= "**تفسير**" On the other hand it is to *interpret* or to *explain*, from for example: a *traditional*, *personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language. Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well-known* "translators/scholars" as follows:

"So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers."

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes.

12. Interpolations are *necessary*, but to a bare *parenthetical minimum.*

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

(i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc.

(ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations. For instance, take the word: "*Kataba*"="*wrote*." From the word "wrote" in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*. The

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[1] The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً**"

والوهن هو: الضعف وعدم القدرة على بذ ل الجهد. والوهن أيضاً، كما حدّده ﷺ هو: حب الدنيا، وكراهية الموت في سبيل الله.

ووَهِنَ أي: صار وَهناً أو واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ ووَهِنَ كل واحدة توصل المعنى ذاته. انظر الهادي.

Therefore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah's cause." In English there is *no* way to express the word "**تَهِنُوا**" in one word *per se*. Hence, "**تَهِنُوا**" is best rendered, in my opinion as indicated above.

writer is a "*he*," *not a she, not they, not it.* So, in such a case the "*hidden*" pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire* Qur'an is *free* from *any mistake/ ambiguity whatsoever.*

(iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions are unavoidable.* However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes.*

13. Extrapolations should be *marginal, and only for the footnotes.*

Extrapolations are *inferences/ estimate* by *extending/projecting known information.* So, all *extrapolations* are: (i) *extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such dictions, except of course as stated above.

(ii) *Qur'anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself.* Each is revered and reverenced for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

14. Clearly *transliteration* is an *imperative* improvisation to *meet* Allah's *diction* in any translation, i.e. due to *lack* of corresponding terms

A. ***Lack of subject agent.*** Of course, sometimes there is *no corresponding* word in English for the Arabic word to be translated. For example if one wants to say: "**صدق**," the *past tense* verb for "*said or told the truth*," There is a word in the English Dictionary: "trued," but it has *nothing* to do with *telling* the truth *per se*, as "trued" means: to position (something) so as to make it balanced, level, or square, a different concept. Out of "**صدق**" we need to say: "**صادق**" = the subject *noun*, for he who told/said the truth, which in turn the word "**صادق**" does *not* exists in English *per se.* In English to say "**صادق**" you have to go in a *roundabout way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation.* However, it is an approximation that falls *short* of *fully* describing the *subject* agent "**صادق**," as "**صادق**" is *much more than that.* As an illustration of the point, "that who or he who tells/says the truth" such an entity could be telling the truth *once*, but it is *not* his *main* trait for *all* the time. Because even the *most notorious liar* could tell/say the truth *at least once*, He is certainly *not* a "**صادق**" *except* at this *particular time* when he actually *happened* to be "**صادق**." Of course the same applies to the verbs "**أحسن**," "**تصدق**," "**أيقن**" and their respective subject

nouns. Also "صبر" and its subject *nouns* of: "صبور," "صبّار," and "مصطبر." Similarly for words like: "خير," "حسنى," "تقوى" and many others. When it comes to the "اسم المفعول"=*objective noun* such nouns are very, very *rare* to come by in English. Also consider the following:

B. ***Lack of the appropriate verb***. When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*. For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*. Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*. See subsection C next.

C. The ***circuitous rendition***. Sometime what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs. For example you want to translate:

﴿إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا﴾ البقرة: ٢٦

There is no word for the *intransitive* verb "يَسْتَحْيِي" in English. However, there is the word "*ashamed*," which is really an "*adjective*," or "embarrass," "shame" or "discomfit" all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application. The Qur'an is the *most precise* in expression. Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last* resort.

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase. Obviously, what is in the parenthesis is *not* part of the *main* text but the *translator's own best rendition to convey the meaning of what was being transliterated*. This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

15. Clearly *textual* is neither *replicative* nor *literal* translation.

Clearly, translation through preserving the *textual* content is *neither* a *replication nor* a *literal* translation. As *replication* is *not* possible even if it were to be done in Arabic language itself. And *literal* translation could become rather *awkward* and *ludicrous*, if not *absurd* or *meaningless*. To illustrate *briefly* and in *passing*, take the "*literal translation*" of this short sentence:

الرجل يأكل فى بيته.

The *literal* translation would be:

the man eats in house his.

The *textual* translation would be:

The man eats in his house.

Also in Arabic, the *importance* of "precedence-and-postponement"= " **التقديم والتأخير**" make big difference. For example:

A. **هؤلاء أشدّ منهم بطشا** = these (*are*) harder than them (*in*) seizing.

B. **هؤلاء بطشا أشد منهم** =these (*in*) seizing, (*are*) harder than them.

Version A emphasizes the "*hardness*" as it gets *precedence* in the text. Whereas Version B emphasizes the "*seizing*" for the same reason. So, in Arabic "**التقديم التأخير و**" could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*.

Therefore, translation is *conforming to the precise text*, i.e. *without* any *addition to*, *deletion from* or *alteration* of the *exact* text. The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or the *Hadeeth*.

In order to adhere to this concept of "*must-be-verbatim*" or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 16 next and originality, discussed in Sections 39 to come later.

16. Parallelization is *paramount*, due to the *enormity* of the translated text

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive* verbs, etc. Consider the following *illustrations*:

(i) For example: if the text says: "*the strayers*" the translator *must stick* to: "*the strayers*," and *not* express that by saying "*those who went astray*" or some other rendition of that. Or, if the text says: "*those who believe*," "*those who believed*." The translator *must stick* to the same expression and *not* say "*the believers*," instead. The vice versa is also true. If the text says: "*the believers*," the translator must *not* change that to "*those who believe*," or *those who believed*." If the text says: "*If you are believers*," the translator must *not* tamper with that by *adding parenthetically* ("if you are (truly) believers"). Believers are *not* the same as those who *believe* or *believed*. Just like the *athlete* is different than those who just get involved in athletics. Believers are those whose *wont* is a *constant belief*.

(ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order. Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *divinely-guided accordingly* by Allah.

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy*, *intensity*, or *frequency* of action), such *intensiveness must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator must *endeavor* to *reflect that intensiveness* in the main text (*parenthetically and in italics*, *differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information.

For example:"كاذب"="*Kadheb*"=Liar and "كذّاب"= "*Kadh-dhab*" or "كذوب"= "*Kadhoob*"=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "*Kadheb*"=liar, is *not* the same as "*Kadh-dhab*"= "*Kadhoob*." The liar might have lied *once*, intentionally or not. But the "*Kadhoob*" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unbeknown* to the translator. When it comes to *intensiveness* of most verbs the English language is rather *lacking*. In Arabic intensiveness could impart a *different* meaning *besides the emphasis*.

(iv) certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع"= "*Kha'de'a*"=*deceiver* and "مخادع"= "*Mokhade'a*"= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*. Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "*Mokha'de'a*" and if translated as simple *deceiver*="*Kha'de'a*," such translations is not only an *under-translation* but also a *misleading* one at that. Here again the use of a verb of "*mutuality*" nature has *implications* that are perhaps *unknown* to the translator, but it definitely is the most *accurate* choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*." Present day science proved the former is not *only more appropriate* but the *only accurate* one, i.e. scientifically speaking.

17. Parallelization *kept in* form *explained in a* footnote or parenthetically

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent. Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated* in *italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it. Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in

the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective. For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her. For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas. The meanings are so *different*, one *cannot* be used and not the others. Nor it is advisable to *presume* one meaning over the others from the *context*. Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*.

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic* Arabic, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression. Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English. However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*. Example of that are the rather rife and *recurrent* metonymies in the Arabic language found in The Qur'an. For example:

A. "**إبن السبيل**"="*Ibn as-Sabeel*"="*Son of the path*"= the *traveler*, a *Qur'anic expression*.

1A. "**إبن حلال**" = "*son of a legitimate marriage*," A2. "**إبن الطريق**" = "**إبن الزِّنى**" = son of the way/road, and A3. "**إبن عجِّل**"= "**اللَّقِيط**"= *baby-discarded and found*. These three are **not** *Qur'anic* although *Arabic tongue* expressions. A2= son of: *adultery* (**زنى**) specifically or *fornication* (سفاح) generally; and A3 by its name "**عجِّل**," meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else.

B. "**أم القرى**" ="*Umm al-qura*"= "*Mother of the villages*"= Makka Al-Mukarramah.

C. "**الحرث و النسل**"="*Al-Hartha wa Nnas'l*"="*The tillage and the progeny*"= *wife and children*.

D. "**عضّ على يده**"= "*Adh-dh ala yadeh*"= "*He bit on his hand*"= felt sorry.

E. "**سقط في أيديهم**"= "*Soqetta fee aydeyhem*"= "*Had been made to fall in their hands*"= *they regretted doing the wrong thing*.

F. "**وجه الله**"="*Wajho Allah*"="*Allah's Face*"= *Allah's Entity*, or *Allah's pleasure*.

E. " **بين يديه**"= "*bayna yaday'he*"= *before him, in front of him*.

In the English language there are such *English tongue/idiomatic* expressions too, for example:

A. Cakewalk = Some-thing *easily* accomplished.

B: **Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech. And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly.

C: **Troubleshooter**: It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*. 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic*, *political*, or *industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished* (*improved*) or *designative* (*divinely specified*) form.

(2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs are *ubiquitous* in The Qur'an. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the *Arabic-tongue* expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English.

18. The *necessity* that seems as a redundancy

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

"They[z] sadden." Better yet: "Sadden they.[z]"

Obviously, the first letter in the word "ي" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine* they". And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون." Therefore, at the beginning of the word the *potential* subject/object agent is

mentioned but its *exact nature* is explicitly stated, as indicated by "ون," and in English shown by the *superscript* "z" on the they, as they.[z] Take example #2:

18A. يكفرون بالآخرة

Unbelieve they[z] by the Hereafter.[w]

وهم بالآخرة كافرون

18B. "and they, by the Hereafter[w] (*are*) unbelievers."

وبالآخرة هم كافرون

18C. "and by the Hereafter[w] they (*are*) unbelievers."

In 18A, the superscripted word "they[z]" stands for "**ون**" in "**كافرون**"

In18B. The "they" *emphasizes* the fact that "*they*" by the Hereafter are unbelievers.

In 18C. The *emphasis* is that *by the Hereafter* they are unbelievers.

Question: why the **emphasis**? Answer: for the respective ***intensity*** and ***specificity***.

19. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter.

Of course, the *incorruptible* Qur'an and the *true/good Hadeeth* are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.[1] Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*. The *incorruptible* Qur'an and the *true/good Sunnah are both* guarded against *corruption and loss*.

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] assuredly keepers-up.[2]"

What applies to the safe-keeping (keeping-up) of The Qur'an *equally* applies to the *Hadeeth*. Islam means "*submission* to Allah;" hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam.

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[1] Some scholars add "*al-Ejma'a*"=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*. *Emam* Ahmad says whoever claims "*al-Ejma'a*" has *certainly lied*.*Emam* Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim "*al-Ejm'a*" among human, what do they have to say about how did they gather the plurality of "*al-Ejma'a*" among the *Jinn*? Obviously, they *cannot*. This puts the case to rest. Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the Jinn were to agree on some thing to legitimize it which Allah illegitimates it will not stand. Or if they were to illegitimate some thing which Allah illegitimated that will not stand too.

[2] The word "**حافظون**" is rooted in "**حفظ**" which is "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

20. The implications of the *brevity* in the Arabic language

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*. The *best* of Arabic statements are those that are "*terse and indicative*." That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings. Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc*. All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions. All that The Qur'an does in a humanly *unmatchable* manner. No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah. Arabic language is elegantly poetic. It is extremely *precise* and *laconic*. The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions. That is why the Qur'anic diction is in a *class by itself*.

21. *Superabundance* of words, *each is uniquely descriptive*, makes Arabic rather *precise*, yet *elegant*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable*, *divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete*, *qualitatively perfect and proportionally balanced*. Thus, no human tampering with such a text is *possible*, let alone *permissible*. Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*. Obviously, human *knowledge* and *mind* are *experiential* and *time oriented*, thus *inherently deficient*. So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and *empirical* progress, the *meanings* of *some* Qur'anic texts *change*. That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*. Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose *miracles are unending*. No humanly written text is as *miraculously merited* as The Qur'an. Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic* (*true*) *Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance.

22. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake.

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible* dream let alone reality.

23. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages.

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or any-thing associated with both. Words, such as "***verse***," referring to a statement of The Qur'an; or "**The Holy Qur'an**"; the "***Scripture***", in reference to the name of The Qur'an or the text of The Qur'an. Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them. However, *none* of those corresponding words is used for the same purpose as utilized for in English. The word "holy" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement of The Qur'an. Allah in ***clear*** and ***unmistakable*** terms says that The Qur'an is "***not surely a say of a poet***"; thus, it should ***never*** be referred to as ***verse*** in English. However, let us first find out what is the **dictionary** meaning of the word "***verse***"?

23A. Dictionary definition of the word "*verse*" is:

(See Merriam Webster Unabridged Dictionary)

1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*"; (*emphasis is added*).

Therefore, it is obvious that the word "*verse*" does *not* apply in *any way*, *form* or *shape* to the glorious and sacred *Ayah* from The Qur'an. Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say "*verse*"

of The Qur'an. Such English speaking Muslims *know* (*or should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ٦٩﴾ يس:٦٩

"And not We taught him the poetry; and (*is*) not befit for him; not [he/it[x]] [1] (*is*) except a *thekron* (*message/exhortation*) and a Qur'an[x] manifester." (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ﴾ الحاقة:٤١

"And not it[x] (*is*) surely a say (*of*) a poet" (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*[w] hence-forth no Muslim should *ever, ever* refer to *any* part of The Qur'an as "*verse*," even remotely.

23B. what is the meaning of the word: "*Ayah*"?

The word *"Ayah"* (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration, and* (c) *marked wonderment*. Thus, the word "*Ayah*" could stand for:

1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
2) Signifying Allah-messenger's *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* "sign-as-proof" *validating* his empowerment, i.e. his *miracle*.
3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِ﴾ البقرة: ٢٥٦

"No coercion in religion" (S2:256).

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[1] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: "﴿هُوَ﴾ = أي محمّد," *Emam* القرطبي says: " أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: "***he***" or "***it.***[x]"

Therefore, we shall refer to the "*Ayah*[w]" (plural "*Ayat*[w]") as meaning *miracle*. The "*Ayah*[w]" of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

23C. an *Ayah* of The Qur'an and a *verse* of the Bible

Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*. However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

23D. the word "*Scripture*" is *not* appropriate for designating *any* part of The Qur'an

Similarly, the use of the word "*Scripture*" to mean The Qur'an or its *Ayat*[w] is just as *bad*, if *not worst* as the use of "*verse*" as above stated. That is because the word "*Scripture*" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*. (Emphasis is added), also called "Holy Scriptures." Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*. The Bible is also one of the most *unreliable* sources of good *historical*, *scientific* or *factual* information, according to Western scholars and sources. It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word "scripture"), by nominally *forty four* authors. In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences. Thus, The Qur'an is *not* "Scripture." The Qur'an is *in a class by itself*, called "The Qur'an," a "*Surah* [w]" or an "*Ayat* [w]" of The Qur'an.

24. For their religious terms, Muslims should *not* copy biblical terms

The *rationally-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious* terms. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the "uttermosts," because of their religion*, as such religion is *quantitatively complete*, *qualitatively perfect* and *proportionally balanced*, that is after all

it is *Allah-made*. Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*. Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely ***disappear*** from Muslims' *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the *Hadeeth*.

25. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none* of which uses the word "holy"

The Qur'an is *described* by *fifty-five*[1] various characterizations for naming The Qur'an, *none* of which uses the word "holy." The word "holy" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).

However, there are *five characterizations* naming The Qur'an that are most commonly known, more than the others by *most* Muslims:

(A) The Qur'an The *Supreme*; **القرآن المجيد**
(B) The Qur'an The *Magnificent*; **القرآن العظيم**
(C) The Qur'an The *Munificent*; **القرآن الكريم**
(D) The Qur'an The *Judicious*; **القرآن الحكيم**, and
(E) The Qur'an The *Manifester*; **القرآن المبين**.

Apparently, and Allah knows best, for each of the *Five* Pillars of Islam, there are *eleven attributive* names of The Qur'an *corresponding to each Pillar*. Following is an *illustrative* discussion of *five* such names.

25A. The Qur'an The *Supreme*

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Qur'an Supreme*," (S85:21). Clearly the word "Supreme" means, among other lofty meanings, distinguished, high-ranking, and of highest morals, nothing tops it. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but* Allah;" and the *second* is to say: "I bear witness that *Mohammad is His Messenger*." Once a person *sincerely* enters Islam through this

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[1] *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al_Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word* "*holy*."

ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) Personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good."

25B. The Qur'an The *Great*

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five–daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*. Maintaining the daily *five times Prayer* is (iii) the *only identifying* "*badge*" a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*. If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting. Allah says in The Qur'an that prayer prohibits *indecency* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

25C. The Qur'an The *Munificent*

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, i.e. alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in *excess*

of a certain minimum *amount*. When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of *the Zakah*, the recipient is (i) *appreciative* and *thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

25D. The Qur'an The *Manifester*

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month. As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more. However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds. In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do. A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*. It is *not* just "*not* eating, *not* drinking, and *abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting. Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam throughout the human history and communities. However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

25E. The Qur'an The *Judicious*.

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best,

with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/herself to *strict criteria* of various physical life activities and rituals; (v) *wining the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*."

26. Similarly, there are *thirty-seven*[1] characterizations *naming* Mohammad (SAWS) *none* employs the word "holy"

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way*, *form* or *shape*. In the Arabic mode, *at no time anyone referred to* Mohammad (SAWS) using the word "*holy*," *directly or indirectly*. The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

27. The Arabs and their language are *honored*; *they* are *to spearhead* The Qur'an *and its message* through Arabic language

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees. Allah is: "Ever/Stout Doer for what [*He*] wants" (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah. Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*. However, they possessed a *unique*, *highly polished, and fantastic* Allah given language, of which they were *masters*. During the pre-

[1] Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12.The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23.The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer.

Islamic era they nearly *perfected* a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*. The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance. There are many terms for various words—e.g.: "sword," "camel," "dog," "tent," "mountain," "valley," "love," "hunting," "milk," "rain," "wind," "cloud," etc. The terms run into the *dozens* and sometimes into the *hundreds*. Thus, for instance, there are "60" words to mean "dog"—and *no two words are identical*. There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*. Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the "sword" and about *48 words* to describe the 24-hour (day/night) period. Thus, instead of saying (in English): "morning," "noon," "afternoon," "evening," "night," and "midnight", in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span. It is *not* on the basis of coining two words to make one, (such as "afternoon"). It is rather a *single* word describing a *specific* time span. The Arabic language is root-based. It has about *sixteen thousands* word-roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be *conjugated* quite numerously. Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

a. Adjective nomen (name), and **b**. Adjective being,

c. Adjective comparative, and **d**. Adjective superlative,

e. Adjective designating action as natural, not natural, permanent, not permanent,

f. Adjective designating state as beginning, actually in progress, about to begin,

g. Adjective intensive, and **h**. Adjective passive,

i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,

j. For all the above considering it for 1,2,3, or more, feminine for 1,2,3, or more, masculine for 1,2,3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*. The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets *before* Islam engaged in a mind busting linguistic a*dornment* for their poetry, Section 28 next.

28. Mind busting linguistic adornments

Poets *before* Islam had a "field" with their poems and how to beautify them with the overwhelming ("mind busting") linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence. Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *powerful* abilities at the zenith of competence by *immeasurable* standards.

29. The Qur'an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'an descended. As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the "*unlearned*" Mohammad (saws). Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker. The Qur'an not only *surpassed* but even *challenged* that lofty magnificence and high splendor. For lack of a better thing to say, they said it was "forged". Why forged? They claimed that Mohammad (saws) had "*forged*" it. At first The Qur'an *challenged* anyone alone or assisted by others (save Allah) to produce "*ten forged*" *Surahs* like that of The Qur'an. That challenge was not answered, as anticipated. The Qur'an says:

﴿أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ

ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ﴾ هود:١٣

"Or say they:[z] [*he*] forged it;[x] let-say [*you*[s]]: then *oto* (*let-come you*[z]) by ten *Suwaren* (*Qur'an Subdivisions*) forgeries[w] like it;[x] and let-summon you[z] homever you[z] could of lesser than Allah, if you[c] were *ssa'deqeena* (*always truth enforcers*) ." (S11: 13)

Later on The Qur'an *challenged anyone alone or supported by all others* (*save Allah*) to produce *one single Surah* like that of The Qur'an. Also that was *not* answered. The Qur'an says:

﴿وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ
وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ﴾ البقرة:٢٣

"And if you[c] were in suspicion of what *nazzalna* (*We repetitively descended*) on Our *ab'de*[1] (*slave*), then *oto* (*let-come you* [z]) by a *Suraten*[2] (*division of The Qur'an*) of its[x] like; and let-summon you[z] your[n] witnesses[3] of lesser than Allah, if you[c] were *ssa'deqeena* (*always-truth-enforcers*)."(S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿ قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ
وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا ﴾ [الإسراء: ٨٨]

"Let-ay [*you* [s]]: indeed if gathered the humans and the Jinn to *ya'ato* (*come they*[z]) by like this [The] Qur'an, not *ya'atona* (*come they*[z]) by its[x] like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/ supporters.*)" S17:88

* Notice this great *Ayat*[w] says: (1) "**بمثل**" "*by like*" and *not* "like." (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle "**ب**" in the word "**بمثل**". Such particle has about *twenty* different meanings and implications, among them: (a) "**المجاوزة**"=*disregarding* of, (b) "**الإستعلاء**"= *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) "**التبعيض**" =*portioning*. All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even something that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*. All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not verbatim/textual.

30. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts. For over 14 centuries so far, no one alone or

[1] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *huma.s.*See the *Lexicon* attached to this *Translation* for an elaboration.
[2] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an.*
[3] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an.*

supported by any/all others, came up with "*by-the like*" let alone the *like* of The Qur'an, *even in part* let alone in whole. Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts. Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient. Thus, Allah's open challenge stood, and shall continue to stand *forever*. It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally accurate and ever renewing information therein in all fields of human knowledge*.

31. Each challenge is according to the corresponding knowledge and skill of the challenged people

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena. But The Qur'an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*. Therefore, The Qur'an will remain *eternally*: *unique, informative, and inimitable* in its perspectives and panoramas. Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* given time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific*(*s*) from the *general* principle, the *vice versa*, or the inventing and discovering of something all-together anew.

32. The Qur'anic information is ***divine***, ***unattainable*** by man ***except*** through Allah's ***design***, ***permission***, and ***revelation***

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most. It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next). The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines. Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons. For elaboration see my book, *The Future World Order, Vol. II,* Chapter 24.

33. The Qur'an elucidates on *everything*, and ultimately explains itself by itself

33A. what is great about The Qur'an is that it is "an exposition/elucidation for everything." Such is a fact known by some and not known by most. The Qur'an says:

﴿وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَـٰبَ تِبْيَـٰنًا لِّكُلِّ شَىْءٍ﴾ النحل:٨٩

"........and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition/elucidation for everything" (S16:89).

33B. and also, in another Ayah:

﴿فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾ الأنبياء:٧

"….so let-ask you[z] the *Thekre* (*The Qur'an/The Book*) folks[w] *en*(*if*) you[c] were not knowing you.[z]" (S21:7).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent. Knew such a fact who knows it and did not know it who does not know it. The Qur'an *specifies* what it had *generalized* previously and *vice versa*. But *ultimately* The Qur'an explains itself by itself, as shown time and again.

In the above Ayah, The Qur'an in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging by presumption.

33C. clearly The Qur'an says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾ الإسراء:٣٦

"And let-not *ta'gfo* ([*you*[s]] *judge by perspicacity and presumption*) what (*is*) not for you[g] by it[x] knowledge" (S17:36).

33D. let us illustrate. In *general* terms The Qur'an says in:

﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝١٨﴾ الذاريات:١٨

"And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*[z])" (S51:18)

33E. in *specific* terms The Qur'an says in:

﴿إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَـٰهُم بِسَحَرٍ﴾ [القمر: ٣٤]

"….except (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)." (S54:34

The lesson to be learned from the above, **33A-33E**, is: (1) The Qur'an addresses

everything; (2) The Qur'an *generalizes* and *specifies*. (3) The Qur'an *ultimately explains itself by itself*, i.e. where the *generalities* are specified and the *specifities* are generalized. (4) The *generality* is by the *as'ha're(dawns' ere) seeking forgiveness*. The *specificity* is that (*Lott's*) *aa'la* (*family/house/kin*) were *delivered* by a *sa'har* (*dawn's ere*).

So one has to be **fully knowledgeable** about the **whole** Qur'an in order to understand it in **context** and find how it explains itself by itself. The greatest lesson is **never** take The Qur'an **out of context**. As such an act is not only **sinful** but the doer would be a **laughingstock**.

34. The Qur'an and the *Sunnah,* touch on *every* conceivable human endeavor and the universe, directly or indirectly

In addition to The Qur'an, there is the *Sunnah* (*Prophet's speech/actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah specifies* or *details* the "*generalities*" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*. However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*. By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*. Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced* living suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history, i.e. past, present, and future. Thus, the trio, *The Qur'an*, *the Sunneh*, and *the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*. After all it is from Allah, The Almighty, The Creator, The Omniscient and The Omnipotent.

35. The Qur'an designates and the *Sunnah complements*

The Qur'an is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* is there to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ الحشر: ٧

"And whatever the messenger *aa'takum* (*accorded you*[b]) so let- you[z] take it[x] and whatever [*he*] forbade you[b] regarding it[x] so let-you[z] cease (*doing its*[x])." (S59:7)

The Qur'an also says:

"And not [*he*] pronounces by the *hawa* (*tendentious liking*). Not it[x] (*is*) except a revelation[x] being revealed." (S53:3-4)
Clearly the pronoun "[*he*]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it[x]" refers to his pronouncements. As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah. It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur'an states in *generalities* that *need specificities*. Also, the Messenger (SAWS) said: "You pray as you saw me praying." On *Hajj* (Pilgrimage) occasion, he said: "Take from me all your rituals." Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says *only*," i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7).

36. The Qur'an is: *both self-evidently true and accurate*, or *ultimately bound* to be true and *accurate* by experience and/or scientific means

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*. They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata. Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation. The Qur'an shall stand *absolutely perfect*. The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (*divinely predetermined*) stages, through *empirical* observations or findings, scientific hypotheses/theories, and last a *confirmation* law. At the stage of *scientific certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place throughout the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, *is the true word of Allah to guide humanity divinely and* so to ultimately *save* it.

37. The Qur'an is: *consistent* and *error-free*. It is meant to be for *all locales*, *ages* and *peoples*. Its synthesis is *divinely* made

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*. Each word, phrase, sentence, or Marvel is *arranged by divine designation*. The

Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayay*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels. Yet at the end, we have a *perfectly consistent*, *ageless and absolutely consistent narration*. There is no discrepancy whatsoever making a *self-evident proof* that *it is divine*. Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is *amazed* to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*. This *is* a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental. It is by divine design*, to be a *sign by and of itself*. No human product can even claim a likewise model. No wonder, because it is Allah's Work. The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴾ النساء:٨٢

"Do then not ruminate they[z] The Qur'an;[x] and had [was[x]/it[x]] from *ende*(*springing of*) other than Allah, surely(*would have*) found they[z] in it[x] multitudinous difference." (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would "*see*" inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*. For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and divinely-guide them to the aright-path. However, the fact remains that **The Qur'an** is the Book ***most accurate and most perfect all around***. Falsehood *cannot* even approach it from before or behind it, as **it is the embodiment** of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem* (*Possessor of the ultimate wisdom*) and worthy of the praise and thanks—Allah says:

﴿ لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾ فصلت: ٤٢

"Not *ya'atet* (*comes to*) it[x] the falsehood[x] from between its[x] both hands[1] and nor from its[x] rear; [*it's*] a descending from *Hakeemen*[2] (*the*

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1 This is an Arabic *tongue*-expression meaning: *before it*, in *front of it*.

2 For the word "حكيم" see the *Lexicon* attached to this *Translation* for "الحكمة." the *derivative* of "حكم." Because of Allah's *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice

infinite hekmah[w1] *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)". S41: 42

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

﴿إِنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ﴾ هود:١٧

"Verily it[x] (*is*) the right from your[t] Lord." S11:17

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic *style*, requiring a *unique* translation, that *chooses the right word and adheres* to the *integrity of its verbatim text at all times*.

38. Most serious is the *inaccurate* translation due to *improper* use of words, phrases or extrapolations

Following are *two* examples of *inaacurate* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (*inaccurate word* usage):

"Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*." (Emphasis is added). (S18:32)

A. The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'an does *not* use the word "cornfield," *per se*, *at all*. Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'an uses either. If Allah meant the words: "tillage," or "cultivation," or "cornfields" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*zar'a*," *rooted* in the Arabic word "*zara'a*," a word which has *no* English equivalent *per se*. The word "*zar'a*," has very *significant implications*, see **B** next.

B. The word "*zara'a*," which The Qur'an uses means: the *green standing crop*,

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and *use* of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is "**حكيم**" = *infinite hekmah Practicer*. Also, "**حكيم**"="**محكم**," that is *Allah-perfected*, according to Qur'an *commentators*, as in (S44: 4).

1 The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*." See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*."

just before harvesting, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word "*zar'a*," a word that is rather *precise, descriptive, connotative and denotative*. It *involves an act* of Allah Himself, which the human beings are *not* capable of doing. Human beings *till, cultivate, sow, water*, and *expose all that to the sun*; but Allah *alone* is the One Who makes the "*zar'a*," i.e. after we *till a cultivable land, sow the seed in it, water it*, and *expose* that to the sun, by leave (*ordained Laws*) of Allah, *He will make it to germinate and sprout*, producing the "*zar'a*" we are discussing. Thus, the proper thing to do is *transliteration* of "*zar'a*" with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ الكهف:٣٢

"And We made between them both "*zar'aa*[1]". S18:32

C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the "*zar'a*", He stated in another *Ayah*, something that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ۝٥٨ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ﴾ الواقعة:٥٨–٥٩

"Have seen you[z] what ejaculate[2] you;[z] are you[z] creating it[x] or (*are*) We the Creators [*of it* [x]]" (S56:58-59)

D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* anyone else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the "*zar'a*", and this same *Ayah* of the "*zar'a*" is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from* high, a *special kind of clouds*. Allah says:

﴿أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ۝٦٨ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ﴾ الواقعة:٥٨–٥٩

"Have then seen you[c] the water[x] which[x] drink you;[z] have you[z] descended it[x] from the *muzn*[3] (*bearers-of-pure-water-clouds*) or (*are*) We the *munzeloona*[4] (*Causers of its*[x] *descending*.)" 56: 58-59

E. Also in another *Ayah*, in connection with the word ("*zar'a*")

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1 See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent. However, *generally* it means: *green standing crop, just before harvesting*, or *the vegetation after sprouting*.

2 Incidentally, all the translations this translator came across use the word "*emit*," instead of *ejaculate*, which The Qur'an *literally* and *accurately* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of "*emit*" do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word "emit" are: **1.** to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur'anic meaning. Again, if Allah intended "emit" He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word "*ejaculate*" gives *precise, specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise and laconic* diction. This is *the truth*. And Allah says that He is *not* "*shy*" to *tell the truth*. In The Supreme Qur'an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: "And Allah discomfits not from the right." (S33: 53).

3 "*Muzn*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water.

4 The word "*munzeloon*" is *plural, masculine subjective noun*, meaning the *causers of the descending*. Hence "*munzeloon*" has *no* English equivalent. *Descender= one that descends*, gives a *different* meaning.



(a) "*zar'a*," *rooted* in "*zara'a*," past tense;

(b) "*yez-ra-a'o*" the future tense;

(c) "*ta-zra-a'oon*," you (*in the masculine plural*) make the "*zar'a*"; and

(d) "*taz-zare-a'onaho*" you (*in the masculine plural*) make it to be "*zar'a*."

(e) "*az-zare-a'oon*," makers of the "*zar'a*."

F. Allah inquires, surely *not* to *uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases. Allah says:

﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ﴾ الواقعة:٦٣-٦٤

"Have then seen you[c] what you[z] till; are you[f] "*ta-zra'aona*"[1] (*you[z] cause to germinate*) it[x] or (*are*) We the "*za'are-aon*"[2] (*the causers of its[x] sprouting.*)" (S56: 63)

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah. Similarly, the "*zar'a*" is the *making* of Allah, and Allah *alone*.

I. Also, the *bringing down* of the "*muzn*," *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah's *creation*, *bringing forth* or *down*--the *semen*, the "*zar'a*," and the "*muzn*," respectively. Obviously, on pondering the use of any word in The Qur'an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur'an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive*, *exact*, *denotative*, *connotative*, *designative*, *eloquent* and *elegant* all at the same time and at *all* times. Only Allah can make such *miraculous choices and their proper combinations*. That makes The Qur'an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*.

Example # 2 (*inaccurate* translation of an *Ayah* S3:139:

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1 Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow*." Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a.*" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

2 Meaning: *Causer* of it to *germinate*, *sprout* and *become crop ready for harvesting*.

﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ آل عمران: ١٣٩

A. “So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith.” S3:139

B. “Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers.” S3:139

C. “So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers.” S3:139.

The above three translations, quoted from the “*best*” currently available English "translations," are for the same *Ayah*. May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory. Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur’an, famous for its *brevity*, *succinctness*, *eloquence* and *elegance*: The *Ayah* says:

“And let not *ta’heyno*[1] (*you*:[z] *weaken/love the world and dislike death in the cause of Allah*) and let not sadden you[z] while you[f] (*are*) the *a’alawna* (*uttermosts/uppermost-ones*), if you[c] were believers.”

A.1. The glorious *Ayah* neither contains nor implies the word “so,” but it begins with “and.” Furthermore, “lose not heart”=be discouraged not. The word used in the *Ayah* says: “let not *taheyno*.” **First** the word *linguistically*: is a *command-verb*, derived from *wahn*= “*weakness*.” Thus it is commanding the *present plural masculine* not to succumb for/to weakness. There is *no* English equivalent for “*theno*.” **Second** *Al-Wahn*, as **explained-/defined** by Mohammad (SAWS) is: *love of the world and a dislike of death in the cause of Allah*, see 21363 مسند الإمام أحمد برقم for *Hadeeth Al-Wahn*. Thus, the proper translation for the *Ayah* is as shown above. So, it implies *more* than “loss of heart or a discouragement.” The Qur’anic words are very *brief* but are *packed* with meanings.

A.2. “Nor fall into despair” *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: “*and let not sadden*,” again commanding the *present plural masculine* not to “sadden,” it neither carries nor implies the *strong* notion of “falling into despair,” which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation.

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[1] For the word “تَهِنُوا” see footnote 32 above.

A.3. "For ye must gain mastery," may Allah forgives the translator for such a "translation." This "translation" is *totally out of line* and is *not what* the *Ayah says at all*. The *Ayah conclusively*, *determinatively* and *unambiguously* says: "while you[f] (*are*) the upper-mosts." Really *true* Muslims are *always* the *a'alawna* (*uttermosts*, *upper-mosts*) because:

- **i**. The *true* Muslims believe in the *Singularity* of Allah;
- **ii**. The *true* Muslims *enjoin* by the *ma'aroof* (*rationally acceptable and Sharey'ah sanctioned deed*) and they *forbid* the *munkar* (*rationally objectionable or Sharey'ah prohibited act*);
- **iii**. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- **iv**. The *true* Muslims' *cause is for Allah* and *their opponents is for the Satan*;
- **v**. The *true* Muslims' *argument is superior* to their opponents' argument, i.e. *their religion* is superior to their opponents' religion, as their religion is *Allah's making*;
- **vi**. *Ultimately* the *true* Muslims *shall prevail*, as Allah had stated this fact to them time and again in The Qur'an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. "*a'alawna* (*uttermosts*, *upper-mosts*)." Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*. This concept is mentioned in The Qur'an time and again, to *constantly* remind the Muslims of such an historical fact. Perhaps they *desist* from their sins and errors, *repent and go back to become good Muslims again*. Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*.

A.4. The *Ayah* does *not* say: "if you are true in faith," *per se*, as alleged by this translation. The *Ayah* says: "if were you[c] believers" plain, clear and without any further ado.

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies "grieve not." To "grieve" is to have grief, *deep mental anguish*, say from bereavement. The word "grieve" implies *more* than "sad," meaning unhappy.

B.2. The *Ayah* also does *not* say "for you will overcome them"; *nor* does the *Ayah* mentions the word "indeed" at all. Clearly the *Ayah* says: "if were

you[c] believers", plain, clear and simple.

C.1. The word "so" does *not* appear in the *Ayah*. Also the phrase "against your enemies," is *neither* in nor is implied by the *Ayah*. The *Ayah* has the word: "And" at the *very beginning* of it, which this translation *omits* altogether. Also, the *Ayah* says: "*and let not sadden you,*[z]" in the *present* tense; and *not* in the form of "nor be sad." One might say, "*and let not sadden,*" and "nor be sad" are more or less equivalent. Fine, for the sake of putting the argument to rest, let us grant that to be the case. The **question is**: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether.

C.2. the *Ayah* does *not* say: "you will be superior (in victory)," suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state "in victory," as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior. Also, the *Ayah* says: "if you[c] were believers," plain, clear and without any further ado. This *is Qur'an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could /would, imply something else *not* intended.

C.3. Also, the *Ayah* does *not* say: "indeed (true)" as a *qualification* of the believers. The *Ayah* says: "if you[c] were believers." Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

39. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*

A. The Qur'an is in *Arabic*: For a divine wisdom Allah (SWT)[1] bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an "*Arabic Qur'an*:" The relevant *Ayah* says:

﴿ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴾ الزخرف:٣

[1] (*SWT*), meaning "The Existent" **that is *before and after the existence of life in this world***. There is ***no*** word in English to convey ***such*** a meaning. So, my choice for "**الحي**" is "***The Pre-and-Post Existence Existent***" as closest to convey the message of such a great name.

"Verily We made it[x] Qur'an Arabic, perhaps you[b] cerebrate you.[z]"
(S43:3)

i). The above *Ayah* states that The Qur'an is made Arabic, i.e. it employs the *Arabic vocabulary* as its *vehicle* of *expression*, therefore:

(1) The *linguistic meaning* of The Qur'an is as the Arabs know it (including the *implication*, *inference*, *connotation* and *denotation*) of *each word* is the *most paramount first step to consider* and *understand.*

(2) Also, The Qur'an is primarily *pronounced, read* and *written in Arabic.*

(3) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning.* No other word will suffice, as *strictly speaking* there are *no* synonym *in The Qur'an.*

(5) Reading of The Qur'an (in Arabic) is a "worship" *in and of itself.*

(6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'an is valid.

(7) For *every single Arabic alphabet letter* of The Qur'an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth.*

ii). The above *Ayah* received *not so bad* a translation, save some, who ***inaccurately*** translated it as "*a Lecture in Arabic.*" But the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did? I believe that was their best possible.

B. The Qur'an is in *Arabic-Tongue.* Also, The Qur'an is descended in *Arabic-Tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) "*Arabic-Tongue*," i.e. *idiomatic* Arabic. The Qur'an says:

﴿وَهَـٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ النحل: ١٠٣

"While this (*the diction of The Qur'an is*) a tongue-Arabic manifester." (S16:103)

i). The above *Ayah* received also *not* so bad a translation, although those translations did, *to a certain extent*, *miss slightly*; as some did *not* say "*Arabic Tongue*," *per se*, and instead opted to say: it is Arabic "*speech.*" Yet, some others *dropped* the word "*tongue*" altogether and saw it fit to just say: "in Arabic." This is Allah's Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place.*

ii). The above *Ayah* clearly states that The Qur'an is expressed in "Tongue-Arabic," an idea well elaborated-on in Section 12 above, but summarily

restated:

(1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished* (*improved*) or *designative* (divinely specified) form.

(2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion, righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its* Arabic *meanings*, inferences, and implications; (b) *secondly* to its *Arabic-tongue* expressions. Next (c): "*Arabic-rule*," as discussed in **C**, next. And finally: *above all* according to the *Sharey'ah requirements.*

C. The Qur'an is by *Arabic-rule*: Allah says that He sent down The Qur'an (*harmonious with/according to/by*) "*Arabic rule*:"

﴿أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗا﴾ الرعد: ٣٧

"We descended it[x] (*by*) Arabic rule.[1] S13:37

By *Arabic rule*, it is meant *following Arabic language rules of grammar and word-conjugation*, the morality and wisdom of the Arabs *as polished* and *improved* by *divine* intervention. I must quickly add that *morality* and *wisdom* in terms of many aspects, such as:

(1) Genealogical *purity*,
(2) Chivalry and personal as well as family *honors*,
(3) Loyalty to the sense of *belonging*,
(4) Generosity towards others, especially *hospitality* to the *guest* (i.e. any stranger),
(5) Strongly *protective attitude towards the neighbor*, and
(6) Strongly *protective attitude towards the wronged* or the *unjustly treated* entity.

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[1] See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this ***vital denotative and connotative word, describing*** the diction of The Qur'an The Supreme, ***by Arabic rule***.

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, in fact they misinterpreted it, thereby they had *missed* greatly.

D. Last and *most paramount* are the *Sha'rey'ah imperatives.*

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above. Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*. For example: the word "الحج"= the pilgrimage. In Arabic "الحج"= the pilgrimage, means the going to a *particular* place, *any* place, *any time* for *any* purpose. However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to *perform particular* (*prescribed*) *rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*. So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning.

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) by *Arabic rule*, i.e. (*harmonious with/according to*) Arabic language rules of *grammar and word-conjugations*.

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately,* do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic *expressions are precise*, *exact*, *exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent* and *highly designative*. However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful *and emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (**C**), the "*Arabic rule*." To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic." Another said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*." Yet another said: "We revealed it as an Arabic legislation." What an admixture.

Such translations represent a *monumental amiss of under sizing* of those texts, if not outright *unintentional misrepresentation*. May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed* the *significant meanings and implications therein*.

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or **his approval of others' actions or statements**), which *complements and explains* it, as discussed earlier in Section 30.

39. "*Qur'an-Arabic*, (*by*) *Arabic-tongue*, and (*by*) *Arabic-rule*." Meanings and implications are revisited

A. The Qur'an says: "Verily We made it[x] Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction*, *inscription* and *recitation*. That is such diction is *rendered in Arabic words, in the most concise precise and exact of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the words.

B. On the other hand, "While this (*diction of The Qur'an is*) a tongue-Arabic manifester" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings*, *styles of expression* (including among other things, all the *linguistic adornments* of putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: "*For Allah's face*." The meaning is *neither* Allah, nor face *per se*, but the *delight* of Allah. See Section 14 above.

C. However, "We descended it[x] (*by*) Arabic rule" means *according to the Arabic language rules of grammar* and *word-conjugation*, as well as the *pristine* morality associated with *Time proven* of myriads of *hallmarks* such as: *purity* of personal genealogy, faithful guardianship of the integrity of personal *family honor* (maternal and paternal all around), *hospitality towards the guest*, *care and guardianship of the neighbor*, succoring and rendering *justice to the wronged*, and many other moral high-grounds. To really appreciate the concept of "*Arabic rule*," it is *imperative* to review what does "*Arabic rule*" mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (*not* inclusively by any means) are the following:

(i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*.

(ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced*, *fair*, and must *appear* (as *perceived* by others) to be *balanced* and *fair* at all times.

(iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:



(a) Strictly *defending honor*, i.e. *personal*, *family*, *neighborly*, *tribal*, *community*, or *country*.
(b) Rigorously *preserving personal genealogical purity*.
(c) Uncompromising *generosity and hospitality*, in their "*barren*" desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity* and *hospitality*.
(d) Faithfully guarding personal *chivalry*, and *independence*.
(e) Constantly *displaying personal courage*.
(f) Closely *adhering* to personal *allegiance* of kind.
(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*. This very element was the *impelling* force behind the *pre-Islamic "Helf-Al-Fadhool," Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

40. Myriads of *Arabic rules* get *purified, polished, improved,* and *ordained* through the garment of Islam

As stated earlier, Section 24 above, Allah had *karrama* (*He had bestowed bounty and honor on*) the *Arabs* and *their language*, and Allah does whatever He wants. This *takreem* (*bestowal of bounty and honor*) is *multifold*, only Allah knows its limits. However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment. Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished*, *further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply.

41. The Arabic language is *unique*, as it is *perfectly*: *descriptive, connotative, denotative, designative, eloquent and elegant.*

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse*, *laconic*, *descriptive*, *connotative*, *denotative*, *designative*, yet *eloquent* and *elegant*. Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words. Adding to the *enormity* of the situation is when one is to translate "*Share'yah terms*," that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, so the task multiplies in enormity. Therefore, there is a strong and a

definite *need* for *transliteration* with: (**a**) *as best as possible parenthetical explanation of the transliterated word* and (**b**) footnotes explanations as needed. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word*, *phrase*, or *Ayah* in due course of time, will assume a *newer* and *different* meaning than its current one, *yet remaining accurate all along.* This further proves the case that The Qur'an is *absolutely the word* of Allah. Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context determines the intended* meaning.

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it. Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, *but in reality each* depicts a *specific* meaning *no* other does it. There are *no synonyms* in The Qur'an.

1. **غاب = لم ير بالعين السويّة لأي سبب**
2. **إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه**
3. **تَوارى = غاب الى الخلف عن حياء أو خجل**
4. **خنس = غاب عن ذِلَّة وهوان**
5. **غرُب = غاب في مكان بعيد**
6. **استتر = غاب وراء حجاب خوفاً أو خجلاً**
7. **وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.**
8. **أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه**

As can be seen *each* of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a *specific* picture *by itself*, any other *cannot* do in its place, if they were to be interchanged. Other languages, English included, do not possess such *precise and exact* words. Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an *imperative duty*, Islam *constantly* urges us to do at *all times*: "Let-invite [*you*[s]] to your[t] Lord's path by the *hek-ma'te*[w] (*wisdom*)[w] and the exhortation[w] [the] *hasanatey*[w] (*meritorious-deed*);[w] and let-argue [*you*[s]] (*with*) them by which[u] it[w] (*is*) *ahsano* (*excellenter/ beautifier*);" (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

42. Translating the *unique* Qur'anic diction or the *matchless Hadeeth* parlance to any other language, *the other language* must be *supplemented* by *transliteration* and *superscription* of many *words*, especially the *pronouns* and the *conjunctive* nouns.

Clearly based on all the aforesaid, especially Sections 34-41 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*. This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*. Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender. So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender. For example:

Transliteration: The word "**بعل**" = "*ba'al*[x]" = (*owner/lord/master/husband*)[x], or *idol*. No *single* English word could convey the *various meanings* of "*ba'al*[x]" *per se*. So *transliteration* is a *must*.

Superscription of pronoun and the conjunctive nouns. For example: The *addressee* pronoun "*you*" in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*. In Arabic the *form* for each of the aforesaid is *different*. So you, with a superscript[s] =you[s] stands for the *singular*, *masculine addressee*; whereas you with a superscript[f]=you[f] stands for the *plural masculine addressees*. In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender. So earth is superscribed with a,[w] such as earth,[w] and day gets to be superscribed by an,[x] such as day.[x] Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender. Hence, sun = sun[w] and moon=moon.[x] See the short table of the *superscribed* words (*less than two* [*dozens*] and are *repetitive* so they will be *easily remembered and recognized*).See the Prelude attached to this *Translation*.

And now a word about the Arabs in Section 43 next.

Exception to the rule: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic does *not* exist in English. So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" will be used to approximate for "نا."

43. By *dawn* of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected* religion for worldwide application

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage.

They engaged each other in endless chains of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe or another*. This way, the life of an Arab was that of a "warrior."

They were pagans, but their minds with respect to *divine* religion were "*open*" to influence. In the language of present day "Western culture" is a "*tabula rasa*."[1]

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations.

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most **remarkable memories**. They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter*, *i.e. right after hearing, line by line*, *all from memory*. Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their *poetry* with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, **Quraysh**[2] was the most **preeminent and supreme** tribe among them. **Quraysh** was the "**Guardian of the Ka'abah**," the Sacred Sanctuary. It is this sanctuary that Prophet Abraham **raised**, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it. After Allah had **honored** Mohammad (SAWS) and **chose** him as His Messenger and Prophet to the **humans** and the **Jinn alike**, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected global-religion*. Thereafter, the Arabs **spearheaded the establishing of an unmatchable human civilization**, the like of which there *never* was *nor* could *ever be*, as shall become *self-evident* in the following pages. The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the **religion they were chosen** to **spearhead** which, in fact, made the difference. There is no better evidence in favor of this argument than the following facts. **Time and again the Muslims were the vanguards and leaders** of human **civilization for centuries**,[3] when they **adhered to their religion faithfully**. However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*. Now Islamic Civilization is on the **verge** of a great **revival**. But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the **entire globe**. As at the present there is not a country on the face of the globe where **Islam** is not embraced in it in masses **voluntarily**.

Islam is a religion that **defends itself against** all its enemies. The only requirement is to have those "enemies" be **exposed** to it by *any reasonable means*. Once they study it, they will **voluntarily** embrace it, provided they are

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[1] A Lockeanism concept.
[2] Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.
[3] That is over a thousand year, ***more or longer*** than any other people in the history of humanity.

rational, i.e. not *highly subjective or stubborn*. Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the "enemies" of Islam came, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it. That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample.[1]

44. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*

During the *pre-Islamic* era, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted **alcoholic** beverage as well as **fornication** and **adultery**. However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal. The fact is the Arabs could *not* manage to accept each other's military defeats without *bitterness*, *engendering future malice*. This sense of bitterness prompted the leaders of various tribes, **led by Quraysh**, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as "**Helf Al-Fadhol," Al-Fadhool-Alliance**. The main mission of this alliance was to **paternalize** (father) the **unfairly aggrieved** and the **defenseless.** Based on rational principles of **justice**, the Alliance established the rule that **people**, as **individuals** or **groups**, have "**inalienable right**" to be respected and treated in a "**fair**" way, and that these **rights** extend to **every** individual or group, **especially** those who **cannot** afford them or afford them the **least**. Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to **restore** to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been. This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*. Since it holds human rights **inviolable**, in *theory* and in *practice alike*, the "**Alliance**" **ensures** the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternality" for *all* the unfairly *aggrieved* peoples. No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth,* that if he were to be called for such an alliance he would have **responded positively**, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon* for it as we go along.

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[1] There are others but ***Helf Al-Fadhool*** is very conspicuous and well known.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His delight. May Allah make this translation most useful to and beneficial for all Muslims as well as **potential** Muslims all over the world, in fact to **all of mankind**.

Abdulaziz Fahad Al Mubarak
Finished by Allah's munificence and divine-guidance; my praises and thanks to Him.
23/10/2002, revisited on 16/06/2004, and on 27 July 2003, and on 17/06/2005, and on 03/10/2005, and on 26/01/2006, and on 20/02/2006, 05/07/2006, and on 14/11/2006, and on 14/12/2006, and on 28/07/2007, and on 28/10/2007, and on 12/07/09, and on 12/06/2010, and last on Sunrday, 14/09/2014.

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Note No.1

Allah commands the believers to cooperate for the common good. He says:

﴿وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ﴾ المائدة: ٢

...and let-cooperate you[z] on the *berre* (*just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); S5:2.

For many years I have been publicizing in my private and public speeches and discussions in the U.S. in Europe and the Arab countries about my:

Textual Translation of The Qur'an The Supreme

And that anyone able to *improve* the precision and exactitude of my translation, I shall *pray* for him/her and I am ready and willing to *pay* him/her up to ten thousands U.S. dollars ($10,000.00) *per hour* for his/her time. So far no takers.

Note No.2

We must point out that a translation of The Qur'an is *not* Qur'an, and is *not* fit to *recite* such a translation in the Prayer, even if such a translation was rendered in Arabic. The Qur'an is the diction in *original Arabic* as revealed by Allah through Arch Angel Gabriel to/on Allah's Great Messenger, Mohammad (SAWS).

Note No.3

With respect to the translation of The Qur'an, there is the *verbatim* translation of the text of The Qur'an, which is *doable* with *patience*, *perseverance*, *diligence and innovation.* In addition to that there is the *divine style/mode* of expression associated with The Qur'an. Such *divine style* is *undoable* by any human. It is Allah's style and Allah's alone.

❉❉ ❉❉ ❉❉

The Opener-she[y]* سورة الفاتحة

Pre-Reading The Qur'an, Very Important General Reminder.

Any reader of The Qur’an *right at the outset must bear in mind*:

1- That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except where *needed*; then the feminine gets addressed *explicitly*. All that for *rational* and *moral* reasons. (See the *Lexicon* attached to this *Translation for elaboration*). The Qur’an employs the Arabic language as the vehicle of its diction. Thus it is: in Arabic, by Arabic-tongue, by Arabic-Rules (*rules of grammar* and *conjugation*) of Arabic.

2- All *actions* and *attributes* of Allah in The Qur’an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*. That is because in existence there is *nothing*, *absolutely nothing* like Allah. Allah says in The Qur’an:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable. So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human*--known, knowable or imaginable counterparts. To *illustrate* let us take just a few examples with respect to *knowledge*:

Allah *versus* the humans

A. Allah possesses *absolute* and *full* knowledge/foreknowledge	A’ *All* human knowledge is *partial* and *relative*.
B. Allah *possesses* foreknowledge.	B’ *All* humans *lack any* foreknowledge.
C. Allah’s knowledge is *laddonney* (i.e. *of Himself and irrespective* of time and/or *experience*).	C’ *All* human knowledge is *acquired*, through *time and experience*.
D. Allah does *not* forget.	D’ *All* humans are *subject* to forgetting.

3- Last and not least, the *entire* Qur’an is a *single-entity-continuum*, i.e. The Qur’an is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents. That is why *no part* of The Qur’an can or should be taken *out-of-context*. The Qur’an directs all who do *not know* to *ask those who know*.

❍ **Note of interest**:

The first letter starting The Qur’an is (ب) in "بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ" = By Allah’s name *Ar-Rahman*** *Ar-Raheem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur’an is the letter (س) in the last word in The Qur’an "ٱلنَّاسِ" = “The peoples.”

So combining the (ب) and the (س) we have the word "بس" meaning *enough*. That is the contents of The Qur’an are *enough* for all peoples *for this world and the hereafter*.

The Translator

* See next page for explanation.

** The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah. See footnote 1 next.

** ** **

آيـاتـها 7 Ayah

سـورة الفاتحة
Surato Al’Fa’teha’te
The Opener-she[y]* *Surato*

الترتيب 1 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

1. By Allah’s name *Ar-Rahman*[1] *Ar-Raheem*[2] (*The multitudinous mercy Giver*).	بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
2. The Praise (*is*) for Allah, the worlds’ Lord.	ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢
3. *Ar-Rahman*, *Ar-Raheem* (*The multitudinous mercy Doer*).	ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣
4. Owner/King[3] (*of*) The *Deen's*[4] *(requital's)* Day.	مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
5. *Eyyaka*[5] (*exclusively You*[g]) [*we*] worship and *eyyaka nasta’aeno* (*exclusively from You*[g] [*we*] *seek assistance*).	إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥
6. *Ehdena* (*let-divinely-guide us* [*You*[s]]) The *Sseratta*[6] (*a single and a specific path*) The Straight.	ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦
7. *Seratta* whom[r] *an’ama*[7] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on them, other than[8] the *maghdhoobe*[9] (*reprobates, people who caused Allah’s ire*) on them and nor the strayers.	صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

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* The “الفاتحة”= “The Opener-she.[y]” The superscripted suffix-*she*[y]” stands for the Arabic letter “ـة”=the *feminizing-denotative* letter. So, the word “Opener” is *feminized* in order to *reflect* the Arabic *feminine gender* of the word, as it is the “*Mother*” of *The Book* (*The Qur’an*). Thus, the “*Mother*” is always a *feminine* gender. So “الفاتحة” depicts the *Beginning*, the *Introduction*, *succinctly represents* The Qur’an as a *whole*. It bears *multitudes* of meanings by Qur'an Commentators.

1 *Ar-Rahman*. This is a *unique* and an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur’an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [*you*[s]]: let-invoke you[z] Allah or let-invoke you[z] *Ar-Rahman*, Whom indeed invoke you[z] so for Him (*are*) the names the *husna* (*most-all-around-beautiful*).” *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah’s creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being *exhorted* by such *admonition*. For a *contrast* see the next footnote 68 for *Ar-Raheem*.

2 On the other hand “*Ar-Raheem*”=“الرحيم” is *one* of Allah’s names the *husna* (*most-all-around-beautiful*), i.e. His *attributives*. Without the *definitive* article, “*Ar-*” = *The*, “*Raheem*” means “*multitudinous mercy giver*.” So, as such *anyone* who is a *multitudinous mercy giver can share* such a *characterization*. See the *Lexicon* attached to this *Translation* for more.

3 “Owner” *versus* “King”: *Emam* ar-Razi, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur’an, discussed these two words at *length*. He gives *strong arguments for both sides*. However, ultimately he seems to *incline* to the opinion of *Al-Kasa’ey*, Leader of Qur’an Recitation school of thought in Kufa (in present day Iraq). This opinion says that “Owner” is more *advantageous*, as it leads to *bounteous generosity and far reaching mercy*. That is because the *owner* is *always protective* of his *ownership*. An *owner* of a slave will *feed* him, *clothe* him, *house* him, *visit and treat* him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the *strong* ones of his soldiers and *not* the weak. The *owner* is more *merciful* to the sinners by way of *kindness* and *understanding*. And finally, he says, *Al-Fateha*, has *five* names of Allah: *Allah*, *The Lord*, *Ar-Rahman*, *Ar-Raheem*, and *The Owner*. The reasons for that are as if Allah says: first I had *created* you, thus I am *Elah* (*Deity*); then I had *brought* you up through phases and favors, thus I am your *Lord*; then you had *disobeyed Me and sinned*; but I had *protected you and concealed* your sins; because I am *Ar-Rahman* (*The Owner*); then you had *repented*, and I *forgave* you; because I am *Ar-Rahemm*. However, there must be *rewards* and *punishments* for you on the Day of Judgment where *I am The Sole Owner of everything*, as no one owns anything except through *My Mercy*; and so, I am *The Owner* and *King* then-day.

4 **The word “*Deen*,” means Day of *requital/ reckoning*, or *Judgment's Day*, where each is *accorded* their dues, *good or bad*.**

5 The word “إيّاك,”=“أداة توكيد لضمير منصوب,” = an article of *intensity* for an *objective pronoun*. But when *combined* with “نعبد,” as it must, consistent with the text of the *Ayah*, then the result is “اسلوب حصر”= “*restrictive mode*,” *becoming* an Arabic *tongue expression* meaning: *restricting the worship exclusively for You*,[g], i.e. for Allah SWT. Remember: “نحن وأنتم و إنّا و إيّاكم.”

6 The word “*Seratt*,” is a Qur’anic term. It has *no* etymological root in Arabic. But in *Sharey’ah* terminology, and *specifically* when *identified* by, e.g.: the *determinative article* (ل، التعريف=The) it is a *bridge that separates* two *opposite* “worlds,” the “*good*” and the “*bad*” or *Hell* and *Paradise*. It is a *particular* and *extremely fine and sharp Path*, connecting *Paradise* and *Hell* in the *Hereafter*. It is described in this *Marvelous Ayah*, as “*Straight*.” And *every* single person *must cross over it before* accessing Paradise. Those who *cannot make it will fall in Hell*, may Allah protect us from that fate. But *generally*, i.e. *linguistically* it means: a *street*, a *road*, or a *way*.

7 The word “أنعم” in “أنعمت” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “أنعم.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

8 The word “غير”= “*ghayre*” is an article of (1) *negation*, (2) *exception*, (3) a *dependent adjective*, and (4) *more*. So, it is neither “*not*,” nor “*no*,” nor “*except*,” but “*other than*,” see *Lexicon* attached to this *Translation* for elaboration and explanation.

9 The word “المغضوب” is an *objective noun and post fixed* =“مفعول و مضاف اليه” So there is *no* English equivalent for it *per se*. Hence it’s *transliterated* and *parenthetically* explained, as indicated above. Some Qur’an scholars say: “المغضوب عليهم” are the hypocrites and الضّالين” are “the strayers”. Others say:“ “المغضوب عليهم” are the polytheists الضّالين” are “the strayers”.





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Alif-Lam-Meem*.[1] 	الٓمٓ ١

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2. *Tha'leka*[2] (*afar-that-it/ that*)[x] (*is*) The Book[x] no suspicion[3] ^in it,^[x] [*it*[x]] (*is*) a *hodan* (*divine-guidance*)[x4] for the *muttaqeena*[x5] (*reverential guarders against Allah's displeasure*).[x]

ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى



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3. Who[r] believe they[z] by the invisible, and *youqeymona*[6] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and of what We provided them expend they.[z]



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4. And who[r] believe they[z] by what (*had been*) descended to you[g] and what (*had been*) descended of before you[g] and by the Hereafter[w] they (*are*) *youqenoona*[7] (*they*[z] *believe with certitude*).

وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤

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1 See the *Lexicon* attached to this *Translation* for a commentary on this.

2 The word "ذلك" has *three* distinct meanings: first as a *demonstrative pronoun*; second as a *possessive particle*; third as a *conjunctive pronoun*. Of *our concern here* is the *first* i.e. as a *demonstrative pronoun*. As such it's made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, the *animate or* the *inanimate*; (2) the "ل، لام البعد" = for the "*afar*," and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*. There is *no* English equivalent *per se* for "ذلك." I believe it is best rendered as "afar-that-it" . So, "*he-that*" for "ذا," "*afar*," for "ل," "*it*" for "ك," which is: "*the fact*" or "*the reality*." In this particular case, we want to point out the reason for the "*he-that-afar-it*," referring to **the** *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. in its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) its *status* in Earth is *loftiest and most high*. Hence *no untruth could touch it in any way, form, or shape*. There is more about "ذلك," in the *Lexicon* attached to this *Translation*. Clearly the *demonstrative* pronouns in *English* are *not* as *descriptive* as their Arabic counterparts. See كتب النحو و الصرف.

3 The word: "ريب"=*Suspicion* and the word "شك."=*Doubt*; both *share* some *common grounds* but the words are *not* synonymous. Unfortunately *all* the numerous translators I came to know of, save this translator, use "شك" when they should have used "ريب" in this particular aspect. I can not fathom that, except perhaps some being *not* of an *Arabic tongue extraction* or *erudition* may be is the root of, if not all, the problem. Others of *Arabic tongue extraction* and *erudition* fell in the trap of a faulty *follower-ship*. *Doubt* is a state of *indecision* towards various alternatives *with neutral* i.e. *no malign intent* associated with such a state of *indecision*, because of *uncertainty*. *Suspicion* on the other hand is *doubt with insupportable preponderance* of *malign* intent or an *accusative attitude*, and thus *caution* and may be even *aversion* in the *mind* or *attitude* of the suspecting person towards what is being suspected. In other words such an *insupportable attitude* is on the basis of *flimsiest of presumption*, in fact *without any concrete evidence whatsoever*. Thus, right from the beginning the suspecting person would *claim to ascribe fallacy* or *evil* to what is being suspected. But since the facts do *not* support such a claim it would be *void and null*. So, "ريب" and "شك" although *share some aspects each is distinct from the other*. And *The Qur'an* from its *inception till the end of Time and beyond* there is "*no suspicion in it*,[x]" as *no one would ever be able to prove any thing against it*. It is the word of Allah, how could it be other than being with "*no suspicion in it* [x]".

4 The word "هدى" or "هداية" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" as in English, i.e. in the *literal* sense of "*guidance*" means: "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc.

5 See the *Lexicon* attached to this *Translation* for this *special* word and its significance.

6 The word "يقيمون" is rooted in "أقام" =upheld. *linguistically* "أأقام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".
So, "يقيمون" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it.[w]

7 That is they are *absolutely certain*.

5. Those (*are*) on a *hudan* (*divine-guidance*)[x] from their Lord; and those, they (*are*) the thrivers.	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥
6. Verily who[r] unbelieved they[z] equal on them whether you[g] warned them or not warned them [*you*[s]], not believe they.[z]	إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ٦
7. Sealed[8] Allah on their hearts, and on their hearing, and on their *abssa're* (*insights/discernments*) (*is*) an overlay[w] and for them (*is*) a great torment.	خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧
8. And of the mankind who[p] says [*he*]: we believed by Allah and by The Day [The] Last while not they (*are*) surely believers.	وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ ٨
9. Mutually beguile[9] they[z] Allah and whom[r] they[z] believed; and not beguile they[z] except their selves[w] while not perceive they.[z]	يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٩
10. In their hearts (*is*) an illness;[10] so augmented them Allah an illness; and for them (*is*) a painful torment by what were they[z] lying.	فِي قُلُوبِهِم مَّرَضٞ فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ وَلَهُمۡ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡذِبُونَ ١٠
11. And if (*had been*) said for them: let-not corrupt you[z] in the land[w]/Earth[w] said they:[z] verily only we (*are*) reformers.	وَإِذَا قِيلَ لَهُمۡ لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ ١١
12. Indeed; verily they, they (*are*) the corrupters, [and,] but not perceive they.[z]	أَلَآ إِنَّهُمۡ هُمُ ٱلۡمُفۡسِدُونَ وَلَٰكِن لَّا يَشۡعُرُونَ ١٢
13. And if (*had been*) said for them: let-believe you[z] just-as believed the mankind, said they:[z] do we believe just-as believed the mooncalves; indeed; verily they, they (*are*) the mooncalves; [and,] but not know they.[z]	وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنُؤۡمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ أَلَآ إِنَّهُمۡ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعۡلَمُونَ ١٣
14. And if met/encountered they[z] whom[r] believed they[z] said they:[z] we believed; and if they[z] secluded (*cloistered they*[z]) to[11] their Satans, said they:[z] verily	وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا

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[8] That is closed *hermetically* and *determined irrevocably* or *consummated/concluded.*

[9] The word "يخادع"= beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/cheating, in *order to gain personal benefits*; and (2) *withholding boon-giving*. See الهادي و اللسان for the meanings. Thus, clearly Allah has *absolutely no need to gain* by engaging in such loathsome *human* traits. So when He "beguiles them," means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also "يخادع" like "يعاقب," as "يعاقب اللص" does not necessarily means mutuality. So "يخادعون الله" does *not necessacitate mutual action.*

[10] The word "*illness*," a disease of body or mind. That is in his "heart" a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[11] See the *Lexicon* attached to this *Translation* for discussion of the *significant* differences in Arabic between =

we (*are*) with you[b] verily only we (*are*) *mustah'zeoona* (*we are affirmable-jesters/ affirmably-jesting*).	مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
15. Allah *yastah'zeo* (*affirmably-jests* [*He*]) by them and protracts them in their excessiveness addle they.[z]	ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (*are*) who[r] they[z] purchased[12] the misguidance-she[y] by the divine-guidance;[x] so neither profited-she[y] their trade[w] and nor were they[z] *muhtadeena*[13] (*who are divinely-guided*).[x]	أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿١٦﴾
17. Their parable[x]/example[x] (*is*) as a parable[x]/example[x] (*of*) whom[x] *istawqada*[14] ([*he*] *affirmably kindled*) a fire[w] then *lamma* (*when/whence*) lighted-she[y] what (*is*) around him, went[15] Allah by their illumination and left them [*He*] in darknesses[w] not sight/discern they.[z]	مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾
18. *Sommon* (*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*)[16] so they return not.	صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
19. Or as *ssayyeben*[x] (*gliding-rain-laden-cloud*)[x17] of the sky[w] in it[x] darknesses[w18] and a thunder and a lightning; they[z] make/emplace their fingers in their ears from the thunderbolts[w] *hadhara* (*in caution of*) the death;[x] and Allah (*is*) Surrounder by the unbelievers.	أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ﴿١٩﴾
20. Almost the lightning[x] snatches (*off/ away*) their *abssa'ra* (*insights/ discernments*), everywhen it[x] lightened for them they[z] walked in it;[x] and if [*it*[x]] darkened over them they[z] upped; and had Allah willed [*He*] surely (*would have*) gone[19] by their hearing, and their *abssa're* (=*abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.	يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

= "*to* their devil," "*with* their devils," and "*by* their devils." In essence "*to*": indicates *subordination* to the devils, i.e. their devils teach them; "*with*" indicates *equality/ collegiality* with the devil; "*by*" indicates *superiority* as emperor *versus* king.

12 The Arabic words: (a) "**إشترى**" and (b) "**شرى**," occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "**إشترى**" means *purchased* and (b) "**شرى**" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

13 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

14 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

15 Notice this great *Ayah* says: "went Allah = **ذهب الله**," i.e. *intransitively*, and not "**أذهب الله**"= "*caused to be gone*."

16 The words "**صم، بكم، عمي**" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so in English *no* plural for any *except to associate the respective word with a plural noun* "*people*."

17 The word "**صيِّب**" has *three distinct* meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See **البصائر**.

18 Darknesses could be a *multiplicity of darkness, darkness in each dimension or direction*; or a *compound degrees* of *darknesses*.

19 The word "**ذهب**," i.e. *intransitively* not "**أذهَب**," translated as (*would have*) gone, as "gone" stands for *many* meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*. See *The American Heritage Dictionary*.

21. O you the mankind: let-worship you[z] your[n] Lord, Who created you[b] [*He*] and whom[r] of before you;[b] *la'alla*[20] (*craving currently unavailable deed that/perhaps*) you[b] *tattaqoona*[21] (*you*[z] *reverentially guard not to displease Allah*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
22. Who [*He*] made for you[b] the Earth[w] a bed[22] and the sky[w] a *be'na'an*[x23] (*a build-in-progress*)[x] and [*He*] descended from the sky[w] a water;[x] then *akhraja* ([*He*] *produced/emerged*) by it[x] of[24] the *thamara'te*[w] (*trees/plant-crops/fruits*)[w] a *rez'qan*[x] (*provision/victuals for sustenance*)[x] for you;[b] so let-not make[25] you[z] for Allah compeers while you[f] know.	ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾
23. And *en* (*if*) you[c] were in suspicion of what *nazzalna* (*repetitively descended We*) on Our *abde*[26] (*slave*), then *oto* (*let-come you*[z]) by a *Sura'ten*[w27] (*division of The Qur'an*)[w] of its[x] like; and let-summon you[z] your[n] witnesses/testifiers[28] of lesser than/without Allah, *en* (*if*)were you[c] *ssa'deqeena* (*always-truth-enforcers*).	وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾
24. Then *en* (*if*) you[z] did not and (*shall*) never do you[z] then *ettago* (*let reverentially self-protect you*[z] *from*) The Fire[w] which[u] its[w] fuel[29] (*are*): the mankind and the	فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ

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[20] The Arabic word used here is specifically "*la-alla-kum*," made up of *two words*, "*la-alla*" and "*kum*." "*La-alla*"= *craving currently unavailable deed*, *perhaps abridges it*. Another Arabic word "*asa*," = *may*. The two words are frequently used in The Qur'an. *Linguistically*, both words are particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*. The second part of the word is "*kum*"= the pronoun for "you[b]" Thus, here "*la-alla-kum*"=certainly. Thus, if you[f] were to worship your[n] Lord you[f] will be (certainly) *righteous*.

[21] The word "**تتقون**"="*tataqoon*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: "*you*[f] *reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no* English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*. The English word "piety" surely falls short of "*taqwa*'. See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*."

[22] The Arabic word "**فراشا**," *literally* means (1) "mattress," or (2) "carpet," or (3) *figuratively* the word "**فراشا**" is used to *also* mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*. See **اللسان**.

[23] The word "**بناءأ**"= "*bena-an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: "And the Heaven[w] We built it[w] by *ay'den* (*divine Might*), and verily We surely (*are*) expanding/expanders." (S51:47). Also it could mean:(2) first time going in *privacy with a bride after* the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

[24] The word "*of*" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the *varieties* of fruits and vegetables) brought about and known in this world are but *only a fraction of* a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

[25] The word "**جعل**" has at least *nine distinct linguistic* meanings and a *tenth* "*religious*" meaning. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

[26] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration. It's an *absolute honor* to be Allah's "*ab'de*"- as that means, among other meanings, that one is FREE and could *not* be owned by any other.

[27] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*.

[28] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of The Qur'an.

[29] The word "**الوَقُود، بفتح الواو**" is *firewood*, but also it could mean *any* fuel. See **اللسان**.

rocks[w] (*it had been*) prepared-she[y] for the unbelievers.	وَٱلْحِجَارَةُ أُعِدَّتْ لِلْكَٰفِرِينَ ٢٤
25. And *bashsher*[30] (*let-tell* [*you*[s]] *pleasant tidings*) whom[r] they[z] believed[x] and they[z] worked the righteous-works;[w] verily for them[x] (*are*) gardens[w] run[w] from under it[w] the rivers; every-when *ruzeqo* (*they*[z] *had been provided/rationed*) from it[w] of[31] a *thamaraten*[w] (*trees/plants crops/fruits*)[w] a *rez'qan*[x] (*provision/victuals for sustenance*)[x] said they[z]: this (*is*) which[x] *ruzeqna* (*we were provided*) of earlier; and *oto*[32] (*they*[z] *had been given/churned out*) by it[x] a similar; and for them[x] in it[w33] (*are*) spouses[w] (*wives*) *mutahharaton* (*she-they had been purged*) and they (*are*) in it[w] immortals.	وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَٰلِدُونَ ٢٥
26. Verily Allah not (*feels*)-discomfit[34] to strike [*He*] a parable[x]/example[x] certain,[35] a mosquito[w] and what (*is*) atop/above[36] it;[w] so as-to whom[r] they[z] believed[x] so they[z] know verily it[x] (*is*) the right[x] from their Lord; and as-to whom[r] they[z] unbelieved[x] then they[z] say: what wanted Allah by this a parable[x]-/example;[x] [*He*] misleads by it[x] multitude and *yahdey* ([*He*] *divenely-guides*) by it[x] multitude; and not [*He*] misleads by it[x] except the *fa'seeqeena*[x37] (*rebels vis-à-vis Allah's command*).[x]	إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ٢٦
27. Who[r] breach they[z] Allah's covenant[x] from after His *meetha'qe*[x] (*ratified-covenant*)[x] and sever they[z] what Allah commanded by it[x] to/that ([*it*] *be*) joined; and they[z] corrupt in the land[w]/Earth[w] those they (*are*) the losers.	ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٢٧

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[30] See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/mubashsheron*=بشَّر \ يُبَشِّر\مُبَشِّرُ.

[31] This prepositional word, "*of*," is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

[32] The word "أُتُوا" perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean "*churned out*," rooted in "إِتاء," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter. Clearly Paradise's trees once picked its fruits are *immediately* replenished by an *identical twin of whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked.

[33] This "*it*[w]" refers to the *gardens* that have *eternally good abode*, *good supply of good food, good water, and pleasure of matrimony* with spouses.

[34] The word "يستحي" is an *intransitive* verb, and the closest English equivalent to it is "*discomfit*," a *transitive* verb. So to circumvent that I *parenthetically prefixed* "discomfit," the *noun*, with "*feel*" in its *intransitive* sense.

[35] See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinitive* article="ما المصدرية."

[36] The particle "ما" and the words "فما فوقها," in this *Ayah* all deserve a *pause for pondering*. *First* the particle "ما"= "ما المصدرية"= the *infinitive* particle for greatest *intensity*, i.e. intensifying the *mosquito* and *what is beyond* it[w]. *Second* "and what (*is*) above it[w]." Clearly the "ف" in "فما" is *coupling* or *conjunctive* particle meaning *and* whatever that which could be above it[w], i.e. *positively* or *negatively*, i.e. to say: *larger or smaller* than it[w]. See إعراب القرآن، لمحمود صافي. Lately it has been *reported in the scientific community* that there is a *microscopic* "thing" atop of the mosqueto.

[37] See the *Lexicon* attached to this *Translation* for the word *fa'seqoon* and its *grammatical* inflections.

28. How you[z] unbelieve by Allah while you[c] were dead and then [*He*] quickened you;[b] afterwards[38] [*He*] deadens[39] you;[b] afterwards [*He*] quickens you,[b] afterwards to Him (*to be*) returned you.[z]

كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨

29. He Who created for you[b] what (*is/are*) in the Earth[w] together; afterwards *istawa*[40] ([*He*] *set Himself*) to the Heaven[w] and *sawwa*[w41] ([*He*] *set-/evened/proportioned*)[w] them[y] seven Heavens[w] and He (*is*) by every thing Omniscient.

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

30. And *edh* (*when*) said your[t] Lord for the angels: verily I am making in the Earth[w] a vicegerent;[x42] said they:[z] do [*You*[s]] make in it[w] whom[p] [*he*] corrupts in it[w] and [*he*] sheds bloods; while we *nusabbeho*[43] ([*we*] *single You*[g] *as excelling in all good qualities/that You*[g] *transcends all shortcomings/and that You*[g] *are unique all around*) by Your[t] Praise and [*we*] sanctify for You[g]! Said [*He*]: verily[44] I [*I*] know what not you[z] know.

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠

31. And [*He*] taught Adam the names,[x] all (*of*) it;[w] afterwards [*He*] showed them on/over[45] the angles then said [*He*]: *anbe'oney* (*let-inform Me you*[z] *by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١

32. Said they:[z] *subhana*[46] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand*

قَالُواْ سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا

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[38] The word "ثُمَّ" has the *connotation* of "*lagging*" or "*slacking*," i.e. *taking effect at a latter time.*

[39] The word "أمات," in "يميتكم" is the *transitive* verb *to deprive of life*. See *Merriam Webster's Unabridged Dictionary.*

[40] The word "استوى" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "*استوى*" is not knowable*, because there is *nothing* to *compare* Allah to/with to know the "*how*" of His action. He is *unlike* any thing known or knowable.

[41] The word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them,[y] a *feminine plural.*

[42] The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another.* The word "خليفة" is a *masculine* and the ـة in "خليفة" is for intensification as in علاّمة. See كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي

[43] The word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

[44] This word "verily" here is introduced to *intensify* "إنّي," which is in fact "إنّ" and "ني."

[45] Note that "على" = "*on*/over," is *adverb of time/place*, i.e. *circumstantial, state* or *condition.* See المغني.

[46] The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniquggggfeness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness.* So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.*

in awe and utmost consecration of) You[g] no knowledge for us except what You[g] taught us; verily You,[g] You[s] (*are*) The Omniscient, The *Hakeemo*[47] (*infinite hekmah*[48] *Possessor*).

عَلَّمْتَنَآ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

33. Said [*He*]: O, Adam, *anbe'hum* (*let-informed them* [*you*[s]] *by piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [*He*]: have [*I*] not said [for] you[b] that I know the Heavens'[w] and the Earth's[w] invisible; and [*I*] know what you[z] disclose and what you[c] were concealing.

قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

34. And *edh* (*when*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Eblisa (*Satan*) *aba*[49] ([*he*] *categorically refused*) and *istakbara*[50] ([*he*] *affirmed his prideful haughtiness*) and [*he*] was of the unbelievers.[51]

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾

35. And We said: O, Adam let-reside [*you*[s]], you[s] and your[t] spouse the Paradise;[w] and let-eat [*you*] both from it[w] opulently whence [*you*] both willed; and let-not [*you*] both near this[w52] the tree;[w] then, [*you*] both (*would*) be of[53] the *dha'lemeena*[54] (*injustice-doers*).

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾

36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it;[w] so [*he*] exited them both from what both were in it;[x] and We said: *ebbetto*[55] (*let-you*[z] *alight/touch-down/dwel-basely/-emigrate/immigrate*), some (*of*) you[b] for some foe[56]; and for you[b] in the Earth[w]/land[w] (*is*) a *mustagarron*[57] (*permanent-abode/ultimate realization*) and a *mata'aon*[58] (*resource of transitory worldly delights*) to a while.

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

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[47] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

48 See the *Lexicon* attached to this *Translation* for "*hekmah*."

[49] The words *aba*= "**أبى=إمتنع إمتناعاً لا رجوع فيه**", means *categorically* (*absolutely, without exception*) refused a definitive refusal with the intention of never to yeild. So, it is *not* just simply refused.

[50] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..

[51] The word "**الكافرين**" = "*the unbelievers*" here could *also* mean "*the ingrates*."

[52] The *singular* pronoun for a *tree*[w] is *feminine* that is why its *demonstrative* case as here is a "*this* [w]".

[53] It is *important* to note here the phrase "*of* so and so," if a person is a "*wronger*" or "*of wrongers*" the two have *significant differences*. The "*wronger*" could have done the wrong/wrongdoing *once* or so; but "*of wrongers*" signifies *frequent and continual wrongdoing by the wronger*.

[54] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

[55] The word "**اهبطوا!**" rooted in "**هبط**," meaning *alight/touch-down/dwelled basely/dwelled in evil*. See **اللسان**. Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): "**اهبطوا مصراً**"= *ebbetto Misran=Egypt/any-town*.

[56] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

[57] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.

[58] The word "**متاع**"="*mata'a*" is rooted in the word "**متَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

37. So *talaqqa*[59] (*received/took bestowal*) Adam from his Lord words;[w] so [*He*] relented on him; verily He, He (*is*) The *Tawwbo* (*iterative Accepter of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).	فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧
38. Said We: *ehbetto* (*let-you*[z] *touch-down/dwel-basely-/emigrate/immigrate*) from it[w] together; then when[60] *ya'teyann* (*assuredly comes to*) you[b] from Me a *hudan* (*divine-guidance*);[x] so whoever [*he*] followed My *huda* (*divine-guidance*)[x] then neither a fear (*is*) on them, and nor they sadden.	قُلۡنَا ٱهۡبِطُواْ مِنۡهَا جَمِيعٗاۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَن تَبِعَ هُدَايَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٣٨
39. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages/signs/proofs*) those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٣٩
40. O, Israel's sons[61] let-remember you[z] My boon[w62] which[u] *an'amto*[63] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you;[b] and let-fulfill[64] you[z] by My covenant[x] I fulfill by your[n] covenant;[x] and *eyyaya*[65] (*indeed exclusively Me*) so let-you[z] dread [*Me*].[66]	يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠
41. And let-believe you[z] by what I descended (*i.e.of Qura'n*[x]) *mussa'ddeqan*[67] (*accepter as credible*) for what (*is*) with you;[b] and let-not be you[z] first unbeliever-/rejecter[68] by him/it;[x] and let-not purchase you[z] by My *Aya'te*[w] (*messages/signs/proofs*) a little price; and *eyyaya*[69] (*indeed exclusively Me*) so *ettago'ne* (*let you*[z] *reverentially guard against My displeasure*).[70]	وَءَامِنُواْ بِمَآ أَنزَلۡتُ مُصَدِّقٗا لِّمَا مَعَكُمۡ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرِۭ بِهِۦۖ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗا وَإِيَّٰيَ فَٱتَّقُونِ ٤١

[59] That is, and Allah is knowinger, by inculcation, inspiration or instruction.

[60] This "إمّا" is really "إنْ" *added to it* "ما" for *affirmation*, making the happening a matter *only* of "*when*." For some elaboration see الدّر المصون، لـ احمد الحلبي.

[61] The word "بني," is the grammatically inflected (modified) *plural* for "إبن," which means "*son*," *not child per se*, as *child* could mean a *male* or a *female*. However, it is *rather common* for The Qur'an to address the *male gender* but *definitely includes* by implication the *female* gender for the intention of the message. Clearly *there is wisdom*, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for *every* word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you *he-believers*, but obviously intending the *inclusion of the female gender* too. However, some time, *specifically* addressing *each* individually, as: O, you *he-believers* and *she-believers*. Hence, *to be contextually accurate* we should say: "O, *sons* of Israel," not "*children* of Israel." But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is *included* vis-à-vis the message being conveyed.

[62] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[63] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting.*

[64] The word "اوفوا" from "الوفاء," = "التمام" meaning gathering *the last* component of any obligation to make it a whole. So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it.*

[65] The word=إيّاي" "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun.*

[66] The letter "ن" in "فارهبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فارهبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[67] The word "*mussaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible.*

[68] The word "كافر" rooted in "الكفران," so lending itself to be *both* either *rejecter/repudiator* or *unbeliever*. See البصائر.

[69] The word "إيّاي," = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun.*

[70] The letter "ن" in "فاتّقون," see footnote 131 above.

42. And let-not confound[71] you[z] the right[x] by the falsehood[x] and [*let not*] conceal you[z] the right[x] while you[f] know.

وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُواْ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ٤٢

43. And *aqemo*[72] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the Zakata[w73] (*prescribed portion of personal possessions*)[w] and *erka'o* (*let-you*[z] *markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ٤٣

44. Do you[z] command the mankind by the *berre*[74] (*the dutiful obligation/lawful obedience*) and you[z] forget your[n] selves[w] while you[f] recite the book;[x] do then not reason you.[z]

۞ أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ ٤٤

45. And let-seek you[z] assistance by the patience and the Prayer;[w] And verily it[w75] (*is*) certainly big[w] except on the *khashe'eena*[76] (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*).

وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ ٤٥

46. Who[r] they[z] presume that they *mulago* (*they*[z] *are meeting with*) their Lord, and that they (*are*) to Him returnees.

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ ٤٦

47. O, Israel's sons: let-remember you[z] My boon[w77] which[u] *an'amto*[78] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b] and surely I preferred you[b] over the worlds.[79]

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ٤٧

48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self[w] requites *a'n*[80] (*about another-/instead of another*) self[w] a thing; nor (*to be*) taken-/accepted from it[w] an intercession;[w] nor (*shall be*) taken from it[w] *adlon*[x] (*ransom/compensation*);[x] and nor (*are*) they (*to be*) succored.

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا شَفَٰعَةٞ وَلَا يُؤۡخَذُ مِنۡهَا عَدۡلٞ وَلَا هُمۡ يُنصَرُونَ ٤٨

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71 The word “تلبسوا” = “*confound*” comes from “لَبَس، أو لَبَّس، أوالبَس” all meaning *confused the issue*. So those who “*confound*” the issue as if they *cover* it or *mix* it as to make it seemingly “*indistinguishable*” so the confounders *mislead* the people.

72 The word “أقيموا” is rooted in “أقام” =uphold/sustain/maintain.

73 See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness.*

74 *Albere* here meaning *dutiful obligation/lawful obedience*, see التاج and الطبري. Minimum needs.

75 The [it[w]] here refers to the *Prayer*, as the pronoun “هـ” in “إنّها” refers to the *specific Islamic Prayer.*

76 The word “خاشعين,” = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word “خشوع” in “خاشعين,” = *khashe'een* involves more than just “*humbleness*” or “*submission*” as that suggests *bodily* or *attitudinal* behavior. However, “خشوعً” denotes *submission* or *subduing* of *sight* and *sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer. See البصائر and اللسان.

77 See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”).

78 See footnote 73 for أنعم.

79 That is of *their* Time, Qur'an commentators say.

80 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

49. And *edh* (*when*) *najjaynakum* (*We repetitively delivered you*[b]) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they[z] afflict you[b] ill-the-torment; *youthabbehona* (*they*[z] *iteratively slaughter*) your[n] sons and *yasta'hyouna*[81] (*they*[z] *affirmably-let-live*) your[n] women; and in *tha'lekum*[82] (*collective-afar-that*) (*is*) a great essay from your[n] Lord.	وَإِذۡ نَجَّيۡنَٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ٤٩
50. And *edh* (*when*) We sundered by you[b] the sea; then *anjay-nakum* (*We delivered you*[b]) and We drowned the Pharaoh's *aala* (*family/house/kin/chiefs/followers*) while you[f] look.	وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَٰكُمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ ٥٠
51. And *edh* (*when*) mutually We appointed *Mosa* (*Moses*) a forty nights;[w] afterwards *ittakhathotom*[83] (*took and presumed you*[c]) the calf from after him, while you[f] (*were*) *dha'lemoona*[84] (*injustice-doers*).	وَإِذۡ وَٰعَدۡنَا مُوسَىٰٓ أَرۡبَعِينَ لَيۡلَةٗ ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ ظَٰلِمُونَ ٥١
52. Afterwards We pardoned *a'n* (*regarding*)[85] you[b] from after *tha'leka* (*afar-that-it/that*),[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you.[z]	ثُمَّ عَفَوۡنَا عَنكُم مِّنۢ بَعۡدِ ذَٰلِكَ لَعَلَّكُمۡ تَشۡكُرُونَ ٥٢
53. And *edh* (*when*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and the Criterion[x] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *tahtadona* (*you*[z] *find and accept the aright-guidance*).	وَإِذۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَٱلۡفُرۡقَانَ لَعَلَّكُمۡ تَهۡتَدُونَ ٥٣
54. And *edh* (*when*) said *Mosa* (*Moses*) for his people: O, my people, verily you[b] *dhalamatom*[86] (*wronged you*[c]) your[n] selves[w] by *ittekhathekum*[87] (*your*[n] *taking and presuming*) the calf; so let-repent you[z] to your[n] Engenderer; so let-kill you[z] your[n] selves[w] *tha'lekum* (*collective-afar-that*) (*is*) *khayron* (*choicer/-worthier*) for you[b] *enda* (*by rule of*)[88] your[n] Engenderer; so [*He*] relented on you;[b] verily He, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).	وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ إِنَّكُمۡ ظَلَمۡتُمۡ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلۡعِجۡلَ فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ أَنفُسَكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ عِندَ بَارِئِكُمۡ فَتَابَ عَلَيۡكُمۡۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٥٤

[81] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..
[82] See the *Lexicon* attached to this *Translation* regarding the meaning of "**ذلكم**" ="*thalekum.*"
[83] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore "**إتّخذ**" is *always taking and presuming some thing associated* with what was taken. Thus, it is *not* just the mere *taking* = "**أخذ**."
[84] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.
[85] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."
[86] See the *Lexicon* attached to this *Translation* for "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*" and "**أظلم**"= "*wronger.*"
[87] See footnote 83 above regarding "**اتّخذ**".
[88] The word "**عند**," is *not* commonly *properly* known, expressed here as: "*by rule of.*" " **عند،" = و تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي**, which means: it can be in the sense of "*rule*;" it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although "*judgment*" is best suited for " **قضاء أو القضاء**") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*. There is more elaboration for this word in the *Lexicon* attached to this *Translation*, please refer to it there.

55. And *edh* (*when*) said you:[c] O, *Mosa* (*Moses*), never (*shall*) we believe for you[g] until [*we*] see Allah openly[w]-/overtly;[w] so took-she[y] you[b] the thunderbolt[w][89] while you[f] look.	وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾
56. Afterwards We resurrected[90] you[b] from after your[n] death, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]	ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
57. And We overshadowed over you[b] the clouds and We descended on you[b] the *Manna*[91] (*sweet gum like substance*) and the quails; let-eat you[z] from the goodies[w][92] (*of*) what *razaqnakom* (*We provided you*[b]); and not *dhalamo*[93] (*they*[z̃] *wronged to*) Us [and] but they[z] were (*to*) their selves[w] *yadh'lemoona* (*they*[z̃] *were wronging*).	وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
58. And *edh* (*when*) We said: let-enter you[z] this[w][94] the village;[w] then let-eat you[z] from it[w] whence you[c] willed opulently; and let-enter you[z] the door (*in a manner*)[95] kowtowing, and let-say you[z] *hittatonn*[w][96] (*may Allah remove our sins from our shoulders*)[w] [*We*] forgive for you[b] your[n] mistakes,[97] and [*We*] shall augment the benefactors.	وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾
59. Then substituted they[z] who[r] *dhalamo*[98] (*they*[z̃] *wronged*) a say other than which[x] (*had been*) said for them; then We descended on who[r] *dhalamo rejzan*[99] (*successive: convulsive and perturbing torment*) from the sky[w] by what they[z] were *yafsoqoona*[100] (*rebelling they*[z̃] *vis-à-vis Allah's command*).	فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾
60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*[101] (*sought water-*	۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ

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89 That is, and Allah knows best, the "thunderbolt" rendered them *suddenly becoming unconscious or dead.*

90 The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted.*

91 *Manna* means sweet gum.

92 The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate.*

93 See footnote 84 above regarding "فاعل الظلم"="ظالم"= "*injustice-doer*".

94 The "village[w]" is a *feminine* gender in the Arabic hence the reference to it is *feminized* by: this[w].

95 The word "سُجَّدًا" is an *adverb*, see أعراب القرآن لـ محمود صافي, hence the parenthetical (*in a manner*).

96 This word "*hittatann*" is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, "*May Allah removes our sins from our shoulders.*" However, the evildoers *changed* the word, as the next *Ayah* states.

97 The word (a) "*khatayakum*"= "خطايكم" is *not* synonymous with (b) "*khatey'atekum*"= "خطيئاتكم," as some translators tend to make the *mistake*. The former (a) is the result of *unintended* errors or faults, *mistakes* in the course of normally "*permissible*" action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*. See the *Lexicon* to this *Translation* for more details.

98 See footnote 84 regarding "فاعل الظلم"="ظالم"= "*injustice-doer*".

99 The word "رجز" has *several* meanings such as: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

100 See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word.

101 The word " استسقى"= "طلب السّقِي أو الإسقاء", see الراغب. So "استسقى" means: (1) sought to *give* him what to drink (e.g.: water); (2) sought to *avail* him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah's munificence provided him with *twelve different sources* through the "stone" which he was commanded to just smite (it) and *thereof gushed water*, in a *controllable* manner for *each tribe.*

avail/availability) for his people, so said We: let-hit [*you*[s]] by your[t] staff the rock then *enfajarat* (*burst/gushed*) from it[x] twelve wells;[w] *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place*[x]); let: eat you[z] and drink you[z] of Allah's *rez'qe*[x] (*provision/victuals for sustenance*);[x] and let not *ta'athaw*[102] (*you*[z] *mischief-hardest*) in the land[w] corruptingly/ (*as*) corruptors.

فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And *edh* (*when*) said you:[c] O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen*[x] (*wheat/-edible/food-grains/stuff*);[x] so: let-invoke [*you*[s]] for us your[t] Lord *youkhrejo* ([*He*] *emerges/produces*) for us of what the Earth[w] grows[w] of its[w] herbs, and its[w] *guththa*[103] (*corrugated-long-cucumber*), and its[w] *foo'me*[104] (*garlic/wheat/chickpea/bread of grains*), and its[w] lentils, and its[w] onions; said [*he*]: do *tastabdelona* (*you*[z] *affirmly seek substituting*) which[x] it[x] (*is*) baser by which[x] it[x] (*is*) *khayron* (*choicer/superior*); *ehbetto*[105] (*let-you:*[z] *immigrate-/emigrate/alight/dwell-basely*) *Mesran* (*Egypt/any town*); then verily for you[b] what quested you;[c] and (*had been*) struck-she[y] on them the ignominy[w] and the abjectness;[w] and *ba'o* (*they*[z] *deservedly incurred*) by a wrath[x] from Allah; *tha'leka* (*afar-that-it/*),[x] (*is*) because verily they were unbelieving by Allah's *Aya'te*[w] (*messages/signs/proofs*) and they[z] kill[106] the prophets by other than the right; *tha'leka* (*is*) by what they[z] disobeyed and were transgressing they.[z]

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّۦنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٦١﴾

62. Verily, who[r] they[z] believed, and who[r] *hado*[107] (*they*[z] *adopted the Jewish "law"/customs/repented*) and the *nasara*,[108] and

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ

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[102] The word "**تعثوا**" from "**اشدّ الفساد = العثو**", means to mischief causing hardest of corruption. See **اللسان**.

[103] The word "**قثاء**" translated as "*cucumber*" is *strictly speaking not correct*, as the "**قثاء**" is that kind of "cucumber" which is *corrugated*, i.e. "*zebra*" *looking* in its external look and could be *so long* it bends.

[104] The word "**فوم**"= "*Foom*" has many meanings: *garlic, wheat, chickpeas*, or *bread of any grain*. See **البصائر**.

[105] The word *ehbetto* ="**إهبطوا**" rooted in "**هبط**," meaning: *alighted/touched-down/dwelled in evil/dwell basely*. See **اللسان**. It also means emigrate or imgrate as in this *Ayah*. It also could mean: *gradually* descending.

[106] The word "kill" here is used in the *present/future* tense. This suggests, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*. (Reader must bear in mind the difference between a *prophet* vis-à-vis *a messenger*).

[107] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* meanings: (1) *returned* to the truth; (2) returned and *repented*; (3) *entered* into the "*law*" (religion) of the Jews and *adopted the Jewish customs*. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[108] This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Esa (*Jesus*) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazerens*, which are *different* from *Nazirite*. Loosely, we refer to present day Christians as "*Nassara*;" which *may* or *may not* be accurate. As *most* present day "Christians" do believe in "*The Trinity*." The Qur'an clearly says about "The Trinitarians:" "*certainly unbelieved who*[r] *said they*[z] *that Allah* (*is*) *a Third of three…*" (S5:73). Also, to be noted is: "*nassara*"=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."

the *Ssa'bey'eena*[109] (*Sabians*) who[p] believed [*he*] by Allah and The Day [The] Last, and [*he*] worked righteously, so for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) a fear on them, and nor they sadden.	مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَـٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢
63. And *edh* (*when*) We took your[n] *meethaqa*[x110] (*ratified-covenant*)[x] and raised We above you[b] the *Ttoora* (*Mount Toor in Sinai*), let-take you[z] what *aa'taynakom* (*We accorded/gave you*[b]) by a strength[w] and let-remember you[z] what (*is*) in it[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).[111]	وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ٦٣
64. Afterwards diverted you[c] from after *tha'leka* (*afar-that-it*)[x] so *lawla* (*had it not been for*) Allah's munificence[x] on you[b] and His mercy[w] surely you[c] were/would-have-been of[112] the losers.	ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَـٰسِرِينَ ٦٤
65. And *laqad* (*verily, already and affirmatively*) knew you[c] who[r] transgressed they[z] of you[b] in the Sabbath; so We said for them: let-be you[z] apes *kha'seyeena*[113] (*he-cringers/he-they who caused self contemptibility and had been driven away with a spurn*).	وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ٦٥
66. Then We made it[w] *nakalan* (*punishing-determent*) for what (*is*) between its[w] both hands[w114] and behind it[w] and an exhortation[w115] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	فَجَعَلْنَـٰهَا نَكَـٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦
67. And *edh* (*when*) *Mosa* (*Moses*) said for his people: verily, Allah commands you[b] that you[z] slaughter a cow; said they:[z] *atatakhethona*[116] (*do you*[s] *take and make us*) a jesting; said [*he*]: I refuge[117] by Allah that I be of the *ja'heleena*[118] (*he-they who act ignorantly or incorrectly*).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَـٰهِلِينَ ٦٧

[109] This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See **الراغب**

[110] The word "**ميثاق**"="*assured covenant*" and "**عهد**"=covenant. See the *Lexicon* attached to this *Translation*.

[111] The word "**تتقون**"="*tataqoona*," based on the Arabic word "*waqa*," *linguistically* means: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoona*" means: *you* "*reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no English equivalent* for "*taqwa*" (surely *not* piety). So "*taqwa*,"=*reverential guarding against Allah's displeasure*. See the *Lexicon* attached to this *Translation* for both "*tattaqoona*" and "*taqwa*."

[112] That is *a constant part* of a larger whole, so "of the losers" means *all the time losers*.

[113] The word "*kha'seyeena*"= "**خاسئين**," is *plural, masculine, subjective noun* meaning: be you[f] (*of*) *those who caused self contemptibility and had been driven away with a spurn*. There is *no* English equivalent for the word *khaseyeen*.

[114] The Arabic *tongue* expression "between his or her both hands" means *in front* of him/her or before him/her.

[115] The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

[116] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore "**إتّخذ**" is *always taking and making/assuming some thing* of/about what was taken. Thus, it is *not* just the mere *taking*.

[117] The Arabic expression: "*I refuge in Allah*" means: May Allah forbids that I do so and so.

[118] The word "**جاهلين**"="*ja'heleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to the *truth/reality*, (3) *did* some thing *not accurate*. So the "*ja'heloona*" are: *he-they who act ignorantly or incorrectly*.

68. Said they:[z] let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[119] (*whatever*) she; said [*he*]: verily He says that it[w] (*is*) a cow neither a senescent[120] nor a virgin, medial between *tha'leka* (*that-afar-it/that*); so let-do you[z] what you[z] (*are being*) commanded.

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ
فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ﴿٦٨﴾

69. Said they:[z] let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[121] (*whatever*) (*is*) her color; said [*he*]: verily He says that it[w] (*is*) a yellow cow, *fa'qeon* (*bright*) (*is*) her color, [*it's*] pleasing the lookers.

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا
مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا
تَسُرُّ ٱلنَّـٰظِرِينَ ﴿٦٩﴾

70. Said they:[z] let-invoke [*you*[s]] for us your[t] Lord (*to*) manifest for us *ma*[122] (*whatever*) she; verily the cows looked-alike [on] us; and verily we (*are*), *en* (*if*) willed Allah, surely (*are*) *muh-tadoona*[123] (*who are divinely-guidance*).

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا
هِىَ إِنَّ ٱلْبَقَرَ تَشَـٰبَهَ عَلَيْنَا وَإِنَّآ
إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

71. Said [*he*]: verily He says that she (*is*) a cow neither *dhalowlon*[w] (*submitter/submissively-submitter*)[w] *tothero*[w] ([*she*] *rouses/ploughs*) the land[w] and nor waters [*she*] the tilth; *Musalla'maton*[w] (*blemish-less*[w]) no blemish[w]-/blotch[w] (*is*) in[124] it;[w] said they:[z] now came you[g] by the right;[x] and they[z] slaughtered it[w] and not *kado* (*they*[z] *nighed/verged/almost*) do they.[z]

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ
تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا۟
ٱلْـَٔـٰنَ جِئْتَ بِٱلْحَقِّ ۚ فَذَبَحُوهَا وَمَا
كَادُوا۟ يَفْعَلُونَ ﴿٧١﴾

72. And *edh* (*when*) you[c] killed a self[w] then *eddaratom* (*mutually you*[c] *shirked*) in it;[w] and Allah (*is*) *mukhrejon* (*producer/producihng*) (*of*) what you[c] were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَْٔتُمْ فِيهَا ۖ
وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. Then said We: let-you[z] strike him by some of it[w] like *tha'leka* (*afar-that-it*)[x] Allah quickens the dead, and [*He*] shows you[b] His *Aya'te*[w125] (*miracles/signs-/proofs*) *la'alla* (*craving currently unavailable deed that-/perhaps*) you[b] cerebrate you.[z]

فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ
يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ
ءَايَـٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Afterwards indurated-she[y] your[n] hearts from after *tha'leka* (*that-afar-it/that*); so it[w] (*is*) like rocks[w126] or harder induration;[w] and verily of the rocks[w] surely

ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ
كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ

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[119] This ما "إسم إستفهام لغير المميَّز", i.e. an *inquisitive-noun for non-distinctive entity*. That is for *non-human/non-Jinn*.
[120] The word "فارض "= "الضخم من كل شىء، أو السن", means: *large*, *big* or *senescent*. See الهادي أو اللسان أو الرّاغب.
[121] This "لغير المميِّز إسم إستفهام= "ما= i.e. an *inquisitive-noun for non-distinctive entity*. That is for *non-human/non-Jinn*.
[122] Ibid.
[123] See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections.
[124] The text says: "*in* it," not *on* it, (فيها and not عليها), as might readily come to mind. There is wisdom in such an expression that may *not* be so apparent. Allah knows best, but it could well be "*in*" implying that the color is a *natural growth from within its body*; whereas "on" could be *externally* placed on its skin.
[125] That is His miracles.
[126] The word "حجارة" is "جمع كثرة" = plural of *multiplicity vis-à-vis* "جمع القلة" = "أحجار أو أحجر" = plural of *paucity*. See التاج.

which *yatafajjaro* (*bursts/gushes*) from it[x] the rivers; and verily of it[w] surely which *yashshaqaqo*[127] (*repetitively split*) then issues of it[x] the water;[x] and verily of it[w] surely *yahbetto* (*meeks/sinks/humbles*) of Allah's *khashya'te* (*reverent-fear*);[w] and not Allah (*is*) surely neglector *amm*[128] (*regarding*) what you[z] work.	ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٧٤
75. Do then covet you[z] that they[z] believe for you;[b] while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they[z] pervert it[x] from after what they[z] understood it[x] while they know they.[z]	أَفَتَطْمَعُونَ أَن يُؤْمِنُوا۟ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ٧٥
76. And if they[z] met/encountered whom[r] they[z] believed they[z] said: we believed; and if they[z] secluded, some (*of*) them to some, said they:[z] do you[z] narrate (*to*) them by what Allah opened[129] on you[b] *le'yuoha 'jjokum* (*from hence mutually they[z] dispute you[b]*) by it[x] *enda* (*by rule of*) your[n] Lord; do then not reason you.[z]	وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ٧٦
77. Do [and] not they[z] know that surely Allah knows what they[z] conceal and what they[z] disclose.	أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ٧٧
78. And of them *ommeyouna*[130] (*he-they who are unlettered-/the Arabs*) not know they[z] the book save wishes, and *en* (*not*) they except presuming they.[z]	وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ٧٨
79. So *waylon*[131] (*lengthy: stay in Hell-valley/woe/bane*) for whom[r] they[z] write the book[x] by their hands[w] afterwards they[z] say: this (*is*) from *ende* (*originating from/by Rule of*) Allah to purchase they[z] by it[x] a little price; so *waylon* for them of what wrote-she[y] their hands[w] and *waylon* for them of what they[z] earn.	فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ٧٩

[127] The word used is "**يشقق**," the *intensive* form of "**يشق**." To indicate this *intensiveness*, the word "repetitively" is employed as an *intensifying* adverbial particle.

[128] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

[129] The phrase "**فتح عليكم**," translated here as "*opened on you*[b]," means *informed you* or *taught you*. See **الراغب**.

[130] The word "**أمّيون**" is the *plural* for "**أمي**" = "*unlettered*." In English "*unlettered*" is an *adjective*, so *no* plural for it. So, I resort to *transliteration* and *parenthetical explanation*. Also the "**أميّون**" could mean the *gentiles*.

[131] *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy:* stay valley in the Hell Fire/*woe, bane*; (2) with *intense* heat that it melts every thing that comes into it; (3) ruin.

80. And they[z] said: never touches/betides[132] us The Fire[w] except days *ma'adodatan*[w] (*a few/countables*);[w] let-say [*you*[s]]: *attakhathtom*[133] (*have you*[c] *taken and made*) *enda* (*by munificence of/by Rule of*) Allah a covenant;[x] so never unfulfills Allah His covenant;[x] or you[z] say on Allah what not you[z] know.

وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

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81. *Bala*[134] (*certainly-not*); whoever [*he*] earned a *sayye'a'tan* (*demeritorious-deed*)[w] and beset-she[y] [by] him his offense[w]/inequity[w135] so those (*are*) The Fire's[w] companions;[x] they (*are*) in it[w] immortals.[x]

بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨١﴾

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82. And who[r] they[z] believed, and they[z] worked the righteous-works[w] those (*are*) the Paradise's[w] companions[x] they (*are*) in it[w] immortals.

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٨٢﴾

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83. And *edh* (*when*) We took Israel's sons *meethaqa*[x136] (*ratified-covenant*)[x] let-not you[z] worship[137] except Allah; and by both the begetters[138] *ehsanan* (*meritorious act*); and (*too towards*): the kin possessors, and the orphans, and the *masakee'ne* (*ones not having sufficient material possessions*);[139] and let-say you[z] for the mankind *husnan*[140] (*meritorious say*); and *aqemo*[141] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟

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[132] The word "*touch*" for "يمسّ" rooted in "مسّ," or "مسس" with *many* meanings: (1) the *first* degree or *lightest* feeling by the hands, as the "*touch*" is *normally* by the hands; (2) betiding, (3) then it was *borrowed figuratively* for "*taking*" and "*beating*," as the two actions are normally *by the hands*; (4) and used also *figuratively* for *sexual intercourse*, because it is based on "*intimate touching*;" and (5) for *craziness*, presumably the *brain is "taken" by the Jinn or the Satan*, see تاج العروس for more of such details.

[133] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making some assumption* about what was taken. Thus, it is *not* just the mere *taking*.

[134] The word "*bala*"= "*certainly-not*" is *absolutely not synonymous* to "yes"="نعم," as "*bala*"="*certainly-not*" is *particularized* to *negate* a (A1) *negative-predicative* (i.e. a *previously* stated *negative* statement); or (A2) a statement *possessing the strength of such a negative predicative*. (B) *Additionally* it *affirms* the *positivity* of the*negated* (A1). E.g.of (A1) is "Am I not your[n] Lord?" (S7:172). E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157).

[135] There is "خِطءٌ" and "خَطِيئَة" both are "offenses" committed *intentionally* and therefore are *sins*. But "خِطءٌ" is *masculine* and *singular* and "خَطِيئَة" is *feminine* and *singular*.

[136] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*.

[137] That is to say: from now and forever worship *none* except Allah. There are four scholarly opinions in this regard. Most important of them is: "أن لا تعبدوا" but when the "أن" was *dropped* the verb became "مرفوع" thus, "تعبدون," rendering it a *stronger news of forbiddance* (خبر نهي) which is *already complied with*, according to "الفريد في إعراب القرآن المجيد" by حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ ،.

[138] In Arabic there is a difference between "*both the begetters* (*parents*)"= "الوالدان" or "الوادين" and the "parents." "الوالدان" or "الوادين" are: (1) the ones that *beget*, *cause/give* the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a progenitors; or (4) guardians; (5) a protectors. So, the *emphasis* here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "*begetters*" *per se*.

[139] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereasفقير *lacks any* material possessions.

[140] Some *linguists* suggest that الحسن is for the *face* whileالجمال is for the *parts of the body and other things*. See الهادي

[141] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.

Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w142] (*prescribed portion of personal possessions*);[w] afterwards you[c] diverted except a few of you[b] while you[f] (*were*) shunners.

ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ۝٨٣

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84. And *edh* (*when*) We took your[n] *meethaqa*[x143] (*ratified-covenant*):[x] let-you[z] not shed your[n] bloods and let-you[z] not egress/evict your[n] selves[w] from your[n] homes;[w] then you[c] acknowledged while you[f] witness/testify.

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ
دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم
مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ
تَشْهَدُونَ ۝٨٤

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85. Afterwards you:[f] these you[z] kill your[n] selves[w] and egress/evict you[z] a team of you[b] from their homes;[w] mutually you[z] back (*each-other*) over them by the sin and the aggression; and *en* (*if*) *ya'tokum* (*they*[z] *come to you*[b]) captives, mutually you[z] ransom them, while it[x] (*is*) *muharramon* (*that which is made a ban/forbidden*) on you[b] their egression/eviction; do then you[z] believe by some (*of*) the book[x] and you[z] unbelieve by some (*of it*[x]); so what a requital (*of*) whom[p] [*he*] does *tha'leka* (*afar-that-it*)[x] of you[b] except ignominy in the life[w] (*of*) the world[w] and The *Qeyamatey's*[w] (*Judgment's*) Day, *youraddona*[144] (*to be forthwith-returned they*[z]) to hardest (*of*) the torment; and not Allah (*is*) neglector *amma* (*regarding*) what you[z] work.

ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ
أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن
دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ
تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ
ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا
جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا
خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ
ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ۝٨٥

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86. Those, who[r] they[z] purchased the life[w] (*of*) the world[w] by the Hereafter;[w] so neither (*to be*) alleviated *a'n* (*off*) them the torment, nor (*are*) they (*to be*) succored they.[z]

أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ
ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ
ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ۝٨٦

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87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and We supervened from after him by the messengers; and *aa'tayna Esa*, (*Jesus*) *Mariam's* (*Mary's*) son, the evidences-she;[y] and We supported[145] him by *Ruhe-el-Qudes*[146] (*Arch angel Gabriel*); is then everywhen[147]

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ
وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ
وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا

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[142] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness.*

[143] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation.*

[144] The word "يُرَدُّون" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith retuned*," as in the *Ayah*: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).

[145] The word "أيّدناه" comes from the "أيد" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it [w] by (*divine*) Might" (S51: 47), i.e. a kind of "Might" which Allah *alone* possesses.

[146] *Ruhe-el-Qudis* = The Holy Spirit = (*Al-Ruho-Al*-ameen, *The trusted Spirit* = *the angle of revelation*, Gabriel, peace be on him.

[147] The letter "ما" has many meanings, among them: *time.*

a messenger came (*to*) you[b] by what not *tahwa* (*tendentiously like*) your[n] selves[w] *istakbaratom*[148] (*you*[c] *affirmed your*[n] *prideful haughtiness*) so a team you[c] denied and a team you[z] kill.

جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

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88. And said they:[z] our hearts (*are*) *ghulfon*[149] (*wrapped-/shrouded or veiled*); rather Allah cursed them by their unbelief; so a few *mma*[150] (*intensely few*) they[z] believe.

وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

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89. And *lamma* (*when/whence*) came (*to*) them a Book[x] from *enda* (*originating from/by munificence of/by Rule of*) Allah, *mussa'ddeqon*[151] (*accepter as credible*) for what (*is*) with them and they[z] were of earlier *yestaf'tehoona* (*seeking-[opening]/victory*) over whom[r] they[z] unbelieved; so *lamma* came (*to*) them what they[z] knew, they[z] unbelieved by it;[x] so Allah's curse[w] (*is*) on the unbelievers.

وَلَمَّا جَآءَهُمْ كِتَـٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُوا۟ فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟ كَفَرُوا۟ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَـٰفِرِينَ ﴿٨٩﴾

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90. Wretched what they[z] purchased by it[x] their selves[w] that they[z] unbelieve by what Allah descended, *baghyann*[152] (*envyingly/transgressively*) that *younazzela* (*iteratively descends*) Allah of His munificence[x] on whom[p] [*He*] wills of His *eba'de* (*worshippers-/submitters/slaves*); so, *ba'o* (*they*[z] *deservedly incurred*) by a wrath[x] on a wrath,[x] and for the unbelievers (*is*) a torment humiliative.

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَـٰفِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

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91. And if (*had been*) said for them: let-believe you[z] by what Allah (*had*) descended, they[z] said: [*we*] believe by what (*had been*) descended on us; and they[z] unbelieve by what (*is*) beyond[153] it[x] while it[x] is the right[x] *mussa'ddeqan*[154] (*accepter as credible*) for what (*is*) with them; let-say [*you*[s]]: so wherefore you[z] kill Allah's prophets of earlier, *en* (*if*) you[c] were believers.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾

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[148] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..

[149] The word "**غلف**" means in a cover or envelop and so we do not understand.

[150] See the *Lexicon* attached to this *Translation* regarding, "**ما المصدرية**," here for *intensification*.

[151] The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*.

[152] This word "*baghyann*" has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

[153] The word "**وراء**" means: (1) "**بعد**" (2) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (3) "**الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" **ولد الولد**. So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*.

[154] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

92. And *laqad* (*verily, already and affirmatively*) came (*to*) you[b] *Mosa* (*Moses*) by the evidences-she;[y] afterwards *ittakha-thtom*[155] (*you*[c] *took and presumed*) the calf from after him, while you[f] (*were*) *dha'lemoona*[156] (*injustice-doers*).	وَلَقَدۡ جَآءَكُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ ظَٰلِمُونَ ٩٢
93. And *edh* (*when*) We took your[n] *meethaqa*[x] (*ratified-covenant*)[x157] and raised We above you[b] the *Ttoora* (*Mount of Sinai*); let-take you[z] what We gave you[b] by a strength[w] and let-listen you;[z] said they:[z] we heard and we disobeyed; and (*had been caused to*) drink they[z] in their hearts the calf[158] by their unbelief; let-say [*you*[s]]: wretched (*is*) what commands you[b] by it[x] your[n] belief, *en* (*if*) you[c] were believers.	وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا فَوۡقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱسۡمَعُواْۖ قَالُواْ سَمِعۡنَا وَعَصَيۡنَا وَأُشۡرِبُواْ فِي قُلُوبِهِمُ ٱلۡعِجۡلَ بِكُفۡرِهِمۡۚ قُلۡ بِئۡسَمَا يَأۡمُرُكُم بِهِۦٓ إِيمَٰنُكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٩٣
94. Let-say [*you*[s]]: *en* (*if*) was-she[y] for you[b] the home[w] (*of*) the Hereafter[w] *enda* (*by munificence of/ by Rule of*) Allah purely-she[y159] of without the mankind, then let-you[z] wish the death[x] if you[c] were *ssa'deqeena* (*always-truth-enforcers*).	قُلۡ إِن كَانَتۡ لَكُمُ ٱلدَّارُ ٱلۡأٓخِرَةُ عِندَ ٱللَّهِ خَالِصَةٗ مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٩٤
95. And never they[z] wish it[x160] ever, by what (*had*) advanced-she[y] their hands;[w161] and Allah (*is*) Omniscient by the *dha'lemeena* (*injustice-doers*).	وَلَن يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٩٥
96. And surely assuredly[162] [*you*[s]] find them eagerest (*of*) the mankind over a life;[w] and of whom[r] they[z] partnered (*other deities*), longs[163] an *ahado*[164] (*a lone/any one*) (*of*) them if[165] [*he*] (*were to*) live a	وَلَتَجِدَنَّهُمۡ أَحۡرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٖ وَمِنَ ٱلَّذِينَ أَشۡرَكُواْۚ يَوَدُّ أَحَدُهُمۡ لَوۡ يُعَمَّرُ أَلۡفَ سَنَةٖ وَمَا هُوَ

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[155] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتَّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[156] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 270 below.

[157] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

[158] That is their love of the calf.

[159] The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in خالصة. So, it is suffixed by the *feminine suffix*: "she[y]". See إعراب القرآن، لمحمود صافي.

[160] The pronoun "ه" in "يتمنوه" is a *masculine* pronoun referring to "*the death*," a *masculine gender*. So, it [x].

[161] The word "*hand*" in the Arabic language is in the *feminine* gender, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of: (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic *expression* as in this *Ayah*: "*what (had) advanced-she*[y] *their hands*" means had done themselves.

[162] The "ل" in "لتجدنّ" is a *juratory* "ل القسم" ="ل" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*".

[163] The word "يود," translated as "*longs*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

[164] See the *Lexicon* attached to this *Translation* regarding "أحد."

[165] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

thousand-year[w] and that surely not *mozahze-he'he*[166] (*he who budges others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by what they[z] work.	بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾
97. Let-say [*you*[s]]: whoever [*he*] was a foe[167] for *Jebreela* (*Gabriel*), then verily he *nazzala* (*iteratively descended*) it[x] on your[t] heart, by Allah's leave, *mussa'ddeqan*[168] (*accepter as credible*) for what (*is*) between his hands,[w169] and a *hudan* (*divine-guidance*)[x] and a *bushra*[w170] (*a pleasant-tiding*)[w] for the believers.	قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾
98. Whoever [*he*] was a foe[171] for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (*is*) a foe[172] for the unbelievers.	مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾
99. And *laqad* (*verily, already and affirmatively*) We descended to you[g] *Aya'ten*[w] (*Qura'nic statements*) evidents-she;[y] and not unbelieve by it[w] except the *fa'seeqoona*[173] (*rebels vis-à-vis Allah's command*).	وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾
100. Is [and] everywhen covenanted they[z] a covenant[x] *nabatha* (*slightingly-forsook*) it[x] a team of them; rather most (*of*) them not believe they.[z]	أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
101. And *lamma*[174] (*when/whence*) came (*to*) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddeqon*[175] (*accepter as credible*) for what (*is*) with them, *nabatha* (*slightingly-forsook*) a team of whom[r] they[z] (*had been*) given the book, Allah's Book beyond[176] their backs, as if/surely they not know.	وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

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[166] The word "*mozahzehe*" is *deflected subject* of the past tense root word "*zahzaha*"= "**زحزح**," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaha*"= "**زحزح**," means *displaced* or *moved away* from an original place.

[167] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* too (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

[168] See footnote 77 above regarding "*musaddeqan*".

[169] That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

[170] Here again there is *no single* word in English for the *noun* "**بُشرى**;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "**بُشرى**," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

[171] See footnote 167 above regarding *foe*.

[172] Ibid regarding *foe*.

[173] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

[174] The particle "**لمّا**" is an *adverbial* particle in the sense of a *past tense* = **ظرف بمعنى حين** ="*when*." Coupled with the *present tense* it means: "*whence*" = "**حيث**;" or it could be a particle of *exception* meaning: *but* or *except*. See **الهادي** and **إعراب القرآن، لمحمود صافي**.

[175] The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*.

[176] The word "**وراء**" means: (1) " **القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here *beyond* (*not* behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

102. And *ettaba'o*[177] (*they*[z] *closely followed*) what recite the Satans over *Sulaymana's* (*Solomon's*) proprietorship; and not unbelieved *Sulaymano* (*Solomon*); [and] but the Satans unbelieved they;[z] they[z] teach the mankind the magic[x] and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aha'den* (*a lone/any one*) until both say: verily only we (*are*) an essay;[w178] so let-not unbelieve [*you*[s]], then learn they[z] from them both what they[z] separate by it[x] between the *mar'ee*[179] (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/hurting*) by it[x] of an *aha'den* except by Allah's leave; and they[z] learn what hurts them and not benifits them; and *laqad* (*verily, already and affirmatively*) knew they[z] surely who[p] [*he*] purchased[180] it[x] not for him in the Hereafter[w] of a *khalaqen*[181] (*good-portion/lot*); and surely wretched (*is*) what they[z] sold[182] by it[x] their selves[w] if they[z] were (*to*) know.

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ١٠٢

103. And had that they believed they[z] and *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*), surely a reward[w] from *ende* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) if they[z] were (*to*) know.

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ١٠٣

104. O, you who[r] believed they[z] let-not say you[z] *ra'ena*[183] (*let-be considerate to us [you*[s]*]/look at us [you*[s]*]*), and let-say you[z] *undhurna*[184] (*let-listen and pay*

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا

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[177] See the *Lexicon* attached to this *Translation* for the *distinction* between "تبع"= *follow* and "اتّبع"= *closely follow*..
[178] See the *Lexicon* attached to this *Translation* for the word "*fetnah*," which has many meanings.
[179] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= والإنسان, the person =الشخص, وthe *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*.
[180] The Arabic words: (a) "إشترى" and (b) "شرى," occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شرى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.
[181] The word "خَلاق" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See الهادي.
[182] See footnote 190 above regarding "شرى."
[183] The word "*ra'end*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "*undhurna*."
[184] The word "*undhurna*" is made up of two words: "*nadhara*" and "*na*." The word "*nadhara*" has *many* meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or =

attention to us [*you*[s]]), and let-listen you;[z] and for the unbelievers (*is*) a painful torment.

وَٱسْمَعُواْ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Not long[185] who[r] unbelieved they[z] of the book's folk,[w] nor the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), that *younazzala* (*to be iteratively descended*) on you[b] of a *khayren* (*mercy-/revelation/desirable/provision/power*) from your[n] Lord and Allah particularizes by His mercy[w] whom[p] [*He*] wills; and Allah (*is*) possessor (*of*) the munificence, the great.

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾

106. Not [*We*] abrogate of an *Aya'ten*[w] (*Qura'nic statement*) or [*We*] (*cause*) it[w] (*to be*) forgotten, *na'atey* ([*We*] *accord/bring*) by *khayren* (*superior/worthier*) than it[w] or like it;[w] have not known [*you*[s]] that Allah over every thing (*is*) Omnipotent.

۞ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٦﴾

107. Have not [*you*[s]] known that Allah for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; and not for you[b] of lesser than/without Allah of a *wa'leyen* (*guardian/ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

108. Or you[z] want to you[z] ask your[n] messenger just-as *Mosa* (*Moses*) (*had been*) asked of before; and whoever [*he*] substitutes[186] (*i.e. takes/receives*) the unbelief by (*i.e. instead-of*) the belief, then *qad* (*already and affirmatively*) [*he*] strayed the path's intent/center.

أَمْ تُرِيدُونَ أَن تَسْـَٔلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٠٨﴾

= *reprieving* or both; (2) considered and appreciated the enormity of some thing. The "*na*" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "*undhuran*," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."

185 The word "**يودّ**," translated as "*long*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

186 The word "**يتبدّل**," translated here as "substitutes" must be understood in light of the following: (1) Allah SWT created the people "*good by nature*" and He empowered *each* person by a *capacity* to *choose* the *good* or the *bad* but *be held accountable for such choices*. (2) The Arabic language has many *characteristics*, among them "**التقديم و التأخير**" = *hysteron-proteron* (see the *Lexicon* attached to this *Translation* for more elaboration on this point), *giving greater importance or precedence to that which is stated first* in a text, in order to convey a *particular* meaning or an image of some thing. For example in this great *Ayah*: *seemingly* "whoever exchanges *the unbelief* by *the belief* then *qad* (*already and affirmatively*) verily [*he*] (*had*) strayed…" is a *clear* text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by "*nature*" are *good*, so they *innately possess good belief* or *the potential for a good belief*. (4) But because of *various influences*, including the personal *unsound biases* a person would *interchange the good for the bad*. For example remember (S 2:61) which says "Said [*he*]: do you[z] seek substituting that which is baser by that which is better? …" So, when someone seeks to substitute *that which is baser by that which is better* what can you say to him other than what an unsound choice he made? Nevertheless that is *his/her* choice. So, in such a case (5) the *bad* receives *precedence* or *priority* and is seen *ahead* or *first*. Thus, (6) the *unbelief is more important to him* so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great *Ayah* tries to *depict such a reality*; that is why the *unbelief* is *mentioned first* and the *belief is stated last*. (8) Hence what is *seemingly* clear does neither *stands* nor really *applies*. And the Arabs say: "**تبدّله أي أخذه مكانه**" = *interchanged it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*. In this case, *he had interchanged the belief for the unbelief*.

109. Longed[187] many of the book's folk if[188] *yarrodokom*[189] (*they*[z] *forthwith-return you*[b]) from after your[n] belief (*to become*) unbelievers, an envy-/envyingly of *ende* (*springing of*) their selves[w] from after what manifested for them the right; so let-pardon you[z] and let-condone you[z] until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.	وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٠٩﴾
110. And *aqemo*[190] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w191] (*prescribed portion of personal possessions*)[w] and what advance you[z] for your[n] selves[w] of *khayren* (*goodness/charity-/worship*) you[z] find it[x] *ende* (*with/by Rule of*) Allah; verily Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).	وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾
111. And said they[z]: never enters the Paradise[w] except who[p] [*he*] was Jewish or *Nassara* (*Christians*); *telka*[w192] (*that-afar-it/those*)[w] (*are*) their wishes[w]; let-say [*you*[s]]: *ha'to* (*let-bring forth you*[z]) your[n] proof *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾
112. *Bala*[193] (*certainly-not*); whoever [*he*] consigned his face[194] for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
113. And said-she[y] the Jews: the *Nassara* (*Christians*) (*are*) not-she[y] on a thing; and said-she[y] the *Nassara* the Jews (*are*) not-she[y] on a thing, while they recite the book; like *tha'leka* (*afar-that-it*)[x] said who[r] not know they[z] like their say; so Allah rules among	وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ

[187] See footnote 247 above regarding "ود، يود"= "*long*."

[188] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

[189] The word "يردونكم" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith-retuned*," as in the *Ayah*: "And when (*had been*) greeted you[z] by a greeting[w] then you[z] greet by better than it[w] or you[z] forthwith-return it.[w]"' (S4: 86).

[190] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.

[191] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*.

[192] See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*.

[193] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[194] The word "face" has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

them The *Qeyamatey's*[w] (*Judgment's*) Day in what they[z] were in it[x] differing.	قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾
114. And who[a] (*is*) wronger[195] than who[p] [*he*] prevented Allah's mosques that His name (*to be*) mentioned in it[w] and [*he*] endeavored[196] in its[w] ruin; those not was for them to enter it[w] except (*as*) fearers; for them in the world[w] (*is*) an ignominy and for them in the Hereafter[w] (*is*) a great torment.	وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَـٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَـٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾
115. And for Allah (*are*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); so, where ever you[z] turn/diverge so hither (*is*) Allah's Face[197]; verily, Allah (*is*) *Wa'seon*[198] (*Surrounder and encompassing all things*), Omniscient.	وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ﴿١١٥﴾
116. And said they:[z] Allah *ittakhatha*[199] ([*He*] *took and made*) a son; *Subhana*[200] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; rather for Him what (*are*) in the Heavens[w] and the Earth[w] all (*are*) for Him *qa'netoona* (*he-they: devotedly-obeyers/submitters/supplicants*).	وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿١١٦﴾
117. *Ba'dee'ao*[201] (*Perfect-Originator* [*He*]) (*of*) the Heavens[w] and the Earth[w] and if [*He*] decreed a matter[x] then verily only says [*He*] for it:[x] let-be [*you*[s]] so [*it*[x]] is.	بَدِيعُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾
118. And said who[r] not know they[z] *lawla* (*why not/wherefore*) speaks Allah (*to*) us, or *ta'ateena* ([*you*[s]]: *come/bring us*) an *Ayaton*[w] (*sign/proof/miracle*);	وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ

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195 See the *Lexicon* attached to this *Translation* for "فاعل الظلم"="ظالم"= "*injustice-doer*" and "أظلم"= "*wronger*."

196 See the *Lexicon* attached to this *Translation* for remarks on the word "سعى," *denoting agility and vigor of gait.*

197 The Arabic *tongue* expression "*Allah's Face*" = Allah's *pleasure* and/or His *countenance*, His *Entity*, His *only*.

198 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

199 The word "إتَّخَذَ" from "الإتخاذ" which is "إفتعال" for "الأخْذ," as stated in لسان العرب; therefore,"إتَّخذَ" is *always* taking *and assuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.

200 The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

201 The word "بديع" has two *distinct* albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

like *tha'leka (afar-that-it)*[x] said who[r] of before them similar (*to*) their say; looked-alike-she[y] their hearts; *qad* (*already and affirmatively*) manifested We the *Aya'te*[w] (=*plural of aya'ton*) for a people *youqenoona* (*those who believe with certitude*).

كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبۡلِهِم مِّثۡلَ قَوۡلِهِمۡۘ تَشَٰبَهَتۡ قُلُوبُهُمۡۗ قَدۡ بَيَّنَّا ٱلۡأٓيَٰتِ لِقَوۡمٖ يُوقِنُونَ ١١٨

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119. Verily We sent you[g] by the right, a *basheeran*[202] (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); and (*shall be*) not asked [*you*[s]] *a'n* (*regarding*)[203] the *Jaheem's*[w204] (*intensely-blazing Fire*[w]) companions.

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ١١٩

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120. And never (*shall*) delight *a'n*[205] (*about*) you[g] the Jews, and nor the *Nassara* (*Christians*) until *tattabe'a*[206] ([*you*[s]] *closely-follow*) their sect[w]/faith;[w] let-say [*you*[s]]: verily, Allah's *huda* (*divine-guidance*)[x] it[x] (*is*) the *huda*;[x] and indeed *en* (*if*) *ettaba'ata* (*closely-followed you*[g]) their *ahwa*[207] (*tendentious likings*) after (*that*) which[x] came (*to*) you[g] of the knowledge, not for you[g] from Allah of a *wa'leyen* (*guardian/ally*), nor a *nasseeren* (*multitudinous succorer*).

وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ١٢٠

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121. Whom[r] *aa'taynahum* (*We gave/accorded them*) the book[x] they[z] recite it[x] its[x] right recitation; those, they[z] believe by it;[x] and whoever unbelieves [*he*] by it[x] then those they (*are*) the losers.

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٢١

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122. O, Israel's sons: let-remember you[z] My boon[w208] which[u] *an'amto*[209] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b] and surely I preferred you[b] over[210] the worlds.

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٢٢

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123. And *ettago* (*let you*[z] *reverentially self-protect in*) a day (*in which*) no self[w] requites *a'n*[211] (*avails instead of*) a self[w] a thing; and neither (*to be*) accepted from it[w] *adlon* (*equivalnce/ransom*), and nor benefits it[w] an intercession[w] and nor they (*are to be*) succored they.[z]

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ ١٢٣

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[202] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر \ يُبشِّر \ مُبشِّر**.
[203] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."
[204] The word "**الجحيم**" is *proper* noun, but it means *intensely blazing fire*. See **الراغب**.
[205] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**.
[206] See the *Lexicon* attached to this *Translation* for the *distinction* between "**تبع**"= *followed* and "**اتّبع**"= *closely-followed.*
[207] The word "**هوى**," translated as "(*tendentious-liking*)," which *in and of itself* could be *good* or *bad, noble* or *vile.* The Messenger (SAWS) says that *believes not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. The *Qur'an* and true/good *Hadeeth*.
[208] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[209] For more elaboration regarding "**أنعم**" see the Lexicon attached to this Translation.
[210] Qur'an commentators are almost *unanimous* that this is in reference to the people of *that time*, i.e. *Moses contemporaries*.
[211] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**.

124. And *edh* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words;[w] then [*he*] concluded them;[y212] said [*He*]: I am making you[g] for the mankind a leader; said [*he*]: and of my progeny;[w] said [*He*]: not attain My covenant the *dha'lemeena*[213] (*injustice-doers*).

۞ وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ
فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ
قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِي
ٱلظَّٰلِمِينَ ١٢٤

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125. And *edh* (*when*) We made The House a *matha'batan*[214] (*frequented-resort/ recoupment*)[w] for the mankind and a security; and *itttakhetho*[215] (*let-take and make you*[x]) of *Ebraheema's* (*Abraham's*) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) *as'sojoode* (*he-they who kowtow in the Prayer*).

وَإِذۡ جَعَلۡنَا ٱلۡبَيۡتَ مَثَابَةٗ لِّلنَّاسِ وَأَمۡنٗا
وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلّٗىۖ
وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ أَن
طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

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126. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You*[s]] this *baladan*[x216] (*township, i.e. during establishment of Makkah*) secure; and let-provide [*You*[s]] its[x217] folk of the *thamara'te*[w] (*trees-/plants/crops/fruits*)[w] who[p] [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who[p] [*he*] unbelieved then *omattey'aoho* ([*I*] *let him relish the transitory worldly delight*) a little, afterwards [*I*] (*shall*) force him to The Fire's[w] torment, and wretched (*is*) the destiny.

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا
ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ
ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ قَالَ
وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ
إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦

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127. And *edh* (*when*) raises[218] *Ebraheemo* (*Abraham*) the bases[w] of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbel*[219] (*let-clemently accept* [*You*[s]]) from us, verily You[g] You[s] (*are*) The *Sameeo*[220] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذۡ يَرۡفَعُ إِبۡرَٰهِـۧمُ ٱلۡقَوَاعِدَ مِنَ
ٱلۡبَيۡتِ وَإِسۡمَٰعِيلُ رَبَّنَا تَقَبَّلۡ مِنَّآۖ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٢٧

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212 The "them [y]" to indicate "هنّ" rather "it [w]" and *would* or *could* be "أتمها". Also the pronoun "هـ" in "أتمّهنّ" refers to to "*him*" meaning *he did according to their dicta*. Seeالدّر المصون، لـ احمد الحلبي.

213 The word ظالم" in "فاعل الظلم" ="ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

214 The word "مثابة"= لربما تعني يثاب زوآره=so it could mean: recouped/rewarded are its visitors.

215 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and assuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.

216 The word "*Al-balada*," confused by some people for "*Al-baldah*," is an Arabic word with a least *three distinct* meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is "*Al-baldah*."(2) The *present city* of *Makkah*, *itself*; (3) any *left over marks or signs* on a body.

217 The pronoun "هـ" in "اهلَه" refers to the "township" = "البلد."

218 What is to be noted here is "*raises*" not establishes, i.e. the foundations were *already there*.

219 The word used in The Qur'an is "تقبل," *not* "إقبل"=accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبّل= *Let-*[*You*[s]] *clemently accept*.

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع."

128. O, our Lord: and let-make[221] us [You[s]] both Muslims[222] for You;[g] and of our progeny[w223] *Ummatan*[w224] (*generation/followers of a messenger*)[w] Muslim-she[y] for You;[g] and let-show us [*You*[s]] our rites, and let-relent [*You*[s]] on us; verily You[g] You[s] (*are*) The *Tawwabo* (*iterative Relent*), *Ar-Raheemo* (*The multitudinous mercy Giver*).

رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةٗ مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٢٨

129. O, our Lord: and let-mission[225] [*You*[s]] in them a messenger of them (*to*) recite [*he*] on them Your[t] *Aya'te*[w] (*messages*) and (*to*) teach them [*he*] The Book and the *hekmata*[w226] (*wisdom*)[w] and *youzakkey*[227] (*to he: purifies/exculpates/swells/befits/and suits*) them; verily You[g] You[s] (*are*) The Mighty The *Hakeemo*[228] (*infinite hekmah*[229] *Possessor*).[230]

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩

130. And who[a] [*he*] desires[231] *a'n* (*off*) *Ebraheema*'s (*Abraham's*) sect[w]/faith[w] except whomever [*he*] befooled his self;[w] and *laqad* (*verily, already and affirmatively*) *isstafaynaho*[232] (*We had superlatively and exclusively selected him*) in the world;[w] and verily he (*is*) in the Hereafter[w] surely of the *ssa'leheena* (*righteous-people*).

وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٣٠

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221 Here "*make*" by necessity meaning *continue our status as it currently stands (being Muslims) or improve it*, i.e. *be better Muslims.*

222 The invocation *as stated* here is for *both Ebraheem* (Abraham) and his son, *Ismael* (Ishmael). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the "*Ta'aweel*"= ultimate meanings of The Qur'an. Ibn Abbas read this word "*Muslemay'ne*," grammatically for dual (*two*), versus "*Muslimeen*," the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant.*

223 The word "**ذرية**" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See **اللسان**. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

224 The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebraheem* (*Abraham*) is described as "*Ummah*;" (11) a generation; (12) people; (13) community; (14) main section of the road.

225 The word "**بعث**" in "**ابعث**" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awakened*, and *prompted.*

226 The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*". It's *the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results.*See the *Lexicon* attached to this *Translation*, for an exposition.

227 The word "**يزكيهم**" here it's, and Allah is knowinger, [*he*] *exculpates*, and *befits/suits* them. See **اللسان** and **التفاسير**.

228 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

229 See the *Lexicon* attached to this *Translation* for "*hekma*."

230 Ibid.

231 The Arabic word "**يرغب**" assumes *different* meaning, *depending* on how it is *coupled* by various prepositional articles. For example: "**يرغب**" *not* coupled by any article = [*he*] *desires/likes*. However, "**يرغب عن**"= [*he*] *desire off/averts*, or "**يرغب في**"= [*he*] *likes*, or "**يرغب إلى**"= [*he*] *asks and beseeches*, or "**يرغب ب**"= [*he*] *prefers.*

232 See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element*. In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, preference, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

131. *Edh* (*when*) said for him his Lord: *as'lem* (*let-you*[s] *be Muslim= he who submit to Allah's prescriptions and proscriptions*); said [*he*]: Muslim I (*have become*) for the worlds' Lord.

إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ قَالَ
أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٣١﴾

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132. And enjoined by it[w] *Ebraheemo* (*Abraham*) his sons and (*so did*) *Ya'aqoobo* (*Jacob*), O, my sons: verily Allah *isstafa*[233] ([*He*] *had superlatively and exclusively selected*) for you[b] the religion; so let-not assuredly die[234] you[z] except while you[f] (*are being*) Muslims.

وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ
يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٣٢﴾

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133. Or witnesses were you[c] *edh* (*when*) *hadhara*[235] (*attended at predetermined time and place*) the death *Yaqooba* (*Jacob*), *edh* said [*he*] for his sons: what (*do/should*) worship you[z] from after me; said they:[z] we worship your[t] *Elaha* (*Deity*) and *Elaha* of your[t] fathers *Ebraheema* (*Abraham*), and *Ismaela* (*Ishmael*) and *Is'haqa* (*Isaac*), *Elahan* (*Deity*) One and we (*are*) for Him Muslims.

أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ
ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ
مِنۢ بَعۡدِيۖ قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ
ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ
مُسۡلِمُونَ ﴿١٣٣﴾

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134. *Telka*[w] (*she-that-afar-it*[w]*/it*[w]) (*is*) an *Ummaton*[w] (*nation-/community*)[w] *qad* (*already and affirmatively*) ceded-she;[y][236] for it[w] what earned-she;[y] and for you[b] what earned you;[c] and not (*are to be*) questioned you[z] *amma* (*regarding*) what they[z] were working.

تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا
كَسَبَتۡ وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا
تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ ﴿١٣٤﴾

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135. And said they:[z] let-be you[z] Jewish or *Nassara* (*Christians*), *tahtadow* (*you*[z] *become divinely-guided*); let-say [*you*[s]]: rather *Ebraheema's* (*Abraham's*) sect[w]-/faith[w] *ha'neefan*[237] (*soundly-leaning* [*he*]) and not was [*he*] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

وَقَالُواْ كُونُواْ هُودًا أَوۡ نَصَٰرَىٰ
تَهۡتَدُواْۗ قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ حَنِيفٗاۖ
وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٣٥﴾

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136. Let-say you:[z] we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to *Ebraheema* (*Abraham*), and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Yaqooba* (*Jacob*), and the *As'batte*[238] (*tribes-of-Jacob's grandsons*), and

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا
وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ

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[233] Ibid.

[234] In the Arabic text the word "*die*" in the *intensive* form is suffixed to the pronoun "*you*," implying *never should you die except as Muslims*, i.e. *be prepared for death any time and thus keep on as Muslims.*

[235] The word "**حضر**" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class. In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present to take the life of dying.*

[236] In Arabic *grammar*, broken-plural is referred to/denoted by *feminizing-denotative* suffix="ت التأنيث"=she [y]. As the word "*Ummaton*" is *feminin*, so *imperatively* it's denoted by she [y]; hence ceded-she [y]. See the *Prelude*

[237] The word "**ميلا** "="**حنيفاً**" is an *adverbial* construct, hence "leanly." See **إعراب القرآن، لمحمود صافي**. The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worship.

[238] The word "*as'batt*" with respect to the *Jews* is like the "*tribes*" with respect to the *Arabs*. See **اللسان**.

what *oteya* (*had been accorded/given to*) *Mosa* (*Moses*) and *Esa* (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aha'den*[239] (*a lone/any one*) of them, and we (*are*) for Him Muslims.

أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ
ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ
أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦

137. Then if they[z] believed by like what you[c] believed by it[x] then *qad* (*surely and affirmatively*) *ehtadaw* (*they became divinely-guidance*); and if they[z] diverted, so verily only they (*are*) in a conflict; so shall suffice[240] you[g] them[241] Allah; and He (*is*) The *Sa'meeo*[242] (*The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer*), The Omniscient.

فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ
فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ
فِي شِقَاقٖۖ فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣٧

138. Allah's *Ssebghata*[w243] (*pigmentation/nuance/nature*)[w] and who[a] (*is*) *ahsa'no*[244] (*perfecter and beautifuler*) than Allah's *Ssebghata*;[w] and we (*are*) for Him worshippers.

صِبۡغَةَ ٱللَّهِ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ
صِبۡغَةٗۖ وَنَحۡنُ لَهُۥ عَٰبِدُونَ ١٣٨

139. Let-say [*you*[s]]: do you[z] mutually argue (*with*) us in Allah while He (*is*) our Lord and your[n] Lord; and for us (*are*) our works and for you[b] (*are*) your[n] works; and we (*are*) for Him *mukhlessona* (*truly faithfuls*).

قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا
وَرَبُّكُمۡ وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ
أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ مُخۡلِصُونَ ١٣٩

140. Or say you:[z] verily/that *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or *Nassara* (*Christians*); let-say [*you*[s]]: are you[f] knowinger or Allah; and who[a] (*is*) wronger[245] than whom[p] [*he*] concealed a testimony[w] he has from Allah; and Allah (*is*) not neglector *amma* (*regarding*) what you[z] work.

أَمۡ تَقُولُونَ إِنَّ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ وَٱلۡأَسۡبَاطَ كَانُواْ
هُودًا أَوۡ نَصَٰرَىٰۗ قُلۡ ءَأَنتُمۡ أَعۡلَمُ
أَمِ ٱللَّهُۗ وَمَنۡ أَظۡلَمُ مِمَّن كَتَمَ
شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِۗ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ١٤٠

141. *Telka*[w] (*far-that-it*[w]/*it*[w]) (*is*) an *Ummaton*[w] (*generation-/people*)[w] *qad* (*already and affirmatively*) ceded-she;[y] for it[w] what earned-she[y] and for you[b] what earned you;[c] and (*are*) not (*to be*) questioned you[z] *amma* (*regarding*) what they[z] were working.

تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ
وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ
عَمَّا كَانُواْ يَعۡمَلُونَ ١٤١

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[239] See the *Lexicon* attached to this *Translation* regarding "أحد."
[240] The phrase "*suffice you,*[g]" means Allah *is sufficient on your behalf* to *prevent or avert any harm to come to you from them.*
[241] The "س" in "فسيكفيك" is *closer/more imminent* then "سوف" = "will." See الدر المصون، لـ أحمد الحلبي. But in English there is *no* way to *distinguish* the effect of the "س" and "سوف" *per se*. So for the "س" *shall*, will be used.
[242] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع."
[243] The Arabic phrase "*Ssibghata* Allah," is made up of two words: (a) "*Ssibghata*" literally meaning *dye*; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.
[244] There is no English word for أحسن =*ahsano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.
[245] See the *Lexicon* attached to this *Translation* for "فاعل الظلم"="ظالم"= "*injustice-doer*" and "أظلم"= "*wronger*."

142. Shall say the mooncalves of the mankind: what diverted/diverged them *a'n* (*off*) their *Qeblata*[w][246] (*direction to face during Prayer*)[w] which [u] they[z] were on it;[w] let-say [*you*[s]]: for Allah (*are*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); *yahdey* ([*He*] *divenely-guides*) whom[p] [*He*] wills to a *Sseratten* (*road-/way*) straight.

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا
وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِي كَانُواْ عَلَيْهَاۚ قُل
لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُۚ يَهْدِي مَن
يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٤٢

143. And like *tha'leka* (*afar-that-it*)[x] We made you[b] an *Ummatan*[w] (*generation/peoples*)[w] *wasattan*[247] (*just/middle*), to you[z] be *shohada* (*witnessers/testifiers*) over the mankind, and the messenger [*to*][248] be [*he*] a *sha'heedan* (*witnesser/testifier*) over you;[b] and not made We the *Qeblata*[w] (*direction to face during Prayer*)[w] which[u] you[g] were on it[w] except for Us (*to*) know[249] whom[p] *yatta'beo*[250] ([*he*] *closely follows*) the messenger of whom[p] [*he*] transposes[251] over his both heels;[252] and *en* (*albeit*) was-she[y] surely a big[w] except on whom[r] Allah (*had*) *hada* (*divinely-guided*); and not was Allah indeed to waste your[n] belief; verily Allah by the mankind (*is*) surely *Ra'oofon*[253] (*iteratively Forbearer-/Clement*) *Raheemon* (*iterative mercy Giver*).

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا
لِّتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِ
وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًاۗ
وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِي كُنتَ عَلَيْهَآ
إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن
يَنقَلِبُ عَلَىٰ عَقِبَيْهِۚ وَإِن كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۗ
وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْۚ إِنَّ
ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ١٤٣

144. *Qad*[254] (*iteratively and affirmatively*) [*We*] see your[t] face's *taqalloba* (*repetitive transpose*) in the sky;[w] so surely We (*shall*) assuredly shift/divert you[g] to a *Qeblatan*[w] (*direction to face during Prayer*)[w] (*which*) [*you*[s]] delight it;[w] so let-shift/divert [*you*[s]] your[t] face *shattra* (*towards*) The Mosque[x] The Sacred;[x] and

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِۖ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَاۚ فَوَلِّ
وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِۚ
وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ

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[246] *Qeblah* means the direction to which a person *faces*; however, in *Islam* it is the direction to which *all* Muslims *face during their five daily Prayers* or *any time they perform such a Prayer*, which is towards the *Ka'abah* in Makkah.

[247] This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples;(2) And Allah knows best, in *Islamic terms* the **وسط**=*wasatt* of any thing is the *just/ideal/best /middle* or *strongest* part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are *emplaced* to be most witnessers vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin virtue*, and (c) *forbid vice*. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

[248] The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "**الضمير المستتر**."

[249] To "*know*" here, does *not* mean Allah needs to know, *as if He does not know, absolutely not*; because He knows *everything and any thing before they happen*, as *time* is *not a hinderance*. So, to "*know*" here means for the *accounting* with respect to the *doers and relevant others*, so that *no one* could ever claim other than the facts.

[250] See the *Lexicon* attached to this *Translation* for the *distinction* between "**تبع**"= *followed* and "**اتّبع**"= *closely-followed.*

[251] The word "**ينقلب**"= "*they transpose*," means he *betook* himself *returning.*

[252] The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry.*

[253] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible future undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy doer or multitudinously clement. See **اللتاج**.

[254] The particle "*Qad*" preceding a *future tense* means "**للتوكيد و التكثير**" = "*iteratively and affirmatively.*" See **المغني**.

whence you[c] were so let-shift/divert you[z] your[n] faces *shattra* it;[x] and verily who[r] *oto* (*had been accorded they*[z]) the book surely know they[z] that it[x] (*is*) the right[x] from their Lord; and not Allah (*is*) neglector *amma*[255] (*regarding*) what they[z] work.

شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

145. And indeed *en* (*if*) *atyta* (*came/brought you*[g]) whom[r] *oto* (*they*[z] *had been accorded/given*) the book by every *Aya'ten*[w] (*sign/proof/miracle*) not followed they[z] your[t] *Qeblata*;[w] and not you[s] (*are*) surely their *Qeblata*[w] follower; and nor some (*of*) them surely a *Qeblata*[w] follower (*of*) some (*others*); and indeed *en* (*if*) *ettaba'a'ta*[256] (*closely-followed you*[g]) their *ahwa* (*tendentious likings*) from after what came (*to*) you[g] of the knowledge, verily you[g] (*are*) then surely of the *dha'lemeena*[257] (*injustice-doers*).

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾

146. Whom[r] *aa'taynahum* (*We accorded/given them*) the book they[z] know him/it[x258] just-as they[z] know their sons; and verily, a team of them surely they[z] conceal the right while they[z] know.

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

147. The right (*is*) from your[t] Lord, so let not assuredly be [*you*[s]] of the dubitantes.

ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١٤٧﴾

148. And for each (*is*) a directive[w]/behest[w] he (*is*) a turner (*to*) it;[w] so let-you[z] vie[259] (*to gain*) the *khayra'te* (*desirables-traits of worthiness and goodness*); wherever be you[z] *ya'a'tee* (*brings/comes*) by you[b] Allah together; verily Allah over every-thing (*is*) Omnipotent.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾

149. And from whence exited you[g] then let-turn/divert [*you*[s]] your[t] face *shattra* (*towards*) The Mosque[x] [The] Sacred;[x] and verily it[x] (*is*) surely the right[x] from your[t] Lord; and not Allah (*is*) neglector *amma*[260] (*regarding*) what you[z] work.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

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[255] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

[256] See footnote 309 above for the *distinction* between "**تبع**"= *followed* and "**اتّبع**"= *closely-followed.*

[257] The word **ظالم**" in "**ظالمون**"= "**فاعل الظلم**" = "the injustice-doer," as "**الظّالم**" = "injustice."

[258] The pronouns "*he/it* [x]" could refer to *the truth*, or to *Mohammad* (SAWS). Thus the pronouns "*he/it* [x]" could refer to either (A) *Mohammad* (SAWS) or (B) to the "*truth*" concerning the *then* recent change of the *Qeblah*. Most commentators on The Qur'an believe that the *suffixed* pronoun "*he*" referring to (A) while some others believe that *it*[x] refers to (B). That is why here we chose both.

[259] It must be pointed out here that the vying is *not* (a) *to* or (b) *for*, as both, "*to*" or "*for*," would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking* position or achievements.

[260] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

150. And from whence exited you[g] then let-turn/divert [*you*[s]] your[t] face *shattra* (*towards*) The Mosque[x] [The] Sacred;[x] and whence indeed you[c] were, so let-turn/divert you[z] your[n] faces *shattra* it[x] albeit/for (*i.e. so that*) not be (*for*) the mankind over you[b] an argument[w] except whom[r] *dhalamo*[261] (*they*[z] *wronged*); so let-not *takhshaw* (*you*[z] *reverently-fear*) them and *ikhshaw* (*let-you*[z] *reverently-fear*) Me; and to [*I*] conclude[262] My boon[w263] on you[b] [and] *la'alla*[264] (*craving currently unavailable deed that/perhaps*) you[b] *tahtadona* (*you*[z] *find and accept the divine-guidance*).	وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيۡكُمۡ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي وَلِأُتِمَّ نِعۡمَتِي عَلَيۡكُمۡ وَلَعَلَّكُمۡ تَهۡتَدُونَ ١٥٠
151. Just-as We sent in you[b] a messenger of you[b] [*he*] recites on you[b] Our *Aya'te*[w] (*messages/Qur'anic statements*) and *youzakkey*[265] (*he blessedly purifies/exculpates/swells-/and befits/suits*) you[b] and [*he*] teaches you[b] The Book, and the *hekmata*[w266] (*wisdom*)[w] and [*he*] teaches you[b] what not you[z] were knowing you.[z]	كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١
152. So let-remember you[z] Me, [*I*] remember you;[b] and let-you[z] thank for Me and let-not *takforoona*[267] (*unbelieve/be-ungrateful you*[z] *towards Me*).	فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ١٥٢
153. O, you who[r] they[z] believed: let-you[z] seek assistance by the patience and the Prayer;[w] verily Allah (*is*) with the *ssabereena* (*people of patience*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ١٥٣
154. And let-not say you[z] for whom[p] (*to be*) killed [*he*] in Allah's path[268] decedents; rather (*he-they are*) *ahya'on*[269] (*quick/living/alive-people*); [and] but not perceive you.[z]	وَلَا تَقُولُواْ لِمَن يُقۡتَلُ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتُۢۚ بَلۡ أَحۡيَآءٞ وَلَٰكِن لَّا تَشۡعُرُونَ ١٥٤
155. And verily We (*shall*) assuredly[270] *nablow* (*charge-/essay*) you[b] by a thing of the fear[271] and the hunger,	وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ

[261] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger.*"
[262] See the *Lexicon* attached to this *Translation* for the difference between "*conclude*" and "*complete.*"
[263] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[264] For the words "عسى" "لعل،" and "ليت" are *special particles*, for *each* refer to the *Lexicon* attached to this *Translation.*
[265] The "يزكيكم" here means, and Allah is knowinger, [*he*] *exculpate*s, and *befits/suits*. See اللسان and التفاسير.
[266] The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*". It's *the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results*.See the *Lexicon* attached to this *Translation*, for an exposition.
[267] The word "تكفرون" has "ن الوقاية" and "الياء المحذوفة مفعول به" andو في الكلام حذف مضاف اليه,that is let-not be you ungrateful for My boon. See إعراب القرآن، لمحمود صافي.
[268] Many translators translate: "في سبيل الله"= literally, "in the *path* of Allah, "as in the *cause* of Allah." The first choice is more to the *textual* diction in the *Ayah*, although *interpretively* speaking "*cause*" is remotely acceptable.
[269] The word "أحياء" is *subjective, masculine, plural noun*. It means: *he-they who are alive*. The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.
[270] The "ل" in "لنبلونكم" is a *juratory* "ل القسم" ="ل" amounting to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".
[271] By scholarly Arabic the word: "الخوف"="القتل." See تاج العروس. and اللسان.

and a diminution of: the possessions and the selves[w] and the *thamara'te*[w] (*trees/plant-crops/fruits*);[w] and *bashshe're*[272] (*let-tell you*[s] *pleasant tidings*) the *ssa'bereena* (*people of patience*).

وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

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156. Who[r] if betided-she[y] them a disaster[w] said they:[z] verily we (*are*) for Allah and to Him verily we (*are*) returnees.[273]

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾

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157. Those on them3 (*are*) prayers[w274] from their Lord and a mercy[w] and those they (*are*) the *muhtadoona*[275] (*he-they who are divinely-guided*).

أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

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158. Verily the *Ssafa* and the *Marwata*[276] (*are*) of Allah's rites; so whoever [*he*] pilgrimaged (*to*) The House or *e'atamra*[277] (*he did the lesser pilgrimage*) then no *jonahd*[278] (*sin*) (*is*) on him to *yatta'wawfa*[279] (*iteratively circumambulate* [*he*]) by them both; and whoever [*he*] volunteered *khayran* (*prescribed extra worships*), verily Allah (*is*) Thanker, Omniscient.

۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

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159. Verily who[r] they[z] conceal what We descended of the evidences-she[y] and the *huda* (*divine-guidance*)[x] from after what We manifested it[x] for the mankind in The Book, those curses them Allah and curse them the cursers.

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾

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160. Except whom[r] they[z] repented and they[z] mended and they[z] manifested, then those [*I*] (*shall*) relent on them; and I am The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾

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[272] The word *bashshe're* ="بَشِّرْ," has *no* English equivalent *per se*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing* to *some* recipients. As some times "*grievous*" tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them.

[273] The part of this Generous *Ayah* that states: "*Verily we for Allah and to Him we are returnees*" is called "*doa'a al-esterja'a*," meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "*doa'a al-esterja'a*" is *remembered and recited* in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will *alleviate the plight in progress and replace it with some thing far better and delightful*.

[274] "Prayer" from Allah on any one means: Allah's *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

[275] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoona*"/"*muhtadeena*."

[276] The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The *pagan*-Arabs were performing rituals around the twain hills.

[277] The word "*E'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

[278] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin or no-inclination to sin.

[279] The word "طوّف" has *two distinct* meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of "الطوفان" which fills up the place to *overflowing*. See اللسان. However, the current rites, the *hurried* ambulation (*rapid movement*) is *between* the *Ssafa* and the *Marwa*, is called "*Sa'ey*." So, perhaps, and Allah knows best, this "*circumambulating*" is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*.

161. Verily who[r] unbelieved they,[z] and died they[z] while (*being*) unbelievers, those on them (*is*) Allah's curse[w] and the angels' and the mankind's wholes [*too*].

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ
أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجۡمَعِينَ ١٦١

162. Immortals they[z] (*are*) in it;[w][280] neither (*to be*) lightened *a'n*[281] (*off*) them the torment, and nor they (*are to be*) reprieved.

خَٰلِدِينَ فِيهَاۖ لَا يُخَفَّفُ عَنۡهُمُ
ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ١٦٢

163. And your[n] *Elaho* (*Deity*) (*is*) One *Elahon* (*Deity*); there (*is*) no *Elaha* (*Deity*) except Him, *Ar-Rahmano*, *Ar-Raheemo* (*The multitudinous mercy Giver*).

وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣

164. Verily in the Heavens'[w] and the Earth's[w] creation, and successive varying (*of*) the *naha're* (*between sunrise and sunset*) and the night, and the *fol'ke*[x] (*ship/ships*)[x] which[u] [runs/run][w] in the sea by what benefits the mankind, and what Allah descended from the Heaven[w] of water[x] so [*He*] quickened by it[x] the land[w] after its[w] death, and disseminated [*He*] in it[w] of every *dabba'ten*[w][282] (*she-moving-creature*), and variegating the winds[w] and the *saha'be*[283] (*gliding-clouds*) the *musakhkha're*[284] (*that which is driven*) between the Heaven[w] and the Earth,[w] surely (*are*) *Aya'ten*[w] (*messages-/signs/proofs*) for a cerebrating people.

إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَٱلۡفُلۡكِ
ٱلَّتِي تَجۡرِي فِي ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ
وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٖ
فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ
فِيهَا مِن كُلِّ دَآبَّةٖ وَتَصۡرِيفِ
ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلۡمُسَخَّرِ بَيۡنَ
ٱلسَّمَآءِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ
يَعۡقِلُونَ ١٦٤

165. And of the mankind who[p] *yattakhetho*[285] ([*he*] *takes and presumes*) of lesser[286] than/without Allah compeers; they[z] love them as love (*of*) Allah, while who[r] believed they[z] (*are*) harder love for Allah; and if[287] (*were to*) see who[r] *dhalamo*[288] (*they*[z] *wronged*) *edh* (*when*) they[z] see the torment, that the strength[w] together (*is*) for Allah, and that Allah (*is*) severe in the torment.

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ
ٱللَّهِ أَندَادٗا يُحِبُّونَهُمۡ كَحُبِّ ٱللَّهِۖ
وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِۗ وَلَوۡ
يَرَى ٱلَّذِينَ ظَلَمُوٓاْ إِذۡ يَرَوۡنَ ٱلۡعَذَابَ
أَنَّ ٱلۡقُوَّةَ لِلَّهِ جَمِيعٗا وَأَنَّ ٱللَّهَ
شَدِيدُ ٱلۡعَذَابِ ١٦٥

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[280] The pronoun "*it*[w]" could refer to the *curse* or to *Hell*, *the punishment* for the curse, *all are feminine* in Arabic.

[281] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

[282] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[283] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**.

[284] The word "*musakhkhar*" is a *singular objective noun*, with *no* English equivalent *per se*, as almost always for *objective* nouns. "*musakhkhar*" means: that which is driven.

[285] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.

[286] The phrase "*lesser than*" *explicitly* states the obvious fact which "*instead of*" might hide, that whatever is taken is *lesser* than Allah. Therefore, why take that *lesser* entity for a compeer to Allah?

[287] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

[288] See the *Lexicon* attached to this *Translation* for "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

166. *Edh* (*when*) disavowed who[r] *ettobe'o*[289] (*they*[z̃] *who had been closely- followed*) of whom[r] *ettaba'o* (*they*[z̃] *who closely-followed*), and saw they[z] the torment, and *taqatta'at* (*iteratively-severed-she*[y]) by them the means.[290]

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟ مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ وَرَأَوُا۟ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ١٦٦

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167. And said who[r] *ettaba'o* (*they*[z̃] *who closely-followed*) had that for us another recurrence[w291] then we (*shall*) disavow [of] them just-as they[z] disavowed [of] us; like *tha'leka* (*afar-that-it*)[x] Allah shows them their works *hasara'ten*[w292] (*ardent contritions*)[w293] on them; and not they surely (*are*) exiting from The Fire.[w]

وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا۟ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

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168. O, you the mankind: let-eat you[z] from what (*is*) in the land[w]/Earth[w] (*as*) goodly legitimate, and let-not *tatta'be'o*[294](*you*[z̃] *closely-follow*) the steps[w] of [the] Satan; verily he (*is*) for you[b] a foe[295] manifester.

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨

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169. Verily only, [*he*] commands you[b] by the ill and the profanity[w296] and that you[z] say on Allah what not you[z] know.

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ١٦٩

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170. And if (*had been*) said for them: *ettab'eo* (*let-you*[z] *closely-follow*) what Allah (*had*) descended; said they:[z] rather *natta'be'o* ([*we*] *closely-follow*) what *alfayna* (*we commonly found*) on it[x] our fathers; even while albeit[297] their fathers not were cerebrating a thing, and nor *yahtadoona* (*he-they who find and accept the divine-guidance*).

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ١٧٠

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171. And a parable/example (*of*) whom[r] unbelieved they[z] (*is*) like a parable/example (*of*) whom[x] *yan'ego* ([*he*] *squawks/bawls*) by what not hears except an invocation/prayer and an afar-calling:[298] *ssommon*[299]

وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً

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[289] See the *Lexicon* attached to this *Translation* for the *distinction* between "تبع"= [*he*] *followed* and "اتّبع"= [*he*] *closely-follow*.

[290] The word "*means*" here means, and Allah knows best, the *bases* or *ways* of *motives* for *any conduct of relations*.

[291] The word "*recurrence*[w]" here means *another chance*.

[292] The word "حسرة" = "أشدّ النّدم," see التاج. Thus we *qualify* the word "*contrition*" by *ardent* to *intensify* contrition.

[293] Ibid.

[294] See footnote 206 above regarding: "[*he*] *closely-followed*."

[295] The word "عد و," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.

[296] The word used is "الفحشاء," = the noun of "فاحشة." See التاج. And "الفحشاء" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

[297] The construct "أولَو" is made up of *three distinct* components: (1) "ألإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) و "الحالية"=adverbial= "while," and (3) "لو"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

[298] The words "دعاء" = calling for *the near-by*, and "نداء"= calling *the afar*. For lack of better words, I chose: "*invocation*" or "prayer" for "دعاء," and "*afar-calling*" for the "نداء." =

(*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*); so they[300] reason not.	وَنِدَآءً ۚ صُمٌّۢ بُكۡمٌ عُمۡىٌ فَهُمۡ لَا يَعۡقِلُونَ ﴿١٧١﴾
172. O, you who[r] they[z] believed: let-eat you[z] of the goodies[w301] (*of*) what *razaqna* (*We provided/allotted*) you[b] and let-thank you[z] Allah, *en* (*if*) you[c] were *eyyaho*[302] (*indeed particularizing Him*) worship you.[z]	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ﴿١٧٢﴾
173. Verily only, [*He*] forbade on you[b] the carrion[w] and the blood, and the swine's flesh[x] and what (*had been*) invoked by it[x] for other than Allah; so whomever [*he*] (*had been*) forced (*by necessity*), neither (*is*) a *baghen* (*selfish envier/-transgressor* [*he*]) nor a transgressor [*he*], then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ ٱللَّهِۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ﴿١٧٣﴾
174. Verily who[r] they[z] conceal what Allah (*had*) descended of the book, and they[z] purchase by it[x] a little price, those not eat they[z] in their bellies except the fire[w] and not speaks (*to*) them Allah The *Qeyamatey's*[w] (*Judgment's*) Day, and not *youzakkey*[303] ([*He*] *blessedly: exculpates/befits/suits*) them, and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلۡكِتَٰبِ وَيَشۡتَرُونَ بِهِۦ ثَمَنٗا قَلِيلًا ۙ أُوْلَٰٓئِكَ مَا يَأۡكُلُونَ فِي بُطُونِهِمۡ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾
175. Those who[r] they[z] purchased the misguidance[w] by the *huda* (*divine-guidance*)[x] and the torment[x] by the forgiveness[w] so what *assbarahum*[304] (*how patiently had become he-they*) on The Fire.[w]	أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ وَٱلۡعَذَابَ بِٱلۡمَغۡفِرَةِۚ فَمَآ أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ ﴿١٧٥﴾
176. *Tha'leka* (*afar-that-it*)[x] (*is*) because that Allah *nazzala*[305] (*repetitively descended*) The Book by the right and verily who[r] they[z] differed in The Book surely (*are*) in an afar conflict.	ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّۗ وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ لَفِي شِقَاقِۭ بَعِيدٖ ﴿١٧٦﴾

[299] The words "صُمُّ، بكمُ،عُميّ ،" *all* are *plural nouns* while their *closest English corresponding entities* all *are adjectives* and hence *no* plural for any *except to associate the respective word with a plural noun people*. Hence, this *transliteration*.

[300] The analogy here is that calling on the *unbelievers* is like a *sheepherder* calling on his animals; the animals hear his voice *but perceive not the meaning of the words*. Implied here is *also* the fact that: some *near by* animals may hear but *responding* is another matter; however, others (*far away*) animals may *not* hear at all. In this analogy the *unbelievers* are likened to the animals, *slighting* them, and suggesting that their *reasoning is deficient*, like that of animals, i.e. they *cannot* take advantage of the good call for Islam. Hence, they are "*deaf, dumb, and blind; thus, they reason not.*"

[301] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*.

[302] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.

[303] The word "يزكّيهم" that's, and Allah is knowinger, [*He*] *exculpates*, *befits/suits* and *blesses*. See اللسان and التفاسير.

[304] This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word "أصبَرَ" is "فعل ماض جامد مبني للتعجب"=*aplastic* verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي.

[305] That is *piecemeal*, according to the situation at hand, completing it within about 23 years.

177. Not the *berra* (*just and dutiful*) (*is*) that you[z] turn-/diverge your[n] faces towards the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who[p] [*he*] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([*he*] *gave/accorded*) the possession[x] over his love (*of*) it[x]/Him[306] (*to*) the kin possessors, and the orphans, and the *masakee'na* (*ones not having sufficient material possessions*),[307] and the path's-son (*wayfarer*) and the requesters and in the necks[w308] and *aqama*[309] ([*he*] *upheld the prescribed obligations of*) the Prayer[w] and *aa'ta* ([*he*] *accorded and fulfilled the obligations of*) the *Zakata*[w310] (*prescribed portion of personal possessions*)[w] and the fulfillers by their covenant if they[z] covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'e*[w311] (*penury-tension*)[w] and the *dharra'e*[w312] (*distress due to adversity*) and at time of the *ba'ase*[313] (*intense:warfare/torment/fight*); those (*are*) who[r] *ssadaqo* (*they*[z] *had always-enforced-the-truth*), and those they (*are*) the *mottaqoona* (*they who reverentially guard against Allah's displeasure*).

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

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178. O, you who[r] they[z] believed, (*had been*) written on you[b] the *qessasso* (*Lawful retribution*) in the murderees: the free by the free, and the slave by the slave, and the female by the female, so whomever [*he*] (*had been*) remitted for him[314] of his brother[315] a thing, then *etteba'on* (*close-following*) by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*[316] (*personally deliverying or performing*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ

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306 There is another *interpretive* reading of "*Him*" instead "*it*." The "*Him*" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

307 For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=**مسكين**, i.e. having *some* material possessions but *not* sufficient; whereas**فقير** *lacks any* material possessions.

308 The Qur'anic expression "*for the neck*" means paying the needed *funds* for *freeing a slaved* person.

309 The word "**أقامَ**" = "*stood/upheld/sustained/maintained.*". But first what is the meaning of: "**أقامَ؟**" "**أقام**" =:
"**أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**"
So, "**يقيمُونَ**" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "**أقامَ**" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

310 See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness.*

311 The Arabic word "*ba'asa*" has several meanings: (1) tension due to peury (exteme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

312 The Arabic word "*Al-dharra*" means *distress out of adversity* and *people* who render support.

313 The Arabic word "*Al-Ba'a'se*" means: (1) warfare or (2) *intense* torment or (3) *mighty* fight.

314 The pronoun "him" here refers to the murderer.

315 The word "*brother*" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

316 With respect the word "*addon*,"="**أداء**," it is to be noted that it means: *personally* performing (*one's obligations*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in contrast to "*waffa*"= "**وفى**" *paid the full obligations in any way.*

one's full obligations) to him by *ehsanen* (*rendering benevolence and ultimate beautiful and adorned deed/say*); *tha'leka* (*afar-that-it*)[x] (*is*) a mitigation from your[n] Lord and a mercy;[w] so whoever [*he*] transgresses after *tha'leka*, surely for him (*is*) a painful torment.

بِإِحۡسَٰنٖۗ ذَٰلِكَ تَخۡفِيفٞ مِّن رَّبِّكُمۡ وَرَحۡمَةٞۗ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ١٧٨

179. And for you[b] in the *qessa'sse* (*Lawful: retribution-/retaliation*) (*is*) a life[w][317] O, the *albab's*[318] (*hearts-/intellects*)'s possessors, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).[319]

وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ١٧٩

180. (*Had been*) written on you[b] if/when *hadhara*[320] (*attended at predetermined time and place*) the death *ahada* (*a lone/any one*) of you[b] *en* (*if*) [*he*] left *khayran* (*lawful: possessions/desirables*) the will[w] (*is*) for both the begetters (*parents*) and the closest-kins by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right[321] on the *muttaqeena* (*reverential guarders against Allah's displeasure*).

كُتِبَ عَلَيۡكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ إِن تَرَكَ خَيۡرًا ٱلۡوَصِيَّةُ لِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ١٨٠

181. So whoever [*he*] substituted it[x] after what [*he*] heard it[x] then verily only its[x] sin (*is*) on whom[r] they[z] substitute it;[x] verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَمَنۢ بَدَّلَهُۥ بَعۡدَ مَا سَمِعَهُۥ فَإِنَّمَآ إِثۡمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٨١

182. So whoever [*he*] feared/knew[322] of a bequeather *janafan* (*intentioinal unjust-swerving in the will*) or a sin then [*he*] reconciled among/between them, then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٨٢

183. O, you who[r] they[z] believed (*had been*) written on you[b] the fasting[x] just-as (*it*[x] *had been*) written on whom[r] of before you[b] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona*[323] (*you*[z] *reverentially guard not to displease Allah*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

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[317] That is "saving" of life in the form of deterrence.

[318] See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.

[319] The word "تتقون"="*tataqoon*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: you "*reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no* English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*. See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*."

[320] The word "حضر" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class. In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present*.

[321] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي.

[322] The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.

[323] See the *Lexicon* attached to this *Translation* for both "*tattaqoona*" and "*taqwa*."

184. Days *ma'adoda'ten*[w] (*a few/countables*)[w] so whoever of you[b] [was]: ill or on a travel, then a number[w324] of other days; and on whom[r] *youtteygo* ([*they*[z]] *endure-/with hardship fast*) it[x] a ransom[w] *tta'aamo*[x] (*wheat-/edible/food-grains*)[x] (*to*) a *meskee'nen* (*one not having sufficient material possessions*) so whoever [*he*] volunteered *khayran* (*increased the ransome*[w]) so it[x] (*is*) *khayron* (*choicer/superior/worthier*) for him; and *en* (*if*) you[z] fast (*it*[x] *is*) *khayron* for you[b] if you[c] were knowing.

أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ
مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ
مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى ٱلَّذِينَ
يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن
تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ
تَعْلَمُونَ ﴿١٨٤﴾

185. Month (*of*) *Ramadhan*[x] which[x] (*is*) in it[x] (*had been*) descended The Qur'an, a *hudan* (*divine-guidance*)[x] for the mankind, and evidences-she[ym] of the *huda* (*divine-guidance*)[x] and the Criterion;[325] so whoever of you[b] witnessed (*lived/coexisted*) the month[x] so let fast it[x] [*he*]; and whoever [*he*] [was]: ill or on a travel, then a number[w] of other days; Allah wants by you[b] the ease and not wants [*H*] by you[b] the *usra* (*hardship/-difficulty*); and to complete the *eddata*[w] (*prescribed-period*)[w] and to *toka-bbero*[326] (*to say: Allaho Akbar*) Allah over what [*He*] divinely-guided you[b] and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ
ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ
مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ
مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ
ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ
وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ
عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٥﴾

186. And if asked you[g] My *eba'de* (*worshippers/submitters-/slaves*) *a'nney*[327] (*about Me*), so verily I am near; [*I*] answer the prayer's/invoker's prayer[w]/invocation[w] if [*he*] prayed-for/invoked [*Me*]; so let *yestajeebo*[328] (*they*[z] *compliantly-answer*) for Me and let believe they[z] by Me, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yarshodoona*[329] (*they*[z] *maturily-discern-/rationally guide to the right*).

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى
قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا
دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟
بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. (*Had been*) legitimized for you[b] night (*of*) the fasting the *rafatho*[330] (*sexual intercourse, talk about sex, intimacies leading to sex*) to your[n] women; they[y] (*are*) *lebason*[x331] (*reposefulness/spouse/chasteness*) for you[b]

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ
إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ

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[324] That is equal to the number of days *not* fasted.

[325] The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (*Moses*), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

[326] The word "*tokabbero*"= "**تكبروا**," = to say: "**الله أكبر**"= *Allaho Akbar= Allah antecedent s/predates all and every* thing, *also Allah is bigger than all and everything.*Such say is the *highest degree of glorifying and deifying* Allah, SWT. See **القرطبي**

[327] See the *Lexicon* attached to this *Translation* regarding "**عن**."

[328] The word "**يستجيب**" is rooted in "**استجاب**," meaning: *favorably/compliantly responded, not* just responded. See **الهادي**.

[329] See the *Lexicon* attached to this *Translation* for the word **الرشد**.

[330] The word "**رفث**" means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) filth.

[331] The word "**لباس**" has *myriads* of *linguistic* as well as *figurative* meanings. *Any* and *perhaps most if not all* of =

and you[f] (*are*) *lebason* for them;[y] Allah knew surely you[b] were *takhtanona*[332] (*committing perfidy to*) your[n] selves;[w] so [*He*] relented on you[b] and [*He*] pardoned *a'n* (*regarding*)[333] you;[b] hence, now *ba'shero*[334] (*let-you:*[z] *mutually touch their bare-skin, engage in sexual intimacy*[x] *or its*[x] *foreplay*) them[y] and *ebtagho*[335] (*let-earnestly quest you*[z]) what Allah wrote for you;[b] and let-eat you[z] and let-drink you[z] until manifests for you[b] the white thread from the black thread of [the] dawn; afterwards let-conclude you[z] the fasting to the night, and let not *toba'shero* them[y] while you[f] (*are*) anchorites[336] in the mosques; *telka*[w] (*she-that-afar-it/those*)[w] (*are*) Allah's limits;[w] so let-not near it[w] you;[z] like *tha'leka* (*afar-that-it/that*)[x] Allah manifests His *Aya'te*[w] (*messages*) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٔـٰنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَـٰشِرُوهُنَّ وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

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188. And let-not you[z] eat* your[n] possessions[w] among you[b] by the falsehood[x] and (*let-not*) *todlo* (*you*[z] *utter-/articulate*) by it[w] to the rulers to you[z] eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you[f] know.

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾

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189. Ask you[g] they[z] *a'n* (*regarding*) the new-moons;[w] let-say [*you*[s]]: it[w] (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (*you:*[z] *come-to/self-bring*) the houses from its[w] backs; [and,] but the *berra*[337] (*=berro*) (*is*) who[p] [*he*] *ettaqa*, (*he had*

۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ

= them could apply in this locution: "they[y] are a *lebason* (*spouse*, *reposefulness*, *chasteness*, *usufruct*, *gratification*) for you[n] and you[f] (*are*) *lebason* for them.[y]" As *lebason linguistically*, means: (1) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (2) dressing of the pudenda, (3) protective dress, *vis-à-vis* heat/cold; (4) wear, *figuratively*, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (*personal reverential guarding against Allah's displeasure*). See **اللسان** and **البصائر**.

332 The word "*takhtanoona*," "*you commit perfidy*" for the Arabic word "**يختانون**" is meant to show that "**يختانون**" is *different* than "**يخونون**," as "**يخونون**, is simple "cheating;" but "**يختانون**" is much *stronger*, as it means *cheating on some thing one is entrusted to guard*. I know of *no* English word for "**يختانون**" *per se*.

333 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

334 The word "**باشر**"= "**لامَسَ من غير حاجز**" has many meanings, among them: (1) *mutually touched the bare-skin without* any barrier; and (2) "**لامَسَ**"="**باشر**" the *man's bare body touched the bare body of the female*; and (3) "**لامَسَ**"="**باشر**" means commenced performing a specific function. And so "**الملامسة**"="**المباشرة**" is a *figurative* speech or *metonymy* for *intimate sexual relation*.

335 The word "**إبتغوا**" is based on the word "**طلب حثيثا**"="**إبتغى**" meaning: *earnestly-quested*.

336 The word "anchorites"= "**عاكفون**" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

* Here "eat" means legitimize/make legitimate. أكل مال الغير =اجتازه لنفسه=ate other's funds legitimized other's funds for own self.

337 *Al-berra* / *Al-berro* are same, only the Arabic grammar makes the difference in the nunnation.

reverentially guarded not to displease Allah); and *aa'to* (*let-you*[z] *come to/self-bring*) the houses from its[w] (*front*) doors; and *ettaqo* (*let-you*[z] *reverentially guard not to displease*) Allah, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper.	وَأۡتُواْ ٱلۡبُيُوتَ مِنۡ أَبۡوَٰبِهَاۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٨٩
190. And let-mutually fight you[z] in Allah's path whom[r] they[z] mutually fight you;[z] and let-not transgress you;[z] verily, Allah likes not the transgressors.	وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ١٩٠
191. And let-kill them you[z] whence *tha'qeftomohum*[338] (*grabbed them you*[c]); and let-exit them you[z] from whence they[z] (*had*) exited you;[b] and the *fitna'to*[w339] (*unbelief/sinful/immoral/unpraised deed/say*)[w] (*is*) harder than the killing; and let-not you[z] mutually fight them at The Sacred[x] [The] Mosque[x] until they[z] mutually fight you[b] in it;[x] so *en* (*if*) they[z] mutually fought you[b] then you[z] kill them; like *tha'leka* (*afar-that-it*)[x] (*is*) the unbelievers' requital.	وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم مِّنۡ حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِۖ فَإِن قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ١٩١
192. Then *en* (*if*) desisted they[z] so verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*multitudinous mercy Giver*).	فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٩٢
193. And let-mutually fight them you[z] until/so-that not (*there*) be a *fitnaton*[w] (*unbelief/engaging in sinful-/immoral/unpraised deed/say*)[w] and the religion be for Allah; so *en* (*if*) desisted they[z] then no aggression except on the *dha'lemeena*[340] (*injustice-doers*).	وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ١٩٣
194. The month [the] sacred by the month [the] sacred, and the (*divine*) proscriptions[w341] (*are*) *Qessasson* (*Lawful: retribution/retaliation for equality*); so whoever aggressed [*he*] on you[b] so let-aggress you[z] on him by like what aggressed [*he*] on you;[b] and *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah; and let-know you[z] that Allah (*is*) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).	ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ مَا ٱعۡتَدَىٰ عَلَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٩٤
195. And let-expend you[z] in Allah's path; and let-not cast you[z] by your[n] hands[w] to the *tahloka'te*[w342]	وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ

[338] The word "**ثقفتموهم**" rooted in "**ثقف**" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "**أدركه ببصره لحدة في النظر**" ,"**ظفر به**" ,"**صادف**," respectively. See **اللسان**and **البصائر**. I chose "*grabbed*" as it obviously *includes* "met" and "sighted" as you cannot *grab* without "*sighting*" and "*meeting*."

[339] The word "*fitnah*" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "*fetnah*" means unbelief.

[340] The word **ظالم**" in "**فاعل الظلم**" = "**ظالمون**" = "the injustice-doer," as "**الظالم**" = "injustice."

[341] The word "**الحرمات**" = "the divine proscriptions." See **اللسان و القرطبي**.

[342] The word "*the-tahlokah*"="**التهلكة**" is different than "**.الهلكة**" In English the closest for "**التهلكة**" I think is: jeopardy, as it means: *any thing* that can be considered as "*causing or leading to perdition*." However, many =

(*jeorpardy*);[w^] and *ahseno*^ (*let-*[*you*[f]] *render meritorious deeds*); truly Allah loves the benefactors.

بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ
ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

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196. And let-conclude you[z] the *Hajja* (*greater*[343] *pilgrimage*) and the *Umrata*[w344] (*the lesser pilgrimage*)[w] for Allah; so *en* (*if*) (*had been*) constrained you[c] then whatever *istaysara* (*is easily-availed*) of the *had'ye* (*sacrificial animals*);[x] and let-not shave you[z] your[n] heads until the offering[x] reaches[345] its[x] place (*of sacrifice*); then whoever of you[b] [was]: ill or by him an annoyance of his head, then a ransom[w] of a fasting[x] or a charity[w] or *nosoken*[346] (*worship-commands-/especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*);[x] then if felt-secured you[c] then whoever [*he*] delighted (*himself*) by the *Umrat'e*[w] to the *Hajja*[x] then whatever *istaysar* of the *had'ye*;[x] then whoever [*he*] found not then fasting[x] three days in the *Hajje*[x] and seven if/when returned you;[c] *telka*[w] (*she-that-afar-it/that*[w]*/those*[w]) (*are*) ten complete (*days*); *tha'leka* (*afar-that-it*)[x] (*is*) for whom[p] [*he*] was not his family vicinages (*of*) The Mosque[x] [The] Sacred[x] and *ettaqo* (*let you*[z] *reverently guard not to displease*) Allah, and let-know you[z] that Allah (*is*) hard (*in*) the punishment.

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ
فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۖ وَلَا تَحْلِقُوا۟
رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ
مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ
فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا
ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ
ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ
أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟
ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾

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197. The *Hajjo*[x] (*pilgrimage*)[x] (*are*) *ash'huron*[x347] (*months*)[x] *ma'alo-ma'ton*[w] (*already: countables/known*);[w] so whoever [*he*] fore-ordained in them[y] the *Hajja*, then neither *rafatha*[348] (*sexual intercourse/talk about intercourse-/action leading to it*), nor *fosooqa*[349] (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajje* (*pilgrimage*); and what you[z] do of *khayren*[x] (*lawful: goodness/desirables*) Allah knows it;[x] and let-cater

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن
فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا
فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ يَعْلَمْهُ

= people tend to *emphasize and almost stop* at the *apparent linguistic meaning* of this great *Ayah*, in the sense of urging people *not* to cast their *power* = "أَيْد" to their own *perdition*. For example: jumping from *unreasonable height*, *not praying*, *engaging in an ill-treatment of the parent*, etc. Such understanding, although *not* far-fetched, *in fact* such *Ayah* falls *mostly* in the *category of urging people to expend in the cause of Allah*, "in the way of Allah."= "*Jehad*"="الجهاد." The whole expression: "and let not cast you[z] by your[n] hands[w] to the-*tahlokah* (*any thing that causes or leads to perdition*" means do *not* cause damage to your selves by your own power ("*your*[n] *hands*") *through abstaining from expending in the cause of Allah* (i.e. the *Jehad*) or (*withdrawing* from a *Jehad* in progress). Such an *abstention* or a *withdrawal* really *tantamounts* to "*the-tahlokah*;" thus, it is *self-damaging* and *leading to self- perdition.*

[343] The greater *Hajj* means the *full Hajj* at a *specified dates*, *times*, *and being* in the right *places* doing all the *prescribed* rituals.

[344] The lesser *Hajj* or the *Umrah* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (*walking hurriedly*) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

[345] Means slaughtered for the intended purpose of a sacrifice.

[346] The word *Nosoken* (*any worship relating to the pillegramage, such as gift a person gives the needy or the poor intending by it Allah's name*) See الراغب..

[347] *ash'huron*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/small number.*

[348] See the *Lexicon* attached to this *Translation* for the full meaning of this word.

[349] See the *Lexicon* attached to this *Translation* for an elaboration on this *important* word, *fasooeen* ="الفاسقون."

you[z] (*your selves*); so verily *khayra* (*choicer/superior-/worthier*) (*of*) the *za'de* (*traveler's stock of provision*) (*is*) the *taqwa*[w] (*having sufficient za'de for the Hajj*)[w] and *ettago'ne*[350] (*let reverently guard you*[z] *against My displeasure*), O possessors (*of*) the *alba'be*[351] (*hearts-intellects*).

ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

198. Not on you[b] a *jonahon*[352] (*sin*)that *tabtagho*[353] (*you*[z] *earnestly-quest*) munificence[354] from your[n] Lord; so if/when *afadhtom*[355] (*you*[c] *group-rushed*) from *Arafa'te*[w] then let-remember you[z] Allah at [The] Monument[x] The Sacred;[x] and let-remember Him you[z] just-as *hada* ([*He*] *divinely-guided*) you[b] while *en* (*albeit*) you[c] were before it[x356] surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾

199. Afterwards *afeedho* (*let-group-rush you*[z]) from whence *afadha* (*group-rushed*) the mankind; and *istaghfero*[357] (*let-seek you*[z] *forgiveness*) (*from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾

200. Then if/when *qadhaytom* (*finished you*[c]) your[n] *manasik* (*Hajj, i.e. pilgrimage/rituals*) then let-remember you[z] Allah as your[n] remembrance (*of*) your[n] fathers or harder a remembrance; so of the mankind who[p] [*he*] says: (*O*), our Lord *aa'tena* (*let-accord/give us* [*You*[s]]) in the world[w] and not for him in the Hereafter[w] of a *khala'qen*[358] (*good:portion/lot*).

فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾

201. And of them who[p] [*he*] says: *O*, our Lord *aa'tena* (*let-accord/give us* [*You*[s]]) in the world[w] *hasanatan*[w] (*meritorious-deed*)[w] and in the Hereafter[w] *hasanatan*;[w] and let-[*You*[s]] preclude us (*from*) the Fire's[w] torment.

وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

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[350] The letter "ن" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[351] See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.

[352] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

[353] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly-quested.*

[354] By trading with one another for example.

[355] The word "أفيضوا" comes from "الإفاضة" which means a *crowd of people rushing from one place to another.*

[356] The pronoun "it[x]" here refers to the *aright-guidance*= "الهدى" or "*The Qur'an*" the *coming of Prophet Mohammad* (SAWS), all of which are *masculine*; hence the reference is in the *masculine* form, *it*[x].

[357] The word "استغفروا"="اطلبوا الغفران"="*let-seek forgiveness* [*you*[z]]." In English there is *no seemly way* to say: "استغفروا" *per se*. So I settled for saying: "*let-seek forgiveness* [*you*[z]]."

[358] The word "خَلاق" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

202. Those, for them (*is*) a lot of what earned they;[z] and Allah (*is*) swift (*in*) the reckoning.

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُواْۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ٢٠٢

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203. And let-remember you[z] Allah in days[x] *ma'adoda'ten*[w] (*i.e. those that are: numbered/known*);[w] so whoever hastened [*he*] in two days then no sin (*is*) on him, and whoever delayed [*he*] then no sin (*is*) on him, for whom[p] *ettaqa*[359] (*he had reverentially guarded not to displease Allah*); and *ettaqo* (*let you*[z] *reverently guard not to displease*) Allah; and let-know you[z] verily you[b] (*are*) to Him (*to be*) thronged.

۞ وَٱذْكُرُواْ ٱللَّهَ فِيٓ أَيَّامٍ مَّعْدُودَٰتٍۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِۚ لِمَنِ ٱتَّقَىٰۗ وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٢٠٣

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204. And of the mankind who[p] marvels you[g] his say in the life[w] (*of*) the world[w] and [*he*] (*cites*) Allah (*to*) witness on what (*is*) in his heart, while he (*is*) *aladdo* (*fiercest-/most-contentious of*) the *khessa'me* (*disputants/adversaries*).

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ ٢٠٤

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205. And when[360] *tawalla*[361] (*he: turned away/possessed leadership*), [*he*] endeavored[362] in the land[w]/Earth[w] to corrupt in it[w] and perishes [*he*] the *hartha*[363] (*tillage/lot/faith*) and the offspring;[364] and Allah likes not the corruption.

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ٢٠٥

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206. And if[365] (*had been*) said for him: *ettaqey* (*let-reverently-guard* [*you*[s]] *not to displease*) Allah, took-she[y] him the prestige[w366] by the sin; so his sufficiency[367] (*is*) Hell[w] and surely wretched the *meha'do* (*bed-/resting-place/cradle/fixed expanse*).

وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِۚ فَحَسْبُهُۥ جَهَنَّمُۚ وَلَبِئْسَ ٱلْمِهَادُ ٢٠٦

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207. And of the mankind who[p] [*he*] sells[368] himself[w] *ebtegha'a* (*in an earnest-quest of*) Allah's delight[w] and Allah (*is*) *Ra'oofon*[369] (*iteratively Forbearer/Clement*) by

وَمِنَ ٱلنَّاسِ مَن يَشْرِي نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِۗ وَٱللَّهُ

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[359] That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.
[360] The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when," which = "إذ".
[361] The word "*tawalla'* has several meanings, among them: (1) Took charge of the leadership; (2) supported or *backed one party or the other*; (3) was partial to; (4) *left one group to another*; (5) *retreated*; (6) stuck to some thing.
[362] See the *Lexicon* attached to this *Translation* regarding this "سعى," denoting *agility and vigor of gait.*
[363] The Arabic word "*harth*" has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
[364] The Arabic word "*nasl*" means: (1) the *son* or *daughter*; (2) the offspring; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: "the *harth* and the *nasl*" is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.
[365] See the *Lexicon* attached to this *Translation* regarding "when" versus "if.'
[366] The word "العزّة" = "prestige," in the sense of lordliness as: *possessing power and authority over others.*
[367] The word "حسب في حسبه" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر." Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.
[368] The Arabic words: (a) "إشترى" and (b) "شرى," (c) "يشتري," rooted in "إشترى," as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شرى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.
[369] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is =

the *eba'de* (*worshippers/ submitters/ slaves*).	رَءُوفٌۢ بِٱلۡعِبَادِ ٢٠٧
208. O, you who[r] believed they[z] let-enter you[z] in the *sel'me* (*peace/ Islam*) *ka'fatan*[370] (*altogether*[w]); and let-not *tatta'be'o*[371] (*closely-follow you*[z]) steps[w] of the Satan; verily he (*is*) for you[b] a foe[372] manifester.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨
209. Then *en* (*if*) slipped you[c] from after what came-she[y] (*to*) you[b] the evidences-she[y] then let-know you[z] that Allah (*is*) Mighty, *Hakeemon*[373] (*infinite hekmah*[374] *Possessor*).	فَإِن زَلَلۡتُم مِّنۢ بَعۡدِ مَا جَآءَتۡكُمُ ٱلۡبَيِّنَٰتُ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٠٩
210. Do they[z] wait[375] except that *ya'ateya* (*comes to-/ betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged-/finished; and to Allah (*are to be*) returned the matters.	هَلۡ يَنظُرُونَ إِلَّآ أَن يَأۡتِيَهُمُ ٱللَّهُ فِي ظُلَلٖ مِّنَ ٱلۡغَمَامِ وَٱلۡمَلَٰٓئِكَةُ وَقُضِيَ ٱلۡأَمۡرُۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٢١٠
211. Let-ask [*you*[s]] Israel's sons how-many[376] *aa'tayna* (*We accorded/ gave*) them of an *Aya'ten*[w] (*message-/ sign/ proof*) evident[w] and whoever [*he*] substitutes[377] Allah's boon[w] from after came-she[y] (*to*) him, verily Allah (*is*) hard/severe (*in*) the punishment.	سَلۡ بَنِيٓ إِسۡرَٰٓءِيلَ كَمۡ ءَاتَيۡنَٰهُم مِّنۡ ءَايَةِۭ بَيِّنَةٖۗ وَمَن يُبَدِّلۡ نِعۡمَةَ ٱللَّهِ مِنۢ بَعۡدِ مَا جَآءَتۡهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢١١
212. (*Had been*) adorned for whom[r] unbelieved they[z] the life[w] (*of*) the world;[w] and they[z] scoff of whom[r] they[z] believed; and who[r] *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's*[w] (*Judgment's*) Day; and Allah *yarzogo* (*provides/ allots*) whom[p] [*He*] wills by other than a count.	زُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَيَسۡخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْۘ وَٱلَّذِينَ ٱتَّقَوۡاْ فَوۡقَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ٢١٢
213. The mankind [were] *Ummatan*[w] (*a community*)[w] one-she;[y] then Allah missioned[378] the prophets,[x] *mubashshereena*[379] (*iterative tellers of pleasant tidings*) and warners;[x] and [*He*] descended with them the	كَانَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ

= kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.

[370] The word "**كافة**" in *this* case means "**الجميع و ألإحاطة**"= altogether, *including*, *all* members of the class or group under consideration. See **التاج لكلمة كافة**. "**كافّة**"also= is the *intensive* form of **كاف=جامع** see **اللسان**.

[371] See footnote 206 above regarding "*closely follow*."

[372] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see **اللسان** and **الهادي**.

[373] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[374] See the *Lexicon* attached to this *Translation* for "*hekma*."

[375] The word "**ينظرون**" means "**ينتظرون**," see **اللسان** and **القرطبي**.

[376] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[377] That is *alters* Allah's *messages*, as such messages are *boons*, of *prescriptions and proscriptions*.

[378] The word "**بعث**" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[379] See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=**بشَّر\ يُبَشِّر\مُبَشِّر**..

book[x] by the right[x] for ruling among the mankind in what they[z] differed in him/it;[x380] and not differed in him/it[x] except whom[r] *oto* (*they*[z] *had been accorded/allotted*) it[x] of after what came-she[y] (*to*) them the evidences[w] *baghyan* (*envy/selfish: excessiveness-/transgression*) among them; so *hada* (*divinely-guided*) Allah whom[r] they[z] believed for what they[z] differed in it[x] of the right[x] by His leave; and Allah *yahdey* (*divinely-guides*) whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.

ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِۚ وَمَا ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٍ ٢١٣

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214. Or reckoned you[c] that enter you[z] the Paradise[w] while *lamma*[381] (*not yet*) *ya'atee* (*comes to/betides*) you[b] a parable[x]/example[x] (*of*) whom[r] they[z] ceded of before you;[b] touched-she[y]/betided-she[y] them the *ba'asa'e*[w] (*penury-tension*)[w] and the *dharra'e*[w] (*distress due to adversity*) and they[z] (*had been*) quaked, until the messenger says and who[r] they[z] believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near.

أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا يَأۡتِكُم مَّثَلُ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۖ مَّسَّتۡهُمُ ٱلۡبَأۡسَآءُ وَٱلضَّرَّآءُ وَزُلۡزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ مَتَىٰ نَصۡرُ ٱللَّهِۗ أَلَآ إِنَّ نَصۡرَ ٱللَّهِ قَرِيبٞ ٢١٤

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215. Ask you[g] they[z] what (*should*) they[z] expend; let-say [*you*[s]]: what expended you[c] of *khayren* (*lawful: possession/-desirable*), then for both the begetters (*parents*) and the nearest (*of*) kin and the orphans and the *masakee'ne* (*ones not having sufficient material possessions*)[382] and son (*of*) the path[x] (*the wayfarer*[x]); and what you[z] do of *khayren*[x] (*goodness/worthiness-/desiables*) so verily Allah by it[x] (*is*) Omniscient.

يَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلۡ مَآ أَنفَقۡتُم مِّنۡ خَيۡرٖ فَلِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ٢١٥

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216. (*Had been*) written[383] on you[b] the fighting[x] while it[x] (*is*) a dislike[384] for you;[b] and *asa* (*craving a deed beyond one's means/may*) that you[z] dislike a thing[x] while it[x] (*is*) *khayron* (*choicer/superior/worthier*) for you;[b] and *asa* that you[z] like a thing[x] while it[x] (*is*) an evil for you;[b] and Allah knows while you[f] not know.

كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢١٦

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[380] The pronoun "هـ" in "فيه" refers to "*the book*,[x] i.e. *The Qur'an*, [x]" or the *Prophet* (SAWS) or *Isa* (*Jesus*), peace be on him. See الدّر المصون، لـ احمد الحلبي.

[381] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*but*." See مغني اللبيب and القرطبي

[382] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen* =مسكين, i.e. having *some* material possessions but *not* sufficient; whereas فقير *lacks any* material possessions.

[383] The word "*written*," constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

[384] See the *Lexicon* attached to this *Translation* for the *distinction* between "كُرْه," *dhammah* on the "ك," as in this *Ayah*, and "كرهاً," *fat'ha* on the "ك," as in (S3:83), and "إكراه," as in (S2:256).

217. Ask you[g] they[z] *a'n*[385] (*regarding*) The Month[x] The Sacred[x] (*is*) fighting in it;[x] let-say [*you*[s]]: fighting in it[x] (*is*) big;[386] and a repelling *a'n* (*off*) Allah's path and an unbelief by Him[387] and The Mosque[x] The Sacred[x] and exiting (*banishing*) its[x] folk from it[x] (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato*[w388] (*unbelief/ engaging in sinful/-immoral/ unpraised deed/ say*)[w] (*is*) bigger than the killing; and not cease they[z] mutually fighting you[b] until *yarrodokom*[389] (*they*[z̃] *forthwith-return you*[b]) *a'n*[390] your[n] religion, *en* (*if*) could they;[z] and whoever [*he*] renegades/-reneges of you[b] *a'n*[391] his religion then dies [*he*] while he (*is*) a unbeliever, then those miscarried[w] (*are*) their works[w] in the world[w] and the Hereafter;[w] and those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ
فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ
عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ
وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ
مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ
أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ
يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ
إِنِ ٱسْتَطَٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ
عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ
فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى
ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾

218. Verily, who[r] believed they[z] and who[r] emigrated they[z] and *jahado*[392] (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona*[393] (*they*[z] *hope for*) Allah's mercy[w] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative-mercy Giver*).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ
هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

219. Ask you[g] they[z] about[394] the *khamre*[395] (*alcoholic drink*) and the *mysere*[396] (*game of chance*); let-say [*you*[s]]: in them both (*are*) a big[397] sin and benefits[w] for the mankind; and sin (*of*) them both (*is*) bigger than benefit (*of*) them both; and ask you[g] they[z] what (*should*) they[z] expend; let-say [*you*[s]]: the surplus; like *tha'leka* (*afar-that-it*)[x] Allah manifests for you[b] the *Aya'te*[w] (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] rethink you.[z]

۞ يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ
وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ
وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن
نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ
قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ
ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

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[385] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

[386] The word "big" here means, among other things, *deemed abominable*, *as it should not happen*, because it is a "sacred month." But what is "*bigger*," in the *same sense*, than that *is* what the rest of this *Ayah* state.

[387] The pronoun "**هـ**" in "**به**" refers to Allah, as Allah is the *closest* to it. However, some say it refers to the "**السبيل**," which I believe is a little if not *far* removed. See **الدّر المصون، لـ احمد الحلبي**.

[388] In this sense, And Allah knows best, it also means: tumult or brawl.

[389] The word "**يردُّوكم**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "*And when (had been) greeted you*[z̃] *by a greeting,*[w] *then let-greet you*[z̃] *by better than it*[w] *or ruddo (forthwith-return it*[w]")*you*[z̃]. (S4: 86).

[390] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

[391] Ibid.

[392] The word "*Jahado*," *they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause*. However, the word is the root for "*Jehad*," very *serious and most vital* among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a *good coverage* of the word, its *meanings* and *implications*.

[393] That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

[394] See the Lexicon attached to this Translation regarding **عن**.

[395] The word "*khamr*" means *any drink* that makes the *drinker* a *drunken* one.

[396] The word "*myser*" means any *chance-game* practiced in any way shape or form.

[397] That is considerable.

220. In the world[w] and in the Hereafter[w] and ask you[g] they[z] *a'n* (*regarding*)[398] the orphans; let-say [*you*[s]]: reform for them (*is*) a *khayron* (*betterment/goodness*); and *en* (*if*) you[z] mingle (*with*) them, then (*they are*) your[n] brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [*He*] (*could have*) *a'anata*[399] (*tribulated*) you;[b] verily, Allah (*is*) Mighty, *Hakeemon*[400] (*infinite hekmah*[401] *Possessor*).

فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۗ وَيَسۡـَٔلُونَكَ عَنِ
ٱلۡيَتَٰمَىٰۖ قُلۡ إِصۡلَاحٞ لَّهُمۡ خَيۡرٞۖ وَإِن
تُخَالِطُوهُمۡ فَإِخۡوَٰنُكُمۡۚ وَٱللَّهُ يَعۡلَمُ
ٱلۡمُفۡسِدَ مِنَ ٱلۡمُصۡلِحِۚ وَلَوۡ شَآءَ
ٱللَّهُ لَأَعۡنَتَكُمۡۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٢٢٠

221. And let-not marry you[z] the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) until they[y] believe; and surely a slave-maid she-believer (*is*) *khayron* (*choicer/superior/worthier*) than a *mushreka'ten* (*she who partner deities with Allah/she-polytheists*), albeit charmed-she[y] you;[b] and let-not you[z] wed[402] (*your*[n] *women to*) the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) until they[z] believe; and surely an *abdon*[403] (*a slave*) believer (*is*) *khayron* than a *mushreken* (*he-who partner deities with Allah/he-polytheists*), albeit [*he*] charmed you;[b] those they[z] invite to The Fire;[w] and Allah invites to the Paradise[w] and the forgiveness[w] by His permission, and [*He*] manifests His *Aya'te*[w] (*messages/signs-/proofs*) for the mankind, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.[z]

وَلَا تَنكِحُواْ ٱلۡمُشۡرِكَٰتِ حَتَّىٰ
يُؤۡمِنَّۚ وَلَأَمَةٞ مُّؤۡمِنَةٌ خَيۡرٞ مِّن
مُّشۡرِكَةٖ وَلَوۡ أَعۡجَبَتۡكُمۡۗ وَلَا
تُنكِحُواْ ٱلۡمُشۡرِكِينَ حَتَّىٰ يُؤۡمِنُواْۚ
وَلَعَبۡدٞ مُّؤۡمِنٌ خَيۡرٞ مِّن مُّشۡرِكٖ وَلَوۡ
أَعۡجَبَكُمۡۗ أُوْلَٰٓئِكَ يَدۡعُونَ إِلَى ٱلنَّارِۖ
وَٱللَّهُ يَدۡعُوٓاْ إِلَى ٱلۡجَنَّةِ وَٱلۡمَغۡفِرَةِ
بِإِذۡنِهِۦۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٢١

222. And ask you[g] they[z] *a'n* (*regarding*) the menstruation;[x] let-say [*you*[s]]: it[x] (*is*) an annoyance; so let-separate/seclude you[z] (*your*[n] *selves from*) the women [in] (*i.e. during*) the menstruation[x] and let-not you[z] approach them[y] until *yattherna* (*they*[y] *perform ghusol, prescribed bathing*)); then, if *tattahharna* (*they*[y] *performed the ghusol*) then *aa'to* (*let-you:*[z] *come onto/have intercourse with*) them[y] from whence Allah commanded you;[b] verily Allah loves the *tawwabeena* (*iterative repentants*) and [*He*] loves the *mutattahereena* (*performers of wodho'a, prescribed cleansing or ghusol, prescribed bathing*).

وَيَسۡـَٔلُونَكَ عَنِ ٱلۡمَحِيضِۖ قُلۡ
هُوَ أَذٗى فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي
ٱلۡمَحِيضِ وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ
يَطۡهُرۡنَۖ فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ
مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ ٢٢٢

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[398] See the Lexicon attached to this Translation regarding **عن**.

[399] That is would have caused to fall on you[f] *hardship which is most difficult for you*[f] *to handle* i.e. your[n] tribulation.

[400] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[401] See the *Lexicon* attached to this *Translation* for "*hekma.*"

[402] The word "**تُنكِحُوا**" means let-you[z] wed them by *lineage* (paternal) or *kinship* (maternal) relationship. In other words, allow them to marry *your women*. So here *Allah's command* is that we should *not* allow that with respect to the *polytheists*.

[403] The word "*abdon*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

223. Your[n] women (=*wives*) (*are*) *harthon* (*tillage*) for you;[b] so *aa'to* (*let-you*[z] *come onto/have intercourse with*) your[n] *harhta*[404] wherefrom[405] willed you;[c] and let-proffer[406] you[z] for your[n] selves;[w] and *ettaqo* (*let reverentially guard you*[z̃] *not to displease*) Allah and let-know you[z] that you[b] *molagoho* (*you*[f] *are meeters with Him*); and *bashsher*[407] (*let-tell you*[s] *pleasant tidings*) the believers.

نِسَآؤُكُمۡ حَرۡثٞ لَّكُمۡ فَأۡتُواْ حَرۡثَكُمۡ
أَنَّىٰ شِئۡتُمۡۖ وَقَدِّمُواْ لِأَنفُسِكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّكُم
مُّلَٰقُوهُۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ٢٢٣

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224. And let-not make you[z] Allah an obstacle[w408] for your[n] *ayma'ne* (*oaths*); that: *tabarro* (*you*[z̃] *be dutiful*)[409] and *tattaqo* (*you*[z̃] *reverentially guard not to displease Allah*) and reconcile you[z] among the mankind, and Allah (*is*) *Sameeon*[410] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ
لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ وَتَتَّقُواْ
وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ
سَمِيعٌ عَلِيمٞ ٢٢٤

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225. Not *you'aakhethokum*[411] (*retributively-punishes you*[b]) Allah by the frivolity in your[n] *ayma'ne* (*oaths*); [and,] but [*He*] *you'aakhethokum* by what earned-she[y] your[n] hearts;[x] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), Forbearer.

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ
وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتۡ
قُلُوبُكُمۡۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ ٢٢٥

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226. For whom[r] *yo'aloona* (*they:*[z̃] *vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation*) of their women an awaiting four *ash'huren*[x412] (*months*);[x] then *en* (*if*) *fa'o*[413] (*they returned-to-the-better*) then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ تَرَبُّصُ
أَرۡبَعَةِ أَشۡهُرٖۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٞ ٢٢٦

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[404] For *elegance*, and *eloquence*, *loftiness* and *terseness* of speech, the Arabic language is famous for its *figures of speech*, *metonymy* and other *speech adornments*. This is one example: "*Your women* (i.e. wives are) *tillage for you*[z̃]." Clearly "*tillage*" (=*wife*) means *land that has been tilled, cultivated and readied for production*. Thus, when you want to come into an *intimate* relation with your "*tillage*" so come to them however, whenever, whence you will *as long as it is in the place for* "*producing*" (i.e. *reproducing*) with proper/applicable *strength* and *manners*.

[405] The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

[406] The word "**قدموا**" translated as "proffer you [z]," means (and Allah knows best) first try to *begin by the name of Allah* and *prepare* them for any eventual intimate desire (sexual relation) you plan. In the *Hadeeth* it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (**أخبارعلوم الدين جزء 2 ص 50**.). However, this *Hadeeth* is disaffirmed= **حديث منكر**, because of its *Sanad* (chain of narration) but its *Mattin* (text) is accurate. Better yet, in **زاد المعاد** for *Emam* Ibn al-Qayyem it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife *unless it is preceded by foreplay*, such as kissing and kissing of "the tongue" and soft talks and the like.

[407] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر\ يُبَشِّر\مُبَشِّرُ**..

[408] The Arabic word in the text is: "**عرضه**," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do *not* make your oaths a *pretext* for not doing *that which is better thing or act*. For example: if you were to make an oath *not* to visit or not be generous to your *immediate relative*, *or for that matter any Muslim brother*, and *subsequently* you happened to be in a position to have to *visit* or *be helpful and generous* to that relative (or Muslim brother), in such occasion you should *break* your oath, do the better duty, and subsequently *expiate* for breaking your oath by the *Share'yah* prescribed means.

[409] See the *Lexicon* attached to this *Translation* for this *vital* word "*al-berr*" = *noun* for this verb "*tabaro*."

[410] See an *elaboration* of the word "*Sameeon*" in the *Lexicon* attached to this *Translation*.

[411] The word "**يؤآخذ**" in "**يؤآخذ هم**" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*. See **اللسان**. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it[w] (*the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "**أخذ**" is *retributively-punished*.

[412] *ash'huren*=**أشهر**=plural of *paucity*, versus *sho'hooron*=**شهور**= plural of *multiplicity*, implying *limited/small number*.

[413] The word "**فاؤا**" means changed their minds and *returned to the better*. See **الراغب**.

227. And *en* (*if*) resolved they[z] (*for*) the divorce, then verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٢٢٧﴾

228. And the divorcees await[y] by their[y] selves three *guruoen*[414] (*menstrual-periods*); and not legitimizes [*The Right*] for them[y] to conceal they[y] what Allah (*had*) created in their[y] wombs, *en* (*if*) they[y] were[y] believing[y] by Allah and The Day The Last; and their[y] *bo'aolto* (*lords/owners/husbands*) (*are*) righter[415] by *raddey* (*forthwith-returning*)[416] them[y] (*back*) in *tha'leka* (*afar-that-it*)[x] *en* (*if*) wanted they[z] a reconciliation; and for them[y417] similar (*as that*) which[x] (*is*) on[418] them[y419] by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and for the men above them[y] a rank;[w] and Allah (*is*) Mighty *Hakeemon*[420] (*infinite hekmah*[421] *Possessor*).

وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ
ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن
يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ
إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ
أَرَادُوٓا۟ إِصْلَٰحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِى
عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ
دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

229. The divorce (*is*) twice;[w] so either a retainment[x] by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a release by *ehsanan* (*meritorious deed/say*); and (*The Right*) not legitimizes for you[b] to take you[z] of what *aa'taytomo* (*you*[c] *accorded*) them[y] a thing except that (*if*) both fear/know[422] that not *youqeyma* (*both uphold/sustain*) Allah's limits;[x] then *en* (*albeit*) feared/knew you[c] that not *youqeyma* Allah's limits[x] then no *jonaha*[423] (*sin*) (*is*) on them both in what ransomed[w] by it;[x424] *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) Allah's limits;[x] so let-not overstep it[w] you;[z] and whoever [*he*] oversteps Allah's limits then those (*are*) the *dha'lemoona*[425] (*injustice-doers*).

ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ
تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن
تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن
يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا
فِيمَا ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا
تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٢٢٩﴾

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[414] The word "*guroen*" is the plural for "*gur'on*" which means: (1) the *duration of the menstrual period*, i.e. from the beginning to the end; or (2) *the clearing and the cleansing after the period*, i.e. when it is all done with. Hence, the word is a *paradoxical* one, i.e. has a *meaning and its opposite*.

[415] The word: "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "**أَحَقّ**" = "*righter*" as an *adjective comparative*.

[416] The word "**رَدِّهِنَّ**" is rooted in "**رَدَّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting,[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it[w]." (S 4: 86).

[417] That is for them of "rights."

[418] That is exactly like what is *expected from* them.

[419] That is of duties.

[420] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[421] See the *Lexicon* attached to this *Translation* for "*hekma*."

[422] *Linguistically* the word "**خاف**" in **خافا** carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

[423] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.

[424] That is of a *thing*[x] in other word whatever a thing,[x] they both agree to it[x] as her ransom.

[425] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

230. Then *en* (*albeit*) [*he*] divorced her, then not [*she*] legitimates for him from after until she weds a husband other than him; afterwards, *en* (*if*) [*he*] divorced her, then no *jonaha* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) Allah's limits; [*He*] manifests it[w] for a knowing people.

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ ٢٣٠

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231. And if you[c] divorced the women, then reached they[y] their[y] *ajala*[426] (*term-limit*) then either let-you[z] retain them[y] by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you[z] release them[y] by a *ma'roofen*; and let-not you[z] withhold them[y] *dherarn* (*injuriously endeavoring* to aggress you;[z] and whoever [*he*] does *tha'leka* (*afar-that-it*)[x] then *qad* (*already and confirmatively*) *dhalama*[427] ([*he*] *wronged to*) his self;[w] and let-not *tatakhetho*[428] (*you*[z] *take and make*) Allah's *Aya'te*[w] (*messages*) jestingly; and let-remember you[z] Allah's boon[w429] on you[b] and what [*He*] (*had*) descended on you[b] of The Book[x] and the *hekma'tey*[w430] (*wisdom*)[w] exhorting[431] you[b] [*He*] by it;[x] and *ettaqo* (*let reverentially guard not you*[z] *to displease*) Allah and let-know you[z] that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ سَرِّحُوهُنَّ بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا لِّتَعۡتَدُواْۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٣١

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232. And when you[c] divorced the women and they[y] reached their[y] *ajala*[432] (*term-limit*) then let-not you[z] immure them[y] that they[y] wed their[y] (*new*) husbands; if mutually delighted they[z] between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorted[433] by it[x] whom[p] [*he*] [was] of you[b] believing by Allah and The Day The Last, *tha'lekum* (*collective-afar-that*) (*is*) *azka* (*more cleansing-and-befitting*) for you[b] and *att'haro* (*more purging*); and Allah knows while you[f] know not.

وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَلَا تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ أَزۡوَٰجَهُنَّ إِذَا تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۗ ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ وَأَطۡهَرُۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢٣٢

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[426] The word "**الأجل**" means term-limit, see **اللسان**.
[427] See the *Lexicon* attached to this *Translation* for "**فاعل الظلم**"="**ظالم**"= "*injustice-doer*" and "**أظلم**"= "*wronger.*"
[428] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore"**إتّخذ**" is *always* taking *and assumind some thing* of what was taken. Thus, it is *not* just the mere *taking*.
[429] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[430] See the *Lexicon* attached to this *Translation* for "*hekma.*"
[431] The word "**يوعظ**" *rooted* in"**وعظ**" = "*exhorted*" or "*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*.
[432] See footnote 426 above regarding "**الأجل**."
[433] See footnote 431 above regarding "**وعظ**".

233. And the begetters-she[ym][434] breastfeed they[y] their[y] children two complete *hawls* (=*years by days*), for whom-ever [*he/she*] wants to conclude the breastfeeding[w] (*term*);[w] and (*it*[x] *is*) on the (*had been*) birthed for[435] him their[y] *rez'qo*[x] (*victuals for sustenance-/provision*)[x] and their[y] clothing by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); not (*to be*) charged a self[w] except its[w] capacity; let-not *todharra*[436] (*mutual harm*): (*of/to*) a she-begetter by her child, and nor (*of/to*) a (*had been*) birthed for him by his child; and on the heir similar (*to*) *tha'leka* (*afar-that-it/that*);[x] then *en* (*if*) both wanted *fessalan* (*weaning/breast-feeding-disengaement*) *a'n*[437] (*by*) consent of them both and a counsel, then no sin[438] (*is*) on them both; and *en* (*if*) wanted you[c] to seek nursing your[n] children, then no *jonaha* (*sin*) (*is*) on you[b] if you[c] handover what *aa'taytom*[439] (*you*[c] *accorded/given*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*);[x] and *ettaqo* (*let guard you*[z] *not to displease*) Allah and let-know you[z] that Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*)

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ
ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ
نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ
وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ
بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ
فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ
أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا
جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ
ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

234. And who[r] *youtawaffona*[440] (*they who die*) of you[b] and they[z] leave wives, await they[y] by their[y] selves four *ash'horen*[x][441] (*months*)[x] and ten (*days*); and if reached-

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ
أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ

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[434] The word "*wa'ledat*"= "*she-begetters*," "mothers," in Arabic has great significance with respect to distinguishing it from "mothers" *per se*; as the mother *may or may not be the biological* mother who *actually gave birth* to the offspring. The idea here is the very person who *actually gave birth* to the baby.

[435] This locution: "*the birthed for*" has rather *significant* meaning of *very important implication*. (1) The offspring does *not necessarily* belong to its birthing mother. It belongs to the *biological* father, who gives it his family name. (2) In Arabic there are *two distinct* words for the word "father," with also *distinct implications*. There is the *biological* father called "*wa'led*." Then there is the *brother* of the "*wa'led*," *and* there is the "*wa'led*" of the "*wa'led*" (grand dad). All, the "*wa'led*" and the brother of the "*wa'led*" and his father are called "*Abb*." Specifically the *granddad* is called "*Jadd*." Foster father is *not* considered by this formula, as *adoption* per se is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable* act. (3) Additionally, the *offspring* may *not* belong to the *biological* father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves,* belong to their Master. Thus, the Master is *responsible* for the *provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing*. Hence, this great *Ayah* does *not* say: "*father*" but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests.

[436] The word "**تُضَارَّ**," of **المضارّة**, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing* the child to his father by way of *causing a problem* to the father to find some one else to breastfeed the child; *or* the father *taking away* the child from his *she-begetter* in order to *deprive* her from the pleasure to care and *breastfeed* her child, as so stated in this great *Ayah*: "and *nor to a one given birth for because of his offspring*".

[437] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

[438] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" *figuratively taken to symbolize the sin*. So, no "**جناح**"= no sin.

[439] That is you *have already obligated your self to give by Allah's grace*.

[440] The word "*youtawaffona*" means "*they who are in the process of dying, but beyond coming back to life again*".

[441] *ash'huren*=**أشهر**=plural of *paucity*, versus *sho'hooron*=**شهور**= plural of *multiplicity*, implying *limited/small number*.

they[y] their[y] *ajala*[442] (*term-limit*) then no *jonaha*[443] (*sin*) (*is*) on you[b] in what did-they[y] in their[y] selves by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*);[x] and Allah by what you[z] work (*is*) Proficient.

أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ وَٱللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ٢٣٤

235. And no *jonaha* (*sin*) (*is*) on you[b] in what intimated you[c] by it[x] of troth[w] (*to/of*) the women, or concealed you[c] in your[n] selves;[w] Allah knew that you[b] shall *tathkoro* (*you:*[z] *mention/remember*) them;[y] [and,] but let-you[z] not promise them[y] secretly-/marriedly, except that you[z] say a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you[z] not resolve the marriage tie[w] until the book[x] reaches its[x] *ajala*[444] (*term-limit*); and let-you[z] know that Allah knows what (*is*) in your[n] selves;[w] so *ehtharo* (*let-take-caution you*[z] *towards*) Him; and let-you[z] know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ
مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ
أَنفُسِكُمْ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن
تَقُولُوا۟ قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا۟
عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ
ٱلْكِتَٰبُ أَجَلَهُۥ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ٢٣٥

236. No *jonaha* (*sin*) (*is*) on you[b] *en* (*if*) divorced you[c] the women, *ma* (*unless/when*[o]) not *tamasso*[445] (*you:*[z] *touch-/come-on to/have sexual relation with*) them[y] or (*had*) ordained you[z] for them[y] an ordainment[w] and *mattey'ao*[446] (*let relish you*[z] *the needed necessities for normal living for*) them,[y] on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *muqtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*[447] (*resource for a transitory worldly delight*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*),[x] an (*absolute*)-right[448] on the benefactors.

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا
لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً
وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى
ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ حَقًّا
عَلَى ٱلْمُحْسِنِينَ ٢٣٦

237. And *en* (*if*) you[c] divorced them[y] of before *tamasso* (*you*[z] *touch/come-on to/have sexual relation with*) them[y] and *qad* (*already and affirmatively had*) ordained you[c] for them[y] an ordainment[w] then (*for them*[y]) half (*of*) what ordained you[c] except that/if they[y] pardon[449] or pardons who[x] (*is*) by his hand[w] the

وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن
تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن
يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ

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442 The word "الأجل" means term-limit, see اللسان.
443 See footnote 438 above regarding "جناح".
444 The word "الأجل" means term-limit, see اللسان.
445 The word "*touched*" here is *figuratively* speaking, and Allah knows best, for *sexual intercourse*.
446 The word "متعوهن"" "*mattey'ohunna*" means give them[y] their "مُتعة"= "*muta'h*" or "*mata'a*"="متاع" meaning the "standard," according to the *local convention*. See the next footnote 501 next regarding "*mata'an*."
447 The word "متاع"="*mata'an*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.
448 The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي.
449 That is they voluntarily forgo their rights.

marriage tie;[w450] and if you[z] pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you[z] the *fadhla* (*generosity/-graciousness/seemliness*) between you;[b] verily, Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

عُقْدَةُ ٱلنِّكَاحِۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

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238. Let-keep up[451] you[z] on the Prayers[w] and the middle[w452] Prayer[w] and *qumo* (*let-up-to-fulfill you[z]*)[453] for Allah *qa'neteena* (*he-they who are devotedly: obeyers-/submitters/supplicants*).

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

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239. Then *en* (*if*) feared you[c] then *rejalan* (*ambulatorily*) or *rukbanan* (*while being riders*); and if (*feel*) secured you[z] then let-remember you[z] Allah just-as [*He*] taught you[z] what not you[z] could know.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًاۖ فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿٢٣٩﴾

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240. And who[r] *youtawaffona*[454] (*they who are received before dying*) of you[b] and they[z] leave wives, a will for their wives a *mata'an*[455] (*resource for a transitory worldly delight*) until the *hawl* (*=full-year by anniversary*), other than exit; then if exited they[y] then no *jonaha*[456] (*sin*) (*is*) on you[b] in what they[y] did[w] [in] their selves[w] of a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and Allah (*is*) Mighty *Hakeemon*[457] (*infinite hekmah Possessor*).

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

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241. And for the divorcees a *mata'aon*[458] (*resources of a transitory worldly delights*) by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right[459] on the *muttaqeena* (*reverential guarders against Allah's displeasure*).

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِۖ حَقًّا عَلَى ٱلْمُتَّقِينَ ﴿٢٤١﴾

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242. Like *tha'leka (afar-that-it-that)*[x] Allah manifests for you[b] His *Aya'te*[w] (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] cerebrate you.[z]

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

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450 That is the husband.

451 The word "**حافظوا**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

452 The word "**الصلاة**"= The *Prayer* (also the "*soul*" the *Earth*, the *sun* etc.) all are a *feminine* nouns in the Arabic language. So the reference to them (in this case *The Prayer*) is a "*she*." Hence *middle*= "**الوسطى**." Emam *ar-Razi* in his voluminous **تفسير** (commentary/explanation of The Qur'an) gives good rationale for *any one* of the Five Prayers (*Fajr* through *Isha*) could be the *Prayer* of the *middle*.

453 The word "**قوموا**" from =**قام** "*stood/upheld/sustained/maintained*."

454 For he word "*youtawaffona*" see footnote 449 above).

455 See footnote 447 above regarding "*mata'a*."

456 See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.

457 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

458 See footnote 447 above regarding *mata'on*.

459 The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**.

243. Have not [*you*[s]] seen to whom[r] exited they[z] from their homes[w] while they (*were*) thousands *hadhara* (*in caution of*) [the] death; then said for them Allah: let-die you;[z] afterwards, [*He*] quickened them; verily Allah, surely (*is*) munificence possessor on the mankind; [and,] but most (*of*) the mankind not thank they.[z]

۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِمۡ وَهُمۡ أُلُوفٌ حَذَرَ ٱلۡمَوۡتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُواْ ثُمَّ أَحۡيَٰهُمۡۚ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٢٤٣

244. And let-you[z] mutually fight in Allah's path and let- you[z] know that Allah (*is*) *Sa'meeon*[460] (*Acute-Hearer/favorable Answerer to prayer*), Omniscient.

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ٢٤٤

245. Who[a] (*is*) *tha*[461] (*near he-one*) who[x] [*he*] requites Allah a requital[x] *hasanan*: (*ultimate meritorious deed*); so that [*He*] doubles it[x] for him many-folds;[w] and Allah straitens and *yabssotto* ([*He*] *swells/extends*); and to Him (*to be*) returned you.[z]

مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضۡعَافٗا كَثِيرَةٗۚ وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ٢٤٥

246. Have [*you*[s]] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edh* (*when*) said they[z] for a prophet for them: let-mission[462] [*you*[s]] for us a king, (*so that*) we fight in Allah's path; said [*he*]: have *asaytom*[463] (*fitted for you*[b]) that *en* (*if*) (*had been*) written on you[b] the fight that not you[z] mutually fight; said they:[z] and what (*is*) for us that we not mutually fight in Allah's path, while *qad* (*already and affirmatively*) we (*had been*) exited from our homes[w] and our sons; so *lamma* (*when/whence*) (*had been*) written on them the fight they[z] veered-/diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*[464] (*injustice-doers*).

أَلَمۡ تَرَ إِلَى ٱلۡمَلَإِ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ مِنۢ بَعۡدِ مُوسَىٰٓ إِذۡ قَالُواْ لِنَبِيّٖ لَّهُمُ ٱبۡعَثۡ لَنَا مَلِكٗا نُّقَٰتِلۡ فِي سَبِيلِ ٱللَّهِۖ قَالَ هَلۡ عَسَيۡتُمۡ إِن كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ أَلَّا تُقَٰتِلُواْۖ قَالُواْ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِي سَبِيلِ ٱللَّهِ وَقَدۡ أُخۡرِجۡنَا مِن دِيَٰرِنَا وَأَبۡنَآئِنَاۖ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ تَوَلَّوۡاْ إِلَّا قَلِيلٗا مِّنۡهُمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٢٤٦

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned[465] for you[b] *Ttaluta* (*Saul as*) a king; said they:[z] wherefrom (*to*) be for him a proprietorship[x] over us, while we (*are*) righter[466] by the proprietorship[x] than him;

وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ٱللَّهَ قَدۡ بَعَثَ لَكُمۡ طَالُوتَ مَلِكٗاۚ قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلۡمُلۡكُ

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[460] See an *elaboration* of the word "*Sameeon*" here, as if He *emphasizes* His hearing.

[461] The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate*. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when "هـ" is *prefixed* to it, it becomes "هذا"= "this[x]."

[462] The word "بعث" in "ابعث" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[463] The word "خليق بكم" = "عسيتم" = that is "fitted for you[z]." See اللسان.

[464] The word ظالم" in "فاعل الظلم" ="ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

[465] The word "بعث" carries several meanings, see footnote 471 avove.

[466] The word "*righter*": is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أحَقّ" = "*righter*" as an *adjective comparative*.

and not *youa'ta* ([*he*] *had been accorded/allottted*) an expanse[w] of possession; said [*he*]: verily, Allah *isstafaho*[467] (*had superlatively and exclusively selected him*) over you[b] and [*He*] augmented him *basttatan*[w] (*vastness*[w]/*hugeness*[w]) in the knowledge and the body; and Allah *youa'tey* (*accords/allots*) His proprietorship[x] (*to*) whom [*He*] wills; and Allah (*is*) *Wa'seon*[468] (*Surrounder and encompassing all things*), Omniscient.

عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ
يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ
ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ
بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

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248. And said for them their prophet: that/surely *Ayata*[w] (*sign/proof*) (*of*) his *mulka* (*sovereignty/reign-/kingship*) (*is*) that *ya'teya* (*comes to*) you[b] the *Tabooto*[x] (*Ark*) in it[x] a tranquility[w] from your[n] Lord, and a remnant[w] of what left *Mosa's* (*Moses'*) *aalo* (*family-/house/kin/chiefs/followers*) and *aalo Haroona's* (*Aaron's*), carrying it[x] the angels; verily in *tha'leka* (*afar-that-it*)[x] surely (*is*) an *Ayatan*[w] (=*Ayata*[w]) for you[b] *en* (*if*) you[c] were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ
مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ
وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن
كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

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249. Then *lamma* (*when/whence*) sundered *Ttaluto* (*Saul*) by the soldiers, said [*he*]: verily, Allah (*is*) essaying you[b] by a river;[x] so whoever [*he*] drunk from it[x] (*is*) surely not of me; and whoever not *yatt'am'ho* ([*he*] *tastes/ingests it*[x]) surely he (*is*) of me, except whom[p] [*he*] scooped his hand's[w] full-hollow-she[y] by his hand;[w] so they[z] drank from it[x] except a few of them; then *lamma* they[z] crossed it[x] he and who[r] they[z] believed with him, said they:[z] we have no capacity[w] today by *Jaloota* (*Goliath*) and his soldiers; said who[r] presume they[z] verily they *mulago* (*are meeters with*) Allah: how-many[469] of a *fe'a'ten*[w] (*band-/party/group*)[w] overcame-she[y] a multitudinous[w] *fe'a'tan* (=*fe'a'ten*)[w] by Allah's leave; and Allah (*is*) with the *ssa'bereena* (*people of patience*).

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ
إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن
شَرِبَ مِنْهُ فَلَيْسَ مِنِّى وَمَن لَّمْ
يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ
غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ
ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا
ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ
ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ
كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ
فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ
ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

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[467] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element.* In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity.*

[468] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

[469] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

250. And *lamma* (*when/whence*) *barzo* (*they*[z] *had noticeably-appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they:[z] (*O*), our Lord *afregh* (*let-descend/pour* [*You*[s]]) over us patience and let-firm [*You*[s]] our feet[w] and let-succor us [*You*[s]] over the people, the unbelievers.

وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ
قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٢٥٠

251. So they[z] defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship[x] and the *hekmata*[w470] (*wisdom*)[w] and [*He*] taught him of what [*He*] wills; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some[471] surely the land[w]-/Earth[w] (*would have*) corrupted;[w] [and,] but Allah (*is*) munificence possessor over the worlds.

فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ
جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ
وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ
وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ
وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى
ٱلْعَٰلَمِينَ ٢٥١

252. *Telka*[w] (*she-that-afar-it*[w]*/those*[w]) (*are*) Allah's *Aya'to*[w] (*messages*) We recite it[w] on you[g] by the right; and verily you[g] (*are*) surely of the *mursaleena* (*sent-messengers*).

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ
بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٢٥٢

253. *Telka*[w] (*she-that-afar-it/those*)[w] (*are*) the messengers[472], We favored/preferred[473] some (*of*) them over some; of them whom[p] Allah spoke (*to*), and raised [*He*] some (*of*) them ranks;[w] and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she[y] and We supported him by *Ruho-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they[z] who[r] of after them, from after what came-she[y] (*to*) them, the evidences-she;[y] [and,] but differed they;[z] so of them who[p] [*he*] believed and of them who[p] [*he*] unbelieved; and if Allah willed not mutually (*would have*) fought they;[z] [and,] but Allah does what [*He*] wants.

۞ تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ
بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ
بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى
ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ
ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ
ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا
جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟
فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ
وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ
ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ٢٥٣

254. O, you who[r] believed you[z] let-expend you[z] of what We provided you[b] [of] before that *ya'atee* (*approaches/comes*) a day[x] neither a selling in it[x] and nor a *khollaton*[w474] (*ultimate-friendship/faithful friendship*)[w]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا
رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا
بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ

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[470] See the *Lexicon* attached to this *Translation* for "*hekma*."

[471] The Qur'anic phrase: "*some by some*," is an Arabic *tongue* expression meaning: *crowded gathering of people*.

[472] The word "**الرسل**" = "messengers," albeit *masculine* noun, but since it is a "*broken plural*" so its *demonstrative* particle is "**تلك**" = *Telka*[c] (*she-that-afar-it*) in the *feminine* gender.

[473] Allah has *favored/distinguished* some messengers over other messengers, by certain traits, privileges.

[474] The word "**خلة**" is "*ultimate-faithful-friendship*," i.e. friendship without any "**خلل**"= *defect*. *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*. Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open =

and nor an intercession;[w] and the unbelievers, they (*are*) the *dha'lemoona*[475] (*injustice-doers*).

وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾

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255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoumo*[476] (*The Ever-Sustainer*); neither over-takes[w] Him a *se'naton*[w] (*doze*)[w] nor a sleep; for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] who[a] (*is*) *tha*[477] (*near he-one*) who[x] [*he*] intercedes *enda*[478] (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands[w479] and what (*is*) behind them; and not they[z] encompass by a thing of His knowledge except by what [*He*] willed; expanded[480] His Chair[481] (*to contain*) the Heavens[w] and the Earth;[w] and not *ya'odo* (*encumbers*) Him keeping-up[482] them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

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256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*mature-discernment-/rational guidance to the right*) from the *ghayye*[483] (*misguidance/straying because of fallacious belief resulting in disappointment*); so whoever [*he*] unbelieves in the *Ttaghoot*[484] (*false deity*) and [*he*] believes in Allah so *Qad* (*already and affirmatively*) *istamsaka*[485] ([*he*] *assiduously-held-on*) by the knot[w486] the *wothqa*[w487] (*assuredly-intact*)[w] no hiatus for it;[w] and Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer*), Omniscient.

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

= expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "خلّة" as stated in The Qur'an The Supreme. That is why I chose to express "خلّة" as "*ultimate-faithful-friendship*."

[475] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

[476] The word "القيّوم" means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

[477] The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when "هـ" is *prefixed* to it, it becomes "هذا"= "this."

[478] See the *Lexicon* attached to this *Translation* for word *usage/implication* of "*to*" versus "*by*" versus "*with*."

[479] This is an Arabic *tongue* expression: "*before their hands*" meaning *ahead of* or *before* them.

[480] The word "وسع كرسيه" means His Chair has "expanded (*to contain*) the Heavens and the Earth."

[481] The word "*Kursi*"= "Chair" has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

[482] The word "حفظهما" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[483] The word" الغي"=*ghayye*= "الضلال المبني على إعتقاد فاسد نتج عنه خيبة", that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See الراغب and اللسان.

[484] The word "*Taghoot*" has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

[485] The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

[486] Say Qur'an *commentators it's*: "لا إلاه إلاّ الله," "No an *elaha* (*a deity*) *except* Allah," is "*most assuring knot*." "*The nexus*," or "*the link*," or *the handle*," means the *Islamic faith*, as embodied in: لا إلاه إلاّ الله محمد رسول الله. The word "knot" is a *feminine* gender in Arabic; hence it is suffixed with –she y to feminize it: "knot-shey."

[487] The word "الوُثقى" is the *feminine* of "الأوثق."There is no single word in English for "الوُثقى" *per se*. So "the assuredly intact" seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the "الوُثقى" certainly calls for.

257. Allah (*is*) *Wa'leyyo* (*Guardian/Ally*) (*of*) whom[r] believed they;[z] [*He*] exits them from the darknesses[w] to the illumination; and who[r] unbelieved they[z] their *aw'leyao*[488] (*guardians/allies*) (*are*) the *Ttaghooto* (*false deities*); they[z] exit them from the illumination[x] to the darknesses;[w] those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾

258. Have not [*you*[s]] seen to whom,[x] mutually [*he*] argued *Ebraheema* (*Abraham*) in his Lord, that *aa'taho* (*accorded him*) Allah the proprietorship[x] *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord (*is*) Who [*He*] quickens and [*He*] deadens[489]; said [*he*]: I quicken and [*I*] deaden; said *Ebraheemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun[w] from the *mashreqe* (*sunrise's locus*), *fa'a'tee* (*so let come you*[g]) by it[w] from the *maghrebe* (*sunset's locus*); then (*had been*) addled/confounded, who[x] [*he*] unbelieved; and Allah not *yahdey* (*divenely-guides* [*He*]) the people, the *dha'lemeena*[490] (*injustice-doers*).

أَلَمۡ تَرَ إِلَى ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ إِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّيَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحۡيِۦ وَأُمِيتُۖ قَالَ إِبۡرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأۡتِي بِٱلشَّمۡسِ مِنَ ٱلۡمَشۡرِقِ فَأۡتِ بِهَا مِنَ ٱلۡمَغۡرِبِ فَبُهِتَ ٱلَّذِي كَفَرَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

259. Or like who[x] [*he*] passed over a village[w] while it[w] (*was*) *kha'weyaton*[w491] (*ruinously-empty and its walls had fallen*)[w] over its[w] *aoroshehe* (*trellises/roofs*); said [*he*]: wherefrom[492] quickens this[w] Allah after its[w] death; so deadened him Allah (*for*) a hundred[w] *aam*[w493] (*year*); afterwards resurrected[494] him [*He*]; said [*He*]: how-long[495] waited you;[g] said [*he*]: I waited a day or some (*of*) a day; said [*He*]: rather waited you[g] a hundred[w] *aam*;[496] so let-look [*you*[s]] at your[t] *tta'aame*[x] (*wheat/edible/-food-grains*)[x] and your[t] drink not *yatasannah*[497] ([*it*[x]] *putrefies/rots/moulds*) (*by years' passage*); and let-look [*you*[s]] at your[t] donkey; and to

أَوۡ كَٱلَّذِي مَرَّ عَلَىٰ قَرۡيَةٖ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡيِۦ هَٰذِهِ ٱللَّهُ بَعۡدَ مَوۡتِهَاۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ ثُمَّ بَعَثَهُۥۖ قَالَ كَمۡ لَبِثۡتَۖ قَالَ لَبِثۡتُ يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ يَتَسَنَّهۡۖ وَٱنظُرۡ إِلَىٰ حِمَارِكَ وَلِنَجۡعَلَكَ

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[488] The word "أولياء" could also mean: friends, protectors.
[489] The word "أمات," in "يميتكم" is the *transitive* verb *to deprive of life*. See *Merriam Webster's Unabridged Dictionary*.
[490] The word ظالم" in "فاعل الظلم" ="ظالمون" = "the injustice-doer," as "الظالم" = "injustice."
[491] The word "خاوية" by definition means *empty and in ruin*. See اللسان and الهادي.
[492] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[493] The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "" حجة "،" عام حول"،" and "سنة" each with a *difference*. Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*. Although generally all are *loosely* used *synonymously* or *interchangeably*. See الفروق اللغوية، لـ أبي هلال العسكري.
[494] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.
[495] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
[496] See footnote 541 above regarding عام.
[497] The word "يتسنّه" = *putrefy/rot/mpuld* due to passage of time (*years*) with respect to this great *Ayah*. See اللسان.

make you[g] [*We*] an *Ayatan*[w] (*miracle/proof*) for the mankind; and let-look [*you*[s]] at the bones how *nunshezuha*[w498] ([*We*] *upraise it*[w] *and fit it*[w] *on top of each other superimposed in a standing construct*); afterwards [*We*] clothe it[w] fleshen; then *lamma* (*when/whence*) manifested for him,[499] said [*he*]: I know that Allah (*is*) over every thing Omnipotent.	ءَايَةً لِّلنَّاسِۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗاۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٥٩
260. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord, let-show me [*You*[s]] how [*You*[s]] quicken the dead; said [*He*]: have not believed [*you*[s]]; said [*he*]: *bala*[500] (*certainly-not*); [and] but to tranquilize my heart; said [*He*]: then let-take [*you*[s]] four[w] of the birds and *ssurhunna*[w501] ([*you*[s]] *cut them into pieces and bring them closer*)[w] to you;[g] afterwards let: make-/emplace [*you*[s]] on each mountain of them[y502] a portion; afterwards let-summon [*you*[s]] them[y503] *ya'a'tee*[504] (*approach/come they*[y] *to*) you[g] strivingly;[505] and let-know [*you*[s]] that Allah (*is*) Mighty *Hakeemon*[506] (*infinite hekmah*[507] *Possessor*).	وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ أَرِنِي كَيۡفَ تُحۡيِ ٱلۡمَوۡتَىٰۖ قَالَ أَوَلَمۡ تُؤۡمِنۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطۡمَئِنَّ قَلۡبِيۖ قَالَ فَخُذۡ أَرۡبَعَةٗ مِّنَ ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ جَبَلٖ مِّنۡهُنَّ جُزۡءٗا ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ سَعۡيٗاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٢٦٠
261. A parable[x]/example[x] (*of*) whom[r] they[z] expend their possessions in Allah's path (*is*) like a parable[x]/example[x] (*of*) a grain[w] sprouted-she[y] seven ears[w] in each ear[w] (*is*) hundred-[grain];[w] and Allah doubles[508] for whom[p] [*He*] wills; and Allah (*is*) *Wa'seon*[509] (*Surrounder and encompassing all things*), Omniscient.	مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

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498 The word "**نُنْشِزُهَا**" from "**أنشز**," (*not* "**نشز**"), and "**أنشز**" mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

499 The *subjective* noun of "manifested to him" is that Allah "*over every thing is Omnipotent*."

500 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous with "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

501 The word "*surhunna*," has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

502 The word "birds" = "**الطير**" is "**جمع تكسير**" = "*broken plural*" so *grammatically* the reference to such plural is in the *feminine*. Hence she-them or them–she[y] to be *referring to a feminine gender* to *indicate* that.

503 Ibid.

504 Ibid.

505 See the *Lexicon* attached to this *Translation* for the word "*sa'ad*"= **سعى**. However, in this *Ayah*, "**سعياً**" is both an *adverbial construct* in the place of an *infinitive noun*, to impart *greater marvel*. So, *strivingly* probably gives a close *approximation* for the idea, as it denotes *agility and vigor* of the gait.

506 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

507 See the *Lexicon* attached to this *Translation* for "*hekma*."

508 The word "**يضاعف**' means makes some thing its *equal*, i.e. *makes it double*, surely *not* manifold.

509 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

262. Who[r] they[z] expend their possessions in Allah's path; afterwards neither they[z] follow what they[z] expended (*with*) *mannan*[510] (*ostantatious reminding of the favor personally rendered*) nor an annoyance;[x] for them (*is*) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; so neither (*is*) fear on them, and nor they sadden.	ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾
263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness[w] (*are*) *khayron* (*choicer/ superior/ worthier*) than a charity[w] follows it[w] an annoyance;[x] and Allah (*is*) Rich Forbearer.	قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ﴿٢٦٣﴾
264. O you, who[r] they[z] believed, let-not invalidate you[z] your[n] alms[w]/charities[w] by the *manne* (*ostentatius reminding of favor personally rendered*) and the annoyance;[x] like who[x] [*he*] expends his possession for the mankind's ostentation; and [*he*] believes not by Allah and nor The Day The Last; so his parable-/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)[x] on it[x] *torabon* (*crushed sand*) then betided it[x] *wa'belon* (*downpour*[x]/ *rainstorm*[x]) and left it[x] *ssaldan* (*hard slick/ bare*), not[511] enable they[z] on a thing of what earned they;[z] and Allah not *yahdey* (*divenely-guides*) the people, the unbelievers.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿٢٦٤﴾
265. And a parable[x]/example[x] (*of*) whom[r] they[z] expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight[w] and firming of their selves[w] (*is*) like a parable[x]/example[x] (*of*) a garden[w] by a height,[w] betided it[w] a *wa'belon* (*downpour*[x]/ *rainstorm*[x]) so churned-out-she[y] its[w] *okola* (*fruits/ crops/ -morsel-/ edibles*) twain-doubles; then *en* (*if*) not befell it[w] *wa'belon* then dew; and Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/ Omnoscient*).	وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾
266. Does long an *ahado*[512] (*a lone/ any one*) (*of*) you[b] to be for him a garden[w] of palm-trees[w] and grapes,[513]	أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ

[510] The word "*mannan*" or the deflected form "*manne*," comes from the root word '*mann*'= "**منّ**" has *several meanings*, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient. This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness.

[511] That is they *lack the strength* to *earn good* or *benefit desirable results* of what they had expended *ostentatiously*.

[512] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[513] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is =

run[w] from under it[w] the rivers; for him in it[w] of all the *thamara'te*[w] (*trees/plants crops/fruits*);[w] and betided him the agedness and for him (*is*) a feeble progeny;[w514] then betided it[w] *eassa'ron*[x] (*tornado*)[x] in it[x] (*is*) a fire;[w] then burnt-she;[y] like *tha'leka* (*afar-that-it*)[x] Allah manifests for you[b] the *Aya'te*[w] (*signs-/proofs/messages*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] rethink you.[z]

جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢٦٦

267. O, you who[r] believed you:[z] let-expend you[z] from goodies[w515] (*of*) what (*had*) earned you[c] and of what *akhrajana* (*We emerged/produced*) for you[b] of the land[w]/Earth;[w] and let-not wend you[z] the *khabotha*[516] (*wicked/bad*)[x] from it[x] you[z] expend, while not you[c] (*are*)surely its[x] takers, except that *toghmedho* (*you*[z] *slightingly close your*[n] *eyes*) in it;[x] and let-know you[z] that Allah (*is*) Rich *Hameedon*[517] (*iteratively praised, multitudinous praiser He Himself*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ٢٦٧

268. The Satan promises you[b] the poor and [*he*] commands you[b] by the profanity;[w518] while Allah promises you[b] forgiveness[w] from Him and munificence; and Allah (*is*) *Wa'seon*[519] (*Surrounder and encompassing all things*), Omniscient.

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦٨

269. *You'a'tee* ([*He*] *accords*) the *hekmata*[w520] (*wisdom*)[w] (*to*) whom[p] [*He*] wills; and whomever *youa'ta* (*to be* [*he*] *accorded/given*) the *hekmata*[w] then *Qad* (*already and affirmatively*) *ooteya* ([*he*] *had been accorded/given*) *khayran* (*desirables/worthinesses/goodnesses*) multitudinously;

يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا

= a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*.
See: **نزهة المتقين شرح رياض الصالحين.لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، الرياض**

514 The word "**ذرِّية**" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See **اللسان**. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

515 The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*.

516 The word "*khabotha*" = "**خَبُثَ**" is a *past tense*, i.e. *that which is wicked/bad*, it has *no* English equivalent *per se*.

517 The word "*Hameed*"= "**حميد**" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

518 The Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**" see **التاج**. And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

519 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

520 See the *Lexicon* attached to this *Translation* for "*hekma*".

and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's** (*hearts-intellects*)'s possessors.	يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ ٢٦٩
270. And what expended you[c] of an expenditure[w] or vowed you[b] of a vow then verily Allah knows it;[x] and not for the *dha'lemeena*[521] (*injustice-doers*) of succorers.	وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٢٧٠
271. *en* (*if*) you[z] disclose/flash the alms[w]/charities[w] then *ne'emma* (*how excellent*) (*is*) indeed[522] it[w] (*is*); and, if you[z] conceal it[w] and *to'atoha* (*you[z] accord/give it[w] to*) the poor,[523] then it[x524] (*is*) *khayron*[525] (*superior-/betterment/goodness*)[x] for you;[b] and [*He*] expiates *a'n*[526] (*off*) you[b] of your[n] *sayye'aa'te*[w] (*demeritorious-deeds*);[w] and Allah by what you[z] work (*is*) Proficient.	إِن تُبْدُواْ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٧١
272. Not on you[g] (*is*) their *huda* (*divine-guidance*);[x527] [and] but Allah *yahdey* (*divinely-guides*) whom[p] [*He*] wills; and whatever expend you[z] of *khayren*[x] (*lawful: possession/provision/desirable*) so surely (*it*[x] *is*) for your[n] selves;[w] and not expend you[z] of *khayren*[x] except *ebtegha'a* (*earnest-quest of*) Allah's [Face];[x528] and whatever expend you[z] of *khayren*[x] *youwaffa*[529] (*it shall be fully and augmentedly fulfilled*) to you[b] while you[f] (*are*) not *todh'lamoona*[530] (*to be wronged you*[z]).	۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٢٧٢
273. For[531] the poor who[r] (*had been*) straitened they[z] in Allah's path, they[z] cannot (*make a*) striking[532] in the land[w]/Earth;[w] reckons them rich the *ja'helo*[533]	لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُواْ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى

* See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.
[521] The word ظالم" in "فاعل الظلم" ="ظالمين" = "the injustice-doer," as "الظالم" = "injustice."
[522] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية," especially when for for *emphasis*.
[523] See the *Lexicon* attached to this *Translation* for "الفقير" versus "المسكين," i.e. *indigent* versus *poor*.
[524] The word "هو" refers to the *giving*[x] which is a *masculine* in Arabic.
[525] Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*.
[526] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."
[527] It must be pointed out here that "*guidance*" has *two distinct implications*: (1) guidance of *conveyance* and (2) guidance of *assistance*. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, *as all have free choices*. The later, guidance of *assistance* points to the *special* and *personal* guidance extended by Allah *to those who accept Allah's Way manifest in His messengers and Writs*. This assistance to the faithful facilitates their endeavor and blesses their activities.
[528] The expression "*for Allah's Face*" is a lofty *Qur'anic expression* from Arabic *tongue* expression meaning: *Allah's pleasure and countenance*, i.e. *not* for *expectation of thanks or any recoupment* from the *recipient* of the *favor* put forth or given by a giver.
[529] The word "يوفى" from "التمام،"= الوفاء, meaning *gathering the last component of any obligation to makeor augment it a whole*. So "يوفى" means to be *endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled*.
[530] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[531] That is to say, in this context, and Allah knows best, charity *expenditure* is mostly for the indigents.
[532] The word "ضربا," translated as "strike." Both words in *Arabic* and in *English* the two words have *multiple meanings*. The Arabic is very *obvious* in this context, but the English *may pose some ambiguity*. So, it should be taken in one of its meanings of: "*to set out or proceed, especially in a new direction*."
[533] The word "جاهل"="*jahelo*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not accurate*. So the "*jahil*" is *he who acts ignorantly or incorrectly*.

(*he who acts ignorantly or incorrectly*) of the abstinence; know them [*you*[s]] by their signa; not they[z] ask the mankind importunately; and whatever expend you[z] of *khayren*[x] (*lawful*: *possession/provision/desirable*)[x] so verily Allah by it[x] (*is*) Omniscient.	ٱلۡأَرۡضِ يَحۡسَبُهُمُ ٱلۡجَاهِلُ أَغۡنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعۡرِفُهُم بِسِيمَٰهُمۡ لَا يَسۡـَٔلُونَ ٱلنَّاسَ إِلۡحَافٗاۗ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ٢٧٣
274. Who[r] they[z] expend, their possessions, by the night and the *naha're* (*between sunrise and sunset*) secretly[x] and openly[w] then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.	ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُم بِٱلَّيۡلِ وَٱلنَّهَارِ سِرّٗا وَعَلَانِيَةٗ فَلَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٢٧٤
275. Who[r] they[z] eat the usury not *yaqumo* (*they*[z] *up-to-fulfill*)[534] except just-as *yaqumo* ([*he*] *ups-to-fulfill*) whom[x] tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka (afar-that-it-that)*[x] (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*had*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came[x] (*to*) him an exhortation[w535] from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's[w] companions they (*are*) in it[w] immortals.	ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧٥
276. Obliterates Allah the usury and *yourbey* ([*He*] *waxes/grows*) the alms[w]/charities;[w] and Allah loves not every *kaffaren*[536] (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).	يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٢٧٦
277. Verily who[r] believed they[z] and worked they[z] the righteous-works[w] and *aqamo*[537] (*they*[z] *upheld the prescribed obligations of*) the Prayer[w] and *aa'taw* (*accorded-/fulfilled they*[z]) the *Zakata*[w538] (*prescribed percentage of personal possessions*)[w] for them (*is*) their remuneration	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ

[534] The word "يقومون" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, or in the sense of "*maintain*," "*sustain*," or "*uphold*."

[535] The word "موعظة," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

[536] The word "كفّار," *strongly intensive singular masculine noun* meaning: he who is *ever/stout* ingrate.

[537] The word "أقامَ" in "أقاموا" has *several* meanings, but *relevant* to the Prayer there are *two distinct* but *supportive* of each other. But first what is the meaning of: "أقامَ؟" "أقام" *linguistically* means:

" أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "اقاموا" means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

[538] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

enda (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٧

278. O, you who[r] believed you[z] *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah and let-you[z] leave-off what remained of the usury, *en* (*if*) you[c] were believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ ٢٧٨

279. So *en* (*if*) you[z] did not, then let-you[z] cognize-/apprise by a war from Allah and His messenger; and *en* (*if*) repented you[c] then for you[b] (*are*) your[n] possessions' principals; neither *tadh'lemoona* (*you*[z] *wrong*) nor *todhlamoona* (*are to be wronged you*[z]).

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٢٧٩

280. And *en* (*albeit*) [*he*] [was] *usra'ten*[w] (*financial strait*)[w] possessor then a postponement[w] to *mayara'ten*[w] (*ease/-getting a weal*);[w] and, if *tassaddago* (*you*[z] *remit as a charity*) (*it*[x] *is*) *khayron* (*choicer/superior/worthier*) for you[b] *en* (*if*) you[c] were (*to*) know.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ٢٨٠

281. And *ettago* (*let reverentially self-protect you*[z]) a day[x] (*to be*) returned you[z] in it[x] to Allah; afterwards each self[w] (*shall be*) fulfilled[539] what earned-she[y] and they (*are*) not *yodhla-moona*[540] (*to be wronged they*[z]).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨١

282. O you, who[r] believed you[z] if mutually debited you[c] by a debt[x] to an *ajalen*[541] (*term-limit*) *musamma*[542] (*that which is designated and/or named*), then let[543] write it[x] you;[z] and let write between/among you[b] a writer by [the] justice; and let not *ya'aba*[544] (*categorically-refuses*) a writer to write [*he*] just-as what taught him Allah; so let write [*he*] and let dictates who[x] (*is*) on him the *haqqo*[545] (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes[546] [*he*] of it[x] a thing; then *en* (*if*) [was] who[x] (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (*affirmatively let-seek you*[z] *to witness*)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا

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[539] See footnote 529 above regarding "**توفى**".
[540] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[541] The word "**الأجل**" means term-limit, see **اللسان**.
[542] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
[543] The word "**فاكتبوه**" is an *imperative command* verb, hence denoted by "*let*, in parenthesis, as the text does not have "*let*" *per se*." It is in the imperative to express a command to put the debt in *writing*.
[544] The Arabic word "**أبى**" means: [*he*] *refused definitively*, i.e. *categorically-refused*, there could be *no future comliance*.
[545] The "*just due*" means the payable debt, which is the *right* amount on him.
[546] The word "**بخس**" in "**تبخسوا**" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value.

two witnesses/attesters of your[n] men; then *en* (*if*) not [both] were two men, then a man and two women, of whom[p] you[z] approve of the witnessers, that *tadhella*[547] (*forgets*) an *ehda*[548] (*a lone-she*[y]/*any she-one*) them,[y] then reminds an *ehda* them[y] the other;[w] and let not *ya'aba* the witnesses/testifiers, if when[o][549] (*had been*) summoned they;[z] and let-not weary you[z] to you[z] write it[x] small[x] or big[x] to its[x] *aja'le*[550] (*term-limit*);[x] *tha'lekum* (*collective-afar-that*) (*is*) *aqsatto*[551] (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter[552] for the testimony[w] and closer-/lower[553] that not suspect you;[z] except that be[w] [*it*[w]] a present[w] (*i.e. immediately exchnged*) trade[w] you[z] administer it[w] among you[b] then not on you[b] a *jonahon*[554] (*sin*)that not write it[w] you;[z] and *ash'hedo* (*let-ccall you*[z] *to witness*) if/when mutually you[c] sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en* (*albeit*) you[z] do, then verily it[x] (*is*) a *fosooqon*[555] (*rebellion vis-à-vis Allah's command*) by you;[b] and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; and Allah teaches you[b] and Allah by every thing (*is*) Omniscient.

شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۖ إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

283. And *en* (*if*) you[c] were on a travel and not found you[z] a writer, then pledges[x]/securities[x] *mugboodhaton* (*it*[w] *being hand-received*); then, *en* (*if*) trusted some (*of*) you[b] some, then let *youaddey*[556] (*personally deliver or perform his full obligations*) who[x] [*he*] (*had been*) entrusted his *amanata*[w][557] (*entrustment/entrusted article-/deposit/duty/responsibility*)[w] and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُ

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[547] The word "ضلّ" has *several* meanings, among them: wasted, misled, *forgot* (as in this context), inclined, swerved, and strayed. See اللسان.

[548] See the *Lexicon* attached to this *Translation* regarding "أحد."

[549] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية," especially when for emphasis.

[550] The word "الأجل" means term-limit, see اللسان.

[551] The word "*aqsatt*"= "أقسط" is based on the root word "*qasata*"= "قِسَطَ" meaning: (1) was *absolutely just*, i.e. *by the balance, not a hair of difference.* (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement.* But in terms of (1) the "*balance*" is the judge; every party receives its absolute dues, leaving no room for any compromise.

[552] The word "أقوم" has a double meaning of "*uprightness/morally correct*" and "*straightness.*" See اللسان and الطبري.

[553] That is nearer (*closer*) *to your recollection* so as not to suspect.

[554] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

[555] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

[556] With respect the word "*youaddo*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative.* This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way.*

[557] The word "أمانته" has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

let-not conceal you[z] the testimony;[w] and whoever [*he*] conceals it[w] then surely it[x] (*is*) sinner his heart;[x] and Allah by what you[z] work (*is*) Omniscient.

ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

284. For Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and *en* (*if*) you[z] disclose/flash what (*is*) in your[n] selves[w] or you[z] hide it[x] reckons[558] (*up with*) you[b] Allah by it;[x] then [*He*] forgives whom[p] [*He*] wills and [*He*] torments whom[p] [*He*] wills; and Allah over every thing (*is*) Omnipotent.

لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *ahaden*[559] (*a lone/any-one*) of His messengers; and said they:[z] we (*had*) heard and we obeyed; (*we seek Your*[g]) your[t] forgiveness O, our Lord: and to You[g] (*is*) the destiny.

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾

286. Not charges Allah a self[w] except its[w] capacity; for it[w] what earned-she[y] and on it[w] what *ektasabat*[560] (*reciprocally earned-she*[y]); O, our Lord: let-not *toaa'khethona*[561] ([*You*[s]] *retributively-punishes us*) *en* (*albeit*) we forgot or we erred; O, our Lord, and let-not [*You*[s]] load on us *essran*[562] (*severe/heavy/personal/and most burdensome obligation*) just-as (*had*) loaded [*You*[s]] on whom[r] of before us; O, our Lord: and let-not *tohammilna* ([*You*[s]] *iteratively burden us*) what not (*we have*) capacity[w] for us by it;[x] and let-pardon *a'n*[563] (*regarding*) us [*You*[s]], and let-forgive *a'n* us [*You*[s]] and *urhamna*[564] (*let-*[*You*[s]] *mercy-give us*); You[s] (*are*) our Guardian, so let-succor us [*You*[s]] over the people, the unbelievers.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

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558 The verbal expression "*reckons with*" according to the dictionary means: "*To come to terms or settle accounts with.*" See *The American Heritage Dictionary*.

559 See the *Lexicon* attached to this *Translation* regarding "أحد."

560 The word "إكتسبوا" rooted in "الإفتعال"="افتعل، و ليس فاعل أو تفاعل "="اكتسب," hence "إكتسبوا" = "*spurious-reciprocity*," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to "الإفتعال"= "*spurious-reciprocity*." Also, "أكتسبت" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one. So this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it.

561 The word "يؤاخذ" in "يؤاخذ هم" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*. See اللّسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أخذ" is *retributively-punished*.

562 The word "*issron*" or "*issran*" or "*issren*" all mean the same, only grammatically deflected. Thus, "*issron*" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, *personal*, and *most burdensome* obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.

563 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

564 The word "رحمة" = "*mercy*"in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: "*urham* ([*You*] *mercy-gave*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *You mercy us*," which *cannot* be said in accurate English, as there is *no verb* in English for the word "*mercy*."



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif-Lam-Meem*.[1]	الٓمٓ ﴿١﴾
2. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoume*[2] (*Ever-Sustainer*).	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾
3. *Nazzala* ([*He*] *repetitively descended*) on you[g] The Book[x] by the right, *mussaddeqan*[3] (*accepter as credible*) for what (*had been*) between its[x] both hands;[w4] and [*He*] descended The Torah[w] and The Euangelion.[x5]	نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾
4. Of before, a *hudan* (*divine-guidance*)[x] for the mankind; and [*He*] descended the Criterion; verily who[r] unbelieved they[z] by Allah's *Aya'te*[w] (*Qur'anic statements-/messages*) for them (*is*) a torment severe, and Allah (*is*) Mighty, revenge possessor.	مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾
5. Truly Allah, neither hides on Him a thing in the Earth[w] and nor in the Heaven.[w]	إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾
6. He Who portrays/fashions you[b] in the wombs how [*He*] wills; no an *elaha* (*a deity*) except Him, The Mighty The *Hakeemo*[6] (*infinite hekmah*[7] (*wisdom*) *Possessor*).	هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾
7. He Who descended on you[g] The Book[x] of it[x] *Ayaton*[w] (*Qura'nic statements*) *muhkama'ton*[w8] (*eternally unchangeable*)[w] they[y] (*are*) The Book's[x] *ummo* (*origion-/mother*); and others[w] resemblers-she;[ym9] so as-to whom[r]	هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ

[1] See the details in the *Lexicon* attached to this *Translation*.
[2] The word "**القيّوم**" is *one of Allah's most beautiful attributive names* meaning: *The Ever Sustainer of life and every thing in existence*, and that is *Allah* (SWT).
[3] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.
[4] The expression: "*between its both hands*" is an Arabic *tongue* expression meaning "*before=in front of*."
[5] The early writings of the *founder and designator* of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was *changed* to *become* the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the *Torah* was defiled post *Mosa's* (*Moses*') death, through *deletions*, *additions* and other *alterations*, the *Enjeel* (*Euangelion*) through Jesus, came to *rectify* the situation with respect to the Torah.
[6] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[7] See the *Lexicon* attached to this *Translation* for "*hekma*."
[8] See the *Lexicon* attached to this word *Translation* for elaboration.
[9] That is they are *allegorical, and impart different meanings over time* or to *different perceptions*. The suffix "*-she*[ym]" is for the feminine "**ت**."

in their hearts (*is*) a deviancy,[x] then *yattabe'ona*[10] (*they*[z] *closely-follow*) what resembled of it[x] *ebtegha'a* (*earnestly-questing*) the *fetna'te*[w] (*unbelief/tumult*)[w] and *ebtegha'a* its[x] *ta'awee'le* (*ultimate: construing/explanation*); and not knows its[x] *ta'aweela* (=*ta'awee'le*) except Allah and the *ra'sekhoona*[11] (*firmly and profoundly established-ones*) in the erudition/knowledge say they:[z] we believed by it;[x] all/each (*are/is*) from *ende* (*springing from the munificence of/by Rule of*) our Lord; and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's*[12] (*hearts-intellects*)'s possessors.

وَأُخَرُ مُتَشَٰبِهَٰتٌۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۗ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٧

8. (*O*), our Lord: let-not [*You*[s]] swerve our hearts after when *hadaytana* (*divinely-guided us* [*You*[s]]); and let-grant for us [*You*[s]] from *ladon*[13] (*directly and possessively from*) You[g] a mercy;[w] verily You[g] You[s] (*are*) The *Wahhabo* (*iterative-Granter*).

رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٨

9. O, our Lord: verily You[g] (*are*) the mankind's Gatherer for a day[x] no suspicion[x] (*is*) in it;[x] verily Allah not unfulfills the appointment.

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٩

10. Verily who[r] unbelieved they[z] never enrich/suffice[14] *a'n*[15] (*regarding*) them their possessions, and neither their children from Allah a thing; and those, they (*are*) The Fire's[w] fuel.[16]

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ هُمۡ وَقُودُ ٱلنَّارِ ١٠

11. As wont/praxis (*of*) Pharaoh's *aal'e* (*family/house-/kin/chiefs/followers*) and who[r] (*were*) of before them, they[z] denied by Our *Aya'te*[w] (*messages/signs-/proofs*) so took them Allah by their offenses; and Allah (*is*) hard/severe (*in*) the punishment.

كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَّبُواْ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۗ وَٱللَّهُ شَدِيدُ ٱلۡعِقَابِ ١١

12. Let-say [*you*[s]] for whom[r] unbelieved they[z], shall (*be*) worsted you[z] and (*shall be*) thronged you[z] to Hell[w] and wretched (*is*) the *mehad* (*bed/resting place-/cradle/fixed expanse*).

قُل لِّلَّذِينَ كَفَرُواْ سَتُغۡلَبُونَ وَتُحۡشَرُونَ إِلَىٰ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمِهَادُ ١٢

13. *Qad* (*already and affirmatively*) was for you[b] an *Ayaton*[w] (*message/sign/proof*) in *fe'a'tay'ne*[w] (*two: bands-/military detachments/groups*)[w] both (*of*) them met; a

قَدۡ كَانَ لَكُمۡ ءَايَةٞ فِي فِئَتَيۡنِ ٱلۡتَقَتَاۖ فِئَةٞ تُقَٰتِلُ فِي سَبِيلِ

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[10] See the *Lexicon* attached to this *Translation* for the *distinction* between "تبع"= *followed* and "اتّبع"= *closely-followed*.
[11] The word "*ra'sekhoona*" is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: *he-they* that are *firmly and profoundly established people*.
[12] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.
[13] The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which is *closer spatially* and *more specific*. So, "*directly and possessively*" seems to indicate such closeness. See اللسان.
[14] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task or requirement*. Hence "enriches" is *superior*.
[15] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[16] The word "الوَقود، بفتح الواو" is primarily *firewood*, but also it could mean *any* fuel. See اللسان.

fe'aton[w] (*band/ military detachments/ group*)[w] mutually fights in Allah's path while another[w17] unbeliever;[w] they[z] see them twice their-like, the eye's seeing; and Allah supports[18] by His succor whom[p] [*He*] wills; verily in *tha'leka* (*afar-that-it/ that*)[x] surely (*is*) an *aebratan* (*instructive parable/ example*) for the *abssa're* (*insights/ discernments*) possessors.

ٱللَّهِ وَأُخۡرَىٰ كَافِرَةٞ يَرَوۡنَهُم مِّثۡلَيۡهِمۡ رَأۡيَ ٱلۡعَيۡنِۚ وَٱللَّهُ يُؤَيِّدُ بِنَصۡرِهِۦ مَن يَشَآءُۚ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ١٣

14. (*Had been*) adorned for the mankind love (*of*) the (*carnal*) desires:[w] [of][19] the women, and the sons, and the heaps (*of*) the heaped-up of [the] gold and [the] silver, and [the] horses[w] the *musawwama'te* (*marked/ imprinted*), and the *an'aa'me*[w20] (*cattle/ sheep- / goats/ and camels*)[w] and the *hartha* (*tillage/ cultivation*); *tha'leka* (*afar-that-it/ that*)[x] (*is*) a *mata'ao*[21] (*resource for transitory worldly delights*) (*of*) the life[w] (*of*) the world;[w] and Allah has *husno*[22] (*ultimately meritorious beauty*) the *ma'aabe*[23] (*willful-return*).

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلۡبَنِينَ وَٱلۡقَنَٰطِيرِ ٱلۡمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلۡفِضَّةِ وَٱلۡخَيۡلِ ٱلۡمُسَوَّمَةِ وَٱلۡأَنۡعَٰمِ وَٱلۡحَرۡثِۗ ذَٰلِكَ مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلۡمَـَٔابِ ١٤

15. Let-say [*you*[s]]: shall *ouna'bbe'okom* ([*I*] *inform you*[b] *by piece-of-significant-and-availing-news*) by *khayren* (*choicer- / superior/ worthier*) than *tha'lekum* (*collective-afar-that*); for whom[r] *ettaqaw* (*they who had reverentially guarded not to displease Allah*) *enda* (*by munificence of/ by Rule of*) their Lord gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it;[w] and spouses (*wives*) *muttahharaton* (*they*[y] *having been purged*); and a *redhwanon* (*ultimate delight/ gratification*) from Allah; and Allah (*is*) *Basseeron* (*keenly: Seer/ Omnoscient*) by the *eba'de* (*worshippers/ submitters*).

۞قُلۡ أَؤُنَبِّئُكُم بِخَيۡرٖ مِّن ذَٰلِكُمۡۖ لِلَّذِينَ ٱتَّقَوۡاْ عِندَ رَبِّهِمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَأَزۡوَٰجٞ مُّطَهَّرَةٞ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ١٥

16. Who[r] say they:[z] (*O*), our Lord verily we, we believed, so Let [*You*[s]] forgive for us our offenses and let-[*You*[s]] preclude us (*from*) The Fire's[w] torment.

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ١٦

17. The *ssabereena* (*people of patience*) and the *ssadeqeena* (*always-truth-enforcers*), and the *qa'neteena* (*they who are: devotedly obeyers/ submitters*), and the he-expenders, and the *mustaghfereena* (*forgiveness he-seekers*) by the *as'ha're* (*dawns' ere*).

ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلۡقَٰنِتِينَ وَٱلۡمُنفِقِينَ وَٱلۡمُسۡتَغۡفِرِينَ بِٱلۡأَسۡحَارِ ١٧

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17 The word "أخرى" is *feminine, singular noun*, hence: "*another*[w]." So, *unbeliever*[w] is *superscripted*[w].

18 The word "يؤيد" comes from the "أيد" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (S51: 47), a kind of "Might" which Allah *alone* possesses.

19 That is *for*, but "of" is *more descriptive* as "of" indicates "*selectiveness*" versus "for" suggests "*entireness.*"

20 The word "the *an'am*" ="الأنعام" or "*na'am*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels.*

21 The word "متاع"="*mata'ao*" is rooted in the word "مَتَّعَ," with many meanings, among them: a *resource for transitory worldly delight*. See the *Lexicon* attached to this *Translation* for elaboration.

22 Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*. See الهادي

23 The word "المآب" has several meanings, such as: (1) *return to the place of abode*, (2) *return to the source of authority* (such as Allah, SWT) by way of repenting, *all applying for entities with will*. So it's a *willful-return*. See الراغب.

18. Witnessed/testified Allah that no an *elaha* (*a deity*) except Him, and the angels and possessors (*of*) the erudition/knowledge, *Qa’eman*[24] (*constantly-Stander-/Maintainer* [*He*]) by the *qestte*[25] (*absolute justice post removal of injustice*); no an *elaha* (*a deity*) except Him, The Mighty The *Hakeemo*[26] (*infinite hekmah Possessor*).

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٨

19. Verily the religion *enda* (*by: Rule/Dicta/Munificence*) (*of*) Allah (*is*) [the] Islam; and not differed who[r] *oto* (*had been given/accorded they*[z]) the book except from after what came (*to*) them the erudition/knowledge, *baghyyan* (*selfish excessiveness/transgression*) among them; and whoever [*he*] unbelieves by Allah’s *Aya’te*[w] (*messages/signs/proofs*) then verily Allah (*is*) swift (*in*) the reckoning.

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩

20. So *en* (*if*)mutually they[z] argued you[g] then let-say [*you*[s]]: *aslamto* (*I consigned*) my face (*i.e. entity*) for Allah, and who[p] *ettaba’an*[27] ([*he*] *who closely followed me*); and let-say [*you*[s]] for whom[p] *oto* (*they*[z] *had been accorded*) the book, and the *ommeyeena*[28] (*they who are unlettered/the Arabs*): *a’aslamtom* (*have you*[z] *become Muslims*); so *en* (*if*) *aslamo* (*they*[z] *became Muslims*), then *Qad* (*already and affirmatively*) *ihtadaw* (*they*[z] *found and accepted the divine-guidance*); and if they[z] diverted, then verily only on you[g] (*is*) the announcement, and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by the *eba'de* (*worshippers/submitters*).

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ٢٠

21. Verily who[r] they[z] unbelieve by Allah’s *Aya’te*[w] (*messages/signs/proofs*) and they[z] kill[29] the prophets by other than a right, and they[z] kill whom[p] command they[z] by the *qestte* (*absolute justice post removal of injustice*) of the mankind, so *bashsher*[30] (*let-tell you*[s] *pleasant tidings to*) them, by a painful torment.

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّۦنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٢١

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24 The word “قائماً” is an *adverbial* construct; see إعراب القرآن، لمحمود صافي and الطبري. For lack of a better word in English to depict this *adverbial sense* the word “*constantly*” was prefixed to “*Maintainer*.” I chose “*Maintainer*” in its sense of “*keeping in state of constant efficiency and validity*,” a state *doable by Allah only*.

25 The word “القسط” is *not* just “*justice*”= “العدل.” Thus, “القسط” is *absolute justice post removal of the injustice*. See the *Lexicon* attached to this *Translation* for the difference between “القسط” and “العدل.”

26 See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

27 The word “*closely*” is used to *intensify* the word “follow,” as the Arabic is “إتّبع” *not* “تبع.”

28 The word “أمّيين” (*referring to the Arabs*) is the *plural* for “أمّي” = “*unlettered*.” In English “*unlettered*” is an *adjective*, so *no* plural for it. So I resorted to *transliteration* and *parenthetical explanation*. Also the “أميّين” could mean the *Gentiles*.

29 The word “kill” here is used in the *present/future* tense is, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*. (Reader must bear in mind *prophet* vis-à-vis *messenger*).

30 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّرَ \يُبَشِّر\مُبَشِّر.

22. Those who[r] (*had*) miscarried[w] their works[w] in the world[w] and the Hereafter;[w] and not for them of succorers.

أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٢

23. Have not [*you*[s]] seen to whom[r] *oto* (*they*[z] *had been allotted/accorded*) a lot of the book, they[z] (*are being*) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (*are*) shunners.

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُدۡعَوۡنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحۡكُمَ بَيۡنَهُمۡ ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُمۡ وَهُم مُّعۡرِضُونَ ٢٣

24. *Tha'leka (afar-that-it/that)*[x] (*is*) because verily they said: never touches/betides us The Fire[w] except days *ma'adoda'ten*[w] (*a few/countables*)[w] and beguiled them in their religion what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَٰتٖۖ وَغَرَّهُمۡ فِي دِينِهِم مَّا كَانُواْ يَفۡتَرُونَ ٢٤

25. So how *edha*[31] (*when*) We gathered them for a day[x] no suspicion (*is*) in it[x] and (*had been*) fulfilled-she[y][32] every self[w] what earned-she[y] while they (*are*) not *yodh'lamoona*[33] (*to be wronged they*[z]).

فَكَيۡفَ إِذَا جَمَعۡنَٰهُمۡ لِيَوۡمٖ لَّا رَيۡبَ فِيهِ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٥

26. Let-say [*you*[s]]: *Allahumma*[34] (*O, Allah*) Owner (*of*) The proprietorship;[x] *to'atey* ([*You*[s]] *accord/give*) the pro prietorship[x] for whom[p] [*You*[s]] will and [*You*[s]] wrest The proprietorship[x] from whom[p] [*You*[s]] will; and [*You*[s]] aggrandize/dignify whom[p] [*You*[s]] will and [*You*[s]] humiliate whom[p] [*You*[s]] will; by Your[t] Hand[35] (*is*) the *khayro* (*mercy/revelation/goodness/worthiness-/possession/provision/power/rain*); verily You[g] (*are*) over every thing (*is*) Omnipotent.

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦

27. [*You*[s]] transpierce the night in the *naha're* and [*You*[s]] transpierce the *naha're* (*between sunrise and sunset*) in the night; and *tokhrejo* ([*You*[s]] *emerge/produce*) the *hayya* (*living-/alive*) from the *mayye'te*[36] (*eventually dying entity*) and *tokhrejo* the *mayye'te* from the *hayya*; and *tar'zeqo* ([*You*[s]] *grant provisions/victuals for sustenance to*) whom[p] [*You*[s]] will by other than a count.

تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ٢٧

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[31] This "إذا" is *not* a conditional article, See مغني اللبيب, اعراب القرآن، لـ محمود صافي, and الدر المصون لت أحمد الحلبي.

[32] The word "وفّيت" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. Thus, "وفّيت" means had been *endeavored and gathered the last part of an obligation and fulfilled it.*

[33] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[34] The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah.

[35] Some say that the "hands" are *symbols* of divine Might. What must be remembered is that *none* in existence *like Allah*, so there is *no*-way to compare Allah's "Hands" with anything.

[36] The word "*mayye'te*" is *commonly confused with* "*may'te*," has *no* exact English equivalent *per se*. So, "*mayye'te*" is best *approximated* by an entity that will be *eventually-dying*, whereas "*may'te*,"= "مَيْتٌ" with a *sokoon* on the "ي" means "*dead*". The Qur'an is 100% consistent in this regards.

28. Let-not *yattakhethee*[37] (*they*[z] *take and make*) the believers the unbelievers *awle'ya*[38] (*allies/guardians*) of without/lesser than[39] the believers; and whoever [*he*] does *tha'leka* (*afar-that-it*)[x] then (*that is*) not of Allah in a thing, except that *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) from them a *toqattan*[w] (*a circumspective precaution*);[w] and *youhadhdherokum* (*cautions you*[b]) Allah *Nafsaho*[40] (*Hisself, i.e. His retribution*), and to Allah (*is*) the destiny.

لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ
مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ
ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن
تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ
ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾

29. Let-say [*you*[s]]: *en* (*if*) you[z] hide what (*is*) in your[n] chests or you[z] disclose/flash it[x] Allah knows it[x] and [*He*] knows what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and Allah over every thing (*is*) Omnipotent.

قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ
أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾

30. Day finds each self[w] what worked-she[y] of *khayren*[x] (*goodness/desirables/provision/worship*)[x] *muhdharan*[41] (*that which was presented/produced predeterminedly vis-à-vis time and place*); and what worked-she[y] of an ill[x] [*it*[w]] longs[42] if that (*were*) between it[w43] and between [it[x]][44] an *amadan*[45] (*term-limit end*) afar; and *youhadhdherokum* (*cautions you*[b]) Allah *Nafsaho*[46] (*Himself, i.e. His retribution*), and Allah (*is*) *Ra'oofon*[47] (*iteratively Forbearer-/Clement*) by the *eba'de* (*worshippers/submitters/slaves*).

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ
مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن
سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ
أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ
نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٣٠﴾

31. Let-say [*you*[s]]: *en* (*if*) were you[c] loving Allah then *ettabe'oney*[48] (*let-you*[z] *closely-follow me*) (*then*) Allah (*shall*) love you[b] and [*He*] forgives for you[b] your[n] offenses; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى
يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

32. Let-say [*you*[s]]: let-obey you[z] Allah and the messenger; then *en* (*if*) they[z] diverted, then verily Allah loves not the unbelievers.

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن
تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾

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[37] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always taking and presuminf some thing* about what was taken. Thus, it is *not* just the mere *taking*.
[38] The word "**أولياء**" could also mean: friends, protectors, allies.
[39] That is *besides or in preference to* the believers.
[40] That is His *retribution* if you[f] violate His Criteria of established *Sahreyah* maxims.
[41] The word "*muhdharan*"= "**محضرا**" is *passive objective noun* rooted in the past tense verb of "**حضر**," So "**محضرا**" means: *presented predeterminedly vis-à-vis time and place*), such as the student in a classroom.
[42] The word "**تودّ**" means having an *earnest desire* for some thing *beyond* reach, i.e. it *cannot materialize in life*, but *surely will materialize in the Hereafter*.
[43] This "*it* [w]" refers to the "**النفس**" (*the self* [w]), *in Arabic* a *feminine gender*, so its[w] reference *must be feminized*.
[44] This "*it* [x]" refers to "**السوء**," *the ill*, in Arabic a *masculine gender*, so its[x] reference *must be* made *masculine*.
[45] The word "**ألأمد**" = "**نهاية الأجل**," i.e. the term-limit end. See **اللسان**.
[46] See See the *Lexicon* attached to this *Translation* regarding "*Nafsaho*."
[47] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.
[48] The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "**إتّبعوا**" *not* "**تبعوا**."

33. Verily Allah *estafa*[49] (*superlatively and exclusively selected*) Adam and *Noohan* (*Noah*) and *aala*[50] (*family/house-/kin/chiefs/followers*) *Ebraheema* (*Abraham*), and *aala Imrana* over the worlds.	۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾
34. A progeny[w] some (*of*) it[w] of some; and Allah (*is*) *Sa'meeon*[51] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾
35. *Edh* (*when*) said-she[y] Imran's [woman] (i.e. wife): my Lord, verily I vowed for You[g] what (*is*) in my belly, votary[52]; so *taqabbal*[53] (*let-clemently accept* [*You*[s]]) from me, verily You,[g] You[s] (*are*) The *Sa'meeo*[54] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾
36. Then *lamma* (*when/whence*) delivered-she[y] her, said she:[y] my Lord, verily I delivered her a female; and Allah (*is*) knowinger by what delivered-she[y]; and not the male (*is*) like the female; and that I named her *Maryama* (*Mary*); and verily I refuge her by You[g] and her offsprings (*too*) from the Satan, the *ra'jeeme* (*he-who is ever multitudinously stoned/cursed*).	فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾
37. So *taqabbala*[55] (*clemently accepted*) her, her Lord by an acceptance *hasanan* (*ultimate meritorious deed*); and sprouted[56] her [*He*] a sprouting *hasanan*; and [*He*] (*caused to*) sponsor her *Zacharia*; everywhen [*he*] entered on her the niche[57] [*he*] found *enda* (*by*) her a *rez'qan*[x] (*provision/victual*);[x] said [*he*]: O, *Maryamo* (*Mary*) where-from[58] for you[y] this; said she:[y] it[x] (*is*) from	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ

[49] The word "اصطفى" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على." In the case of (a) it *could* include *more than a single element*. In the case of (b) it means it is *exclusivity*, of "الأصطفاء," that is "الأصطفاء" is *exclusively* for a *single* element. See the *Lexicon* to this *Translation* for elaboration and specific examples.

[50] The word "آل" has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders. (4) The distant indistinguishable human apparition. It is also used to *ennoble* and *dignify*.

[51] See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمع."

[52] The word "*muharraran*"= "مُحَرَراً" is an *objective, masculine singular noun*, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary.

[53] The word used in The Qur'an is "تقبل," *not* "إقبل"=accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبّل= [*You*[s]] *clemently accept*.

[54] See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمع."

[55] In this case, as in this great *Ayah*, Allah *clemently* or *mercifully* accepted Mary's *rearing*.

[56] The word "أنبتها," "sprouted her," not only in the sense of *began* her growth but *developed* her, which is yet another meaning of "sprout.'

[57] he word "*niche*"= "محراب" named "محراب" *to worship* in it, meaning to *wage war ageist the Satan*.

[58] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

ende (*by munificence of/by Rule of*) Allah; verily Allah *yarzoqo* (*grants provisions/victuals*) whom[p] [*He*] wills by other than a count.

ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ
حِسَابٍ ٣٧

38. Afar-there[59] prayed (*to*)/invoked *Zacharia* his Lord, said [*he*]: my Lord let-grant [*You*[s]] for me from *ladon*[60] (*directly and possessively from*) You[g] a good[w] progeny;[61] verily You[g] (*are*) *Sa'meeo*[62] (*Acute-Hearer/favorable Answerer to*) the prayer/invocation.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥۖ قَالَ رَبِّ
هَبۡ لِي مِن لَّدُنكَ ذُرِّيَّةٗ طَيِّبَةًۖ
إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨

39. So [called-she[y]] him the angels[x63] while he (*was*) standing/stander praying in the niche: verily Allah *youbashshero*[64] (*tells pleasant tidings to*) you[g] by *Yahya* (*John*), *mussaddeqan*[65] (*accepter as credible*) by a word[66] of Allah, and a master/forbearer, and *hassoran*[67] (*chastely abstainer*) and a prophet of the *ssa'leheena* (*righteous-people*).

فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٞ يُصَلِّي
فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ
مُصَدِّقَۢا بِكَلِمَةٖ مِّنَ ٱللَّهِ وَسَيِّدٗا
وَحَصُورٗا وَنَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ٣٩

40. Said [*he*]: my Lord/lord[68] wherefrom[69] (*to*) be for me a *gholamon*[70] (*boy*) while *qad* (*already and affirmatively*) attained me the agedness/elderliness and my [woman] (i.e. wife) (*is*) a barren/sterile; said [*He/he*]: like *tha'leka (afar-that-it)*[x] Allah does what [*He*] wills.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَقَدۡ
بَلَغَنِيَ ٱلۡكِبَرُ وَٱمۡرَأَتِي عَاقِرٞۖ قَالَ
كَذَٰلِكَ ٱللَّهُ يَفۡعَلُ مَا يَشَآءُ ٤٠

41. Said [*he*]: my Lord/lord, let-make [*You*[s]]/*you*[s]] for me an *Aya'tan*[w] (*sign*);[w] said [*He/he*]: your[t] *Aya'to*[w]= (*Aya'tan*[w] *is*) that [*you*[s]] speak not (*to*) the mankind (*for*) three days, save symbolically;[71] and let-remember [*you*[s]] your[t] Lord myriadly, and *sabbeh*[72] (*let-say* [*you*[s]]: *subhana Allah*) by the *aasheyye*[73] (*the early part of night*) and the *ebka're*[74] (*a little after sun rise until mid-day*).

قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۖ قَالَ
ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ
أَيَّامٍ إِلَّا رَمۡزٗاۗ وَٱذۡكُر رَّبَّكَ كَثِيرٗا
وَسَبِّحۡ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ ٤١

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[59] In Arabic the words: "هنا," "هناك," and "هنلك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." Thus, "هنلك" implies that *Zacharia's* prayer came *later*, i.e. *not there and then* when Mary said: "verily, Allah provides whom He wills without count."

[60] The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific. So, "*directly and possessively from*" (You) seems to indicate such *closeness*. See اللسان.

[61] The word "ذرِّية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. In this context *progeny* seems to be what applies.

[62] See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمِع."

[63] See the *Lexicon* attached to this *Translation* for the word "الملائكة" although in the *plural* what is meant is *one great* angel, that of *Gabriel*. Some time in the Arabic *tongue* expressions they say: where are the "*princes*" or the "*bosses*" when they mean the *prince* or the *boss* respectively. Also, since the "الملائكة"= angels, is a "*broken plural*" in Arabic Grammar, its reference is *feminized*, hence "called-she[y] him."

[64] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\يُبَشِّر\مُبَشِّر.

[65] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

[66] The expression "*by word of Allah*" means Allah's messenger and prophet *Isa* (*Jesus*) peace be upon him and his chaste mother, who came into existence by Allah's word: "*be*" and he became.

[67] The word "حصورا" is a *subjective* noun in the *intensive* form, meaning he who is *abstainer* (from sexual activities, *while capable of doing it*). That is to say: he who is *chastely abstainer*.

[68] The word "رب," in "ربّ" here could mean: (1) *Allah* or (2) the *Arch Angel*, *Gabriel*. See القرطبي.

[69] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom.

[70] The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

[71] That is gesturally.

[72] The phrase "*subhana Allah*," means: *Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

[73] The word: العشي = "*early part of night*," as there is *no* English equivalent for "العشي".

[74] The word: إبكار=the time period spanning *a little after sun rise until mid-day*.

42. And *edh* (*when*) said-she[y] the angels (*Arch Angle Gabriele*): O, *Maryamo* (*Mary*) verily Allah *esstafa*[75] (*superlatively and exclusively selected*) you[yg] and *tahha'ra'ke* ([*He*] *purged you*[yg]) and *esstafa* [*He*] you[y] over the worlds' women.

وَإِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ ٱصۡطَفَىٰكِ وَطَهَّرَكِ وَٱصۡطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلۡعَٰلَمِينَ ٤٢

43. O, *Maryamo* (*Mary*): *uq'no'tee* (*let-you:*[y] *devotedly-obey-/submit*) for your[y] Lord and let-kowtow [*you*[yg]] and *erka'ey* (*let-markedly bow* [*you*[yg]] *i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).

يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣

44. *Tha'leka* (*that-afar-it/that*) (*is*) of the invisible *an'ba'e*[x][76] (*significant-and-availing-tidings*)[x] [*We*] reveal[77] it[x] to you;[g] and you[g] were not *laday*[78] (*directly present by*) them *edh* (*when*) throwing they[z] their pens (*arrows*), which (*of*) them (*should*) sponsor *Maryama* (*Mary*); and you[g] were not *laday* them *edh* dispute they[z] (*as to the sponsorship of her upbringing*).

ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۚ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يَخۡتَصِمُونَ ٤٤

45. *Edh* (*when*) said-she[y] the angels (*Arch Angle Gabriele*) O, *Maryamo* (*Mary*) verily Allah *youbashshero*[79] (*tells pleasant tidings to*) you[yg] by a word from Him, his name (*is*): the Messiah *Esa* (*Jesus*), *Maryama's* (*Mary's*) son, notable/prestigious in the world[w] and the Hereafter[w] and of the *mugarrabeena* (*he-who is among the ones brought nighest to Allah*).

إِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٖ مِّنۡهُ ٱسۡمُهُ ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ وَجِيهٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمِنَ ٱلۡمُقَرَّبِينَ ٤٥

46. And [*he*] speaks (*to*) the mankind in the cradle and *kahlan* (*maturely*) and of the *ssa'leheena*[80] (*righteous-people*).

وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ ٱلصَّٰلِحِينَ ٤٦

47. Said-she:[y] my lord (*Arch Angle Gabriele*) where-from[81] (*to*) be for me a child[82] while not *yamsas* (*touch/come-on to/had sexual relation with*) me a human; said [*he*]: like *tha'leka* (*that-afar-it/that*) Allah creates what[83] [*He*] wills; if [*He*] judged a matter[x] so verily only says [*He*] for it:[x] let-[*you*[s]] be so [*it*[x]] is.

قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧

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[75] See the *Lexicon* attached to this *Translation* or footnote 657 above for elaboration on this word.
[76] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[77] The word "**نوحي**" is rooted in "**وحى أو أوحى**" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire*3or *king*. See **اللسان**.
[78] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," so "**لدن**" which *closer spatially and more specific*. So, "*directly present by*" (them) seems to *indicate such closeness*. See **اللسان**.
[79] See footnote 64 above regarding **يبشّر**.
[80] The Arabic word "**الصالحين**" is *plural* for "**صالح**," of which he, *Esa*, is *one* of them. The English word "*righteous*" is an *adjective* so *no plural* for it; hence, *salehen* (*righteous people*). He spoke in the "*cradle*" as a *phenomenal sign/proof* exonerating his chaste mother, and "*maturely*" as *Allah's Prophet and Messenger* to the *Israelites*.
[81] See footnote 69 above, regarding "**أنّى**."
[82] The word "**ولد**" applies to a "*son*" *or* a "*daughter*." See **الهادي**.
[83] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

48. And [*He*] teaches him the book,[84] and the *hekmata*[w][85] (*wisdom*)[w] and the Torah and the Euangelion.[86]

وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٤٨﴾

49. And a messenger to Israel's sons: *anney* (*that I*) *qad* (*already and affirmatively*) came (*to*) you[b] by an *Ayaten*[w] (*miracle/sign/proof*)[w] from your[n] Lord; verily [*I*] create for you[b] of the mud like the bird's-mold[x] then [*I*] blow in it;[x] then [*it*[x]] be[w] a bird[x] by Allah's leave; and [*I*] cure the *akmah* (*blind at birth*) and the leper; and [*I*] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news to*) you[b] by what you[z] eat and what you[z] save in your[n] houses; verily in *tha'leka* (*that-afar-it/that*) surely (*is*) an *Ayatan*[w] (*sign/proof*)[w] for you[b] *en* (*if*) you[c] were believers.

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾

50. And *mussaddeqan*[87] (*accepter as credible*) for what (*had been*) between-my-hands[w] (*i.e. before me*) of the Torah; and to legitimize [*I*] for you[b] some (*of that*) which[x] (*had been*) illegitimated on you;[b] and I came (*to*) you[b] by an *Ayaten*[w] (*miracle/sign/proof*)[w] from your[n] Lord; so *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[88]

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾

51. Verily Allah (*is*) my Lord and your[n] Lord, so let-worship Him you;[z] this (*is*) *Sse'ratten* (*path*) straight.

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۗ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٥١﴾

52. Then *lamma* (*when/whence*) sensed *Esa* (*Jesus*) from them the unbelief said [*he*]: who[a] (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers, we believed by Allah and let-witness/testify [*you*[s]] by- such we surely (*are*) Muslims (*consigners to Allah*).

۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

53. (*O*), our Lord: we believed by what (*had*) descended You[g] and *ettaba'na* (*we closely-followed*) the messenger, so let-[*You*[s]] write us with the witnesses.

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾

54. And machinated they[z] machination, and Allah (*is*) *khayro* (*superior/worthier*) of the machinators.

وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾

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[84] he word "**الكتاب**"=book, or "**الكتابة**"=writing, i.e. *hand-writing*. See**القرطبي** .

[85] See the *Lexicon* attached to this *Translation* for "*hekma*."

[86] This translator does *not* believe it is *fit* to *parenthetically* state "*the Gospel*" for the *Euangelion*, as the *Euangelion* is the *pure and unaltered divine Book* to *Isa* (*Jesus*); whereas the *Gospel* is *verifiably authored* book by *mostly unknown authors*; and is *verifiably full of errors and contradictions*.

[87] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

[88] The letter "**ن**" in "**اطيعون**," by Arabic (*Linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فارهبون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

55. *Edh* (*when*) Allah said: O, *Esa* (*Jesus*), verily I am *mutawafeeka*[89] (*receiving you*[g] *whole*) and raising you[g] to Me, and purging you[g] [*I*] from whom[r] unbelieved they;[z] and [*I am*] making whom[r] *ettaba'aka*[90] (*they*[z] *who closely followed you*[g]) above whom[r] unbelieved they[z], to The *Qeyamatey's*[w] (*Judgment's*) Day; afterwards to Me (*is*) your[n] return then [*I*] rule among you[b] in what you[c] were in it[x] differing.

إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٥٥

56. So as-to who[r] unbelieved they,[z] then [*I*] torment them a hard/severe torment in the world[w] and the Hereafter;[w] and not for them of succorers.

فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٥٦

57. And as-to whom[r] they[z] believed and they[z] worked the righteous-works[w] so fulfills[91] (*for*) them [*He*] their remunerations; and Allah loves not the *dha'lemeena*[92] (*injustice-doers*).

وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٥٧

58. *Tha'leka*[x] (*that-afar-it/that*)[x] [*We*] recite it[x] on you[g] of the *Aya'te*[w] (*messages/signs/proofs*) and The *Thekro* (*Qur'an*) The *Hakeeme*,[93] *infinite hekmah*[94] *Possessor*).

ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ ٥٨

59. Verily *Esa's* (*Jesus'*) parable/example *enda* (*by rule of*) Allah (*is*) like Adam's parable/example, [*He*] created him of *tora'ben* (*crushed sand*); afterwards [*He*] said to him: let-[*you*[s]] be, so [*he*] is.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩

60. The right (*is*) from your[t] Lord so let-not be [*you*[s]] of the dubitantes.

ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ ٦٠

61. So whoever [*he*] mutually argued you[g] in him (*Esa/Jesus*) from after what came (*to*) you[g] of the knowledge/erudition, then let-say [*you*[s]]: let-come you[z]: [*we*] summon our sons and your[n] sons and our women and your[n] women and our selves[w] and your[n] selves[w] afterwards *nabta'hel* ([*we*] *elaborately supplicate-/mutually curse*), then [*we*] make Allah's curse on the liars.

فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ ٦١

62. Verily this (*is*) surely it[x] (*is*) the narrative[x] the right[x]; and not of an *elahen* (*a deity*) except Allah; and verily Allah (*is*) surely He (*is*) The Mighty The *Hakeemo*[95] (*infinite hekmah*[96] *Possessor*).

إِنَّ هَٰذَا لَهُوَ ٱلۡقَصَصُ ٱلۡحَقُّۚ وَمَا مِنۡ إِلَٰهٍ إِلَّا ٱللَّهُۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٦٢

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[89] The word **متوفيك أني مستلمك كاملا، أي ليس فقط بالروح دون الجسم** =. المسيح عليه السلام سوف يموت بعد رجوعه إلى الأرض و وقتله المسيح الدّجّال.أنظر **اللسان** So *mutwaffeka*=I am recieving you [g] in *whole*, i.e. *body and soul.*
[90] The word "*closely*" is used to *intensify* the word "*followed*," as the Arabic is "**إتّبعوك**" *not* "**أتبعوك**."
[91] The word "**يوفي**" in "**يوفيهم**," from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*. Thus, "**يوفي**" means *endeavor and gather the last part of an obligation to fulfill it.*
[92] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."
[93] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[94] See the *Lexicon* attached to this *Translation* for "*hekma*."
[95] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[96] See *Lexicon* attached to this *Translation* for "*hekma*."

63. So *en* (*if*) they[z] diverted, then verily Allah (*is*) Omniscient by the corrupters.	فَإِن تَوَلَّوْاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ بِٱلْمُفْسِدِينَ ٦٣
64. Le-say [*you*[s]]: O, folks (*of*) the book let-come you[z] to a *sawa*[*] (*just/mutually equitable*) word between us and [between] you:[b] that not [*we*] worship except Allah and [*we*] partner not by Him a thing; and let-not *yattakhetha*[97] (*take and make*) some (*of*) us some (*as*) lords of lesser than/without Allah; then, *en* (*if*) they[z] diverted, then let-say [*you*[s]]: let-testify/witness you[z] by-such we surely (*are*) Muslims (*consigners to Allah*).	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـٔٗا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ ٦٤
65. O, the book's folks, wherefore mutually you[z] argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she[y] the Torah[w] and the Euangelion[x98] except from after him; do then not reason you.[z]	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓۚ أَفَلَا تَعْقِلُونَ ٦٥
66. Ha you[f] these mutually argued you[c] in what for you[b] by it[x] erudition/knowledge, so wherefore mutually argue you[z] in what not for you[b] by it[x] erudition-/knowledge; and Allah knows and you[f] know not.	هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٞۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٦٦
67. Neither was *Ebraheemo* (*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [and,] but [*he*] was *haneefan*[99] (*soundly leaning* [*he*]) Muslim, and [*he*] was not of the *mushre-keena* (*he-they who partner deities with Allah/he-polytheists*).	مَا كَانَ إِبْرَٰهِيمُ يَهُودِيّٗا وَلَا نَصْرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسْلِمٗا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ٦٧
68. Verily worthiest (*of*) the mankind by *Ebraheema* (*Abraham*) (*are*) surely who[r] *ettaba'a* (*they*[z] *who closely followed*) him, and this[x] [the] prophet, and who[r] they[z] believed; and Allah (*is*) the believers' *Wa'leyon* (*Guardian/Ally*).	إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ٦٨
69. Longed-she[y100] a *ta'efa'ton*[w] (*a group/faction/party*)[w] of the book's folks if[101] they[z] (*could*) mislead you[b] and not they[z] mislead except themselves[w] while not perceive they.[z]	وَدَّت طَّآئِفَةٞ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٦٩

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* The word "سواء" means **عدل=just**, as it is an **adjective**= **نعت**, i.e. qualitative/describtive; qualifying **كلمة=word**. That is how المفسرون say. For example, among them: ابن عباس،ابن كثير، الطبري، القرطبي، and many others.

97 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفْتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.

98 See the *Lexicon* attached to this *Translation* for the word "*Euangelion*," presumably the "Gospel."

99 The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct (for **كان**), hence "incliner/soundly leaning [*he*]. See **إعراب القرآن، لمحمود صافي**. The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships.

100 The word "**ودّت**," translated as "*longed*-she[y]" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

101 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

70. O, you the book's folks: wherefore you[z] unbelieve by Allah's *Aya'te*[w] (*miracle/igns/proofs*) while you[f] witness.

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ٧٠

71. O, you the book's folks: wherefore addle you[z] the right[x] by the falsehood[x] and you[z] conceal the right[x] while you[f] know.

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ٧١

72. And said-she[y] a *tta'efa'ton*[w] (*group/faction/party*)[w] of the book's folks: let-believe you[z] by (*that*) which[x] (*had been*) descended on who[r] they[z] believed the *naha're* (*between sunrise and sunset*)[x] face[x102] and let-unbelieve you[z] (*by*) its[x] end;[x] *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.[z]

وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ٧٢

73. And let-not believe you[z] except for whom[p] [*he*] followed your[n] religion; let-say [*you*[s]]: verily the *huda* (*divine-guidance*) (*is*) Allah's *huda*; that *youa'ta* (*to be accorded/given*) an *ahadon*[103] (*a: unique one/lone/any-one*) like what *oteytom* (*you*[c] *had been accorded/given*) or they[z] mutually argue (*with*) you[b] *enda* (*by rule of*) your[n] Lord; let-say [*you*[s]]: verily the munificence[x] (*is*) by Allah's hand[w104] *youa'tey* ([*He*] *accords/gives*) it[x] (*to*) whom[p] [*He*] wills; and Allah (*is*) *Wa'seon*[105] (*Surrounder and encompassing all things*), Omniscient.

وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٧٣

74. Particularizes [*He*] by His mercy[w] whom[p] [*He*] wills, and Allah (*is*) possessor (*of*) the munificence the great.

يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٧٤

75. And of the book's folks whom[p] *en* (*if*) [*you*[S]] entrust him by a talent[x106] *youaddey*[107] (*he personally delivers or performs his full obligations due to*) it[x] to you;[g] and of them whom[p] *en* (*if*) [*you*[s]] entrust him by a *dinar*[x] (*a gold coin*)[x] not *youaddey* it[x] to you[g] except when[o]-/as-long-as[108] you[g] bided on him standing/stander; *tha'leka* (*afar-that-it/that*)[x] (*is*) because verily said they:[z] not on us in the *ommeyeena*[109] (*they who are unlettered/the Arabs*) a path; and say they[z] on Allah the untruth while they know.

۞وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ إِلَّا مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۗ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ سَبِيلٞ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ٧٥

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102 The expression "day's face," is Arabic *tongue* expression meaning *the beginning of the day*.
103 See the *Lexicon* attached to this *Translation* regarding "**أحد**."
104 Some maintain that the "hands" are *symbols* of divine Might or Power.
105 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."
106 A *talent*" = "**قنطار**" is an amount of *weight equal to 1,200ounces of gold*, used in *ancient time*.
107 With respect the word "*youaddey*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to "*waffa*"= "**وفى**" *paid the full obligations in any way*.
108 See the *Lexicon* attached to this *Translation* regarding, "**ما المصدرية**."
109 See the *Lexicon* attached to this *Translation* regarding "**أميين**."

76. *Bala*[110] (*certainly-not*); whoever [*he*] fulfilled[111] by his covenant and *ettaqa* (*he had reverentially guarded not to displease Allah*), then verily Allah loves the *mutaqeena* (*reverential guarders against Allah's displeasure*).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ
ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٧٦

77. Verily who[r] purchase they[z] by Allah's covenant and their *ayma'ne* (*oaths*) a little price, those for them no *khalaqa*[112] (*good-portion/lot*) in the Hereafter,[w] and neither Allah speaks (*to*) them nor looks at them [*He*] The *Qeyamatey's*[w] (*Judgment's*) Day, nor *youzakkey*[113] (*He: exculpates/befits/suits and blesses*) them, and for them (*is*) a painful torment.

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ
وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَـٰٓئِكَ لَا
خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ وَلَا
يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ
يَوْمَ ٱلْقِيَـٰمَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٧

78. And verily of them surely a team, they[z] twist their tongues by the book[x] to you[z] reckon it[x] of the book[x] while it[x] (*is*) not of the book;[x] and say they:[z] it[x] (*is*) from *ende* (*springing from/by rule of*) Allah while it[x] (*is*) not from *ende* Allah; and they[z] say on Allah the untruth while they know.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم
بِٱلْكِتَـٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَـٰبِ
وَمَا هُوَ مِنَ ٱلْكِتَـٰبِ وَيَقُولُونَ
هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ
يَعْلَمُونَ ٧٨

79. Not was for a human that *youa'tey* (*accords/gives*) him Allah the book[x] and the rule[114] and the prophethood[w] afterwards [*he*] says for the mankind: let-you[z] be *ebadan* (*worshippers/slaves*) for me of without-/lesser than Allah; [and,] but let-you[z] be *rabbaneyyena* (*Lordly-clerics*) by what you[c] were teaching the book and by what you[c] were studying.

كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَـٰكِن
كُونُوا۟ رَبَّـٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ
ٱلْكِتَـٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ٧٩

80. And not commands you[b] [*he*] to *tattakhetho*[115] (*you[z] take and presume*) the angels and the prophets lords; would [*he*] command you[b] by the unbelief after *edh* (*when*) you[f] (*are*) Muslims.

مَا وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَـٰٓئِكَةَ
وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ
إِذْ أَنتُم مُّسْلِمُونَ ٨٠

81. And *edh* (*when*) took Allah the prophets' *meethaqa*[x116] (*ratified-covenant*)[x] for what *aa'taytokom* ([*I*] *accorded/gave you*[b]) of a book and *hekmaten*[117]

وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلنَّبِيِّـۧنَ لَمَآ
ءَاتَيْتُكُم مِّن كِتَـٰبٍ وَحِكْمَةٍ

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[110] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="**نعم**," see the *Lexicon* attached to this *Translation* for more elaboration.

[111] The word "**اوفى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole.* So, "**اوفى**" means had *endeavored and gathered the last part of an obligation and fulfilled it.*

[112] The word "**خَلاق**" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See **الهادي**.

[113] The word "**يزَكيهم**" that's, and Allah is knowinger, [*He*] *exculpates, befits/suits* and *blessed.* See **اللسان** and **التفاسير**.

[114] The word "the *hukman*"= "**الحكم**" is *subjective, singular, masculine noun* meaning: possession of *sound understanding effecting just judgment all around* with respect to *all* conducts of the possessor.

[115] The word "**إتَّخذ**" from "**الإتّخاذ**" which is "**إفتعال**" for "**الأَتّخاذ**," as stated in **لسان العرب**; therefore, "**إتَّخذ**" is *always* taking *and making and presuming some thing* of what was taken. Thus, it is *not* just the mere *taking.*

[116] The word "**ميثاق**"="*assured covenant*" and "**عهد**"=covenant. See the *Lexicon* attached to this *Translation.*

[117] The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah.*" See the *Lexicon* attached to this *Translation*, for an exposition.

(*wisdom*); after-wards came (*to*) you[b] a messenger *mussaddeqon*[118] (*accepter as credible*) for what (*is*) with you[b] to assuredly[119] believe you[z] by him and surely assuredly succor him you;[z] said [*He*]: have acknowledged you[c] and took you[c] on *tha’lekum* (*collective-afar-that*) *essrey*[120] (*my severe, heavy, personal, and most burdensome pledge/obligation*); said they:[z] we acknowledged; said [*He*]: then let-witness/testify you[z] and I am with you[b] of the Witnessers/Testifiers.

ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ
لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ
قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ عَلَىٰ ذَٰلِكُمۡ
إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ
وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ٨١

82. So whoever [*he*] shifted/diverted after *tha’leka* (*that-afar-it/that*) then those they (*are*) the *fa’seeqoona*[121] (*rebels vis-à-vis Allah's command*).

فَمَن تَوَلَّىٰ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ٨٢

83. Do then other than Allah’s religion they[z] desire; and for Him *aslama* (*had submitted to the criteria of Islam*) who[p] (*are*) in the Heavens[w] and the Earth[w] voluntarily and coercively;[122] and to Him (*shall be*) returned they.[z]

أَفَغَيۡرَ دِينِ ٱللَّهِ يَبۡغُونَ وَلَهُۥٓ
أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ ٨٣

84. Le-say [*you*[s]]: we believed by Allah and what (*had been*) descended on us and what (*had been*) descended on *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*) and *Es’haqa* (*Isaac*) and *Ya’aqooba* (*Jacob*) and the *asba’tte* (*tribes/Israel’s children*) and what *oteya* (*had been accorded/given to*) *Mosa* (*Moses*), and *Esa* (*Jesus*) and the prophets from their Lord; not differentiate [*we*] among an *ahaden*[123] (*a lone/any-one*) of them; and we (*are*) for Him (*are*) Muslims.

قُلۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيۡنَا
وَمَآ أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن
رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ
وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٨٤

85. And whoever *yabtaghey*[124] ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him], and [he] (*is*) in the Hereafter[w] of the losers.

وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن
يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ
ٱلۡخَٰسِرِينَ ٨٥

86. How *yahdey* (*divinely-guides*) Allah a people unbelieved they[z] after their belief and witnessed/testified they[z] that the messenger (*is*) right; and came[x][125] (*to*) them

كَيۡفَ يَهۡدِي ٱللَّهُ قَوۡمٗا كَفَرُواْ
بَعۡدَ إِيمَٰنِهِمۡ وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ

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[118] The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible.*

[119] The "ل" in "لتؤمنن" and "لتنصرنّ" are *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*".

[120] See the *Lexicon* attached to this *Translation* for more details for the word “*esr*” and its *awesome meanings* of various deflections.

[121] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

[122] See the *Lexicon* attached to this *Translation* for the *distinction* between “كَرهاً,”*fat’ha* on the “ك,” as in this *Ayah*, and “كُرهاً,” *dhammah* on the “ك,” as in (S46: 15), and “إكراه,” as in (S2:256).

[123] See footnote 712 above regarding “أحد.”

[124] The word “إبتغى”= “طلب حثيثا” meaning: *earnestly quested.*

[125] The word “جاء” in the locution “جاءهم,” a *masculine* gender verb, instead of “جائتهم,” for the “البيِّنات” = “evidences-she,[y]” a *feminine* gender; however the coming , and Allah knows best, is in reference to a *masculine* gender, represented here by *both* the *superscript* "x" on the word "came x" and the *hidden* pronoun =

the evidences-she;[y] and Allah not *yahdey* the people, the *dha'lemeena*[126] (*injustice-doers*).	حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾
87. Those their requital (*is*): verily on them (*is*) Allah's curse and the angels' and the mankind's wholes.	أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾
88. Immortals they[z] (*are*) in it[w] not (*to be*) lightened *a'n*[127] (*off*) them the torment, nor (*are*) they (*to be*) reprieved.	خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾
89. Except whom[r] repented they[z] from after *tha'leka* (*that-afar-it/that*) and reformed they[z] then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾
90. Verily who[r] unbelieved they[z] after their belief, afterwards *izdado*[128] (*they[z] further-augmented*) a unbelief never (*to be*) accepted their repentance; and those they (*are*) the strayers.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾
91. Verily who[r] unbelieved they[z] and died they[z] while they (*were*) unbelievers, then never (*to be*) accepted of an *aha'de*[129] (*a lone/any -one*) (*of*) them the Earth's[w] full (*of*) gold[x] even if [*he*] ransomed by it;[x] those for them (*is*) a painful torment and not for them of succorers.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾
92. Never attain you[z] the *berra*[130] (*Paradise as a reward-/the-just-and-dutiful*), until you[z] expend of whatever you[z] love; and whatever you[z] expend of a thing[x] so verily Allah (*is*) by it[x] Omniscient.	لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾
93. All the *tta'aamo*[x] (*wheat/edibles/food-grains*)[x] was legitimate for Israel's sons, except what illegitimized Israel on himself of before that *tonazzala* (*had been iteratively descended*) the Torah; let-say [*you*[s]]: then *oto* (*let-produce/come*) you[z] by the Torah[w] then you[z] recite it[w] *en* (*if*) you[b] were *ssadeqeena* (*always-truth-enforcers*).	۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾
94. Then whoever *iftra* ([*he*] *crafted a lie for fraudulent end*) on	فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ

= [*he*], *immediately following the verb came*. The *reference* is for the "*right*"= *The Qur'an*, or the *Messenger*, that came with the valid proofs, and sound arguments. In Arabic the "*right*"= *The Qur'an*, the *Messenger all* are *masculine* genders, hence "**جاء**." Clearly, the "**هم**" in "**جاءهم**,"is the *objective* pronoun.

[126] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

[127] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."

[128] The word "**نزداد**" implies greater *intensity*, and **اللتاج** says it is "**ابلغ**." So *further* is prefixed for this purpose.

[129] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[130] The word "*the berra*" has *many* meanings, both *linguistic* and *Shareyah* meanings. Refer to the *Lexicon* to this *Translation* for fuller meanings.

Allah the untruth from after *tha'leka (afar-that-it)*[x] then those they (*are*) the *dha'lemoona*[131] (*injustice-doers*).

ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

95. Le-say [*you*[s]]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you*[z] *closely-follow*) *Ebraheema's* (*Abraham's*) sect[w]/faith[w] *haneefan*[132] (*rightly-leaning* [*he*]) and not was [*he*] of the *mushrekeena* (*he-they who partner deities with Allah, he-polytheists*).

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ
حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾

96. Truly, first House[x] established for the mankind (*is*) (*that*) which[x] (*is*) by *Bakkata*[133], (*Makkata*) blessedly, and a *hudan* (*divine-guidance*) for the worlds.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾

97. In it[x] (*are*) evident[w] *Aya'ton*[w] (*miracles/signs/proofs*) *Ebraheema's* (*Abraham's*) *maqamo* (*standing-place*) and whoever [*he*] entered it[x] was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*he*] could to it[x] a path; and who-ever [*he*] unbelieved verily Allah (*is*) rich-/in-no-need *a'n*[134] (*regarding*) the worlds.

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ
وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى
ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ
إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ
عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

98. Le-say [*you*[s]]: O, the book's folks, wherefore you[z] unbelieve by Allah's *Aya'te*[w] (*miracles/igns/proofs*) and/while[135] Allah (*is*) Witnesser/Testifier[136] over what you[z] work.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ
بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا
تَعْمَلُونَ ﴿٩٨﴾

99. Le-say [*you*[s]]: O, the book's folks wherefore you[z] repel *a'n* (*off/regarding*) Allah's path whom[p] [*he*] believed, *tabghonaha*[137] (*earnestly-quest it*[w] *you*[z]) crookedly, while you[c] (*are*) witnesses and not Allah (*is*) surely neglector *amma*[138] (*regarding*) what you[z] work.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا
عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

100. O, you who[r] believed they:[z] *en* (*if*) you[z] obey a team of whom[r] *oto* (*had been accorded/given they*[z]) the book *yaroddokom*[139] (*they*[z] *forthwith-return you*[b]) after your[n] belief unbelievers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟
فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم
بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

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[131] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

[132] The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct, hence "incliner" or "leanly." See **إعراب القرآن، لمحمود صافي**. The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships.

[133] "*Bakkata*"='*Bakkah*"=Makkah or Macca.

[134] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."

[135] This "**و**" could be either be "*inceptive*" = "**الإبتداء**" or it could be "**و**"= "**الحال**"= "*the state, the circumstance.*" so, it is rendered as: "*and/while*," to cover both possibilities, as either is possible in this context.

[136] (1) The word "**شهيد**" is *equivalent* to **شاهد**" *but a lot stronger*. Clearly "**شهيد**" is in the *intensive* form of "**شاهد**." (2) Additionally "**شهيد**" or "**الشهيد**" is of the beautiful names of Allah, hence the concept of being *iterative* witnesser, as He is absolutely just and right. (3) Also "**شهيد**" or "**الشهيد**" is the "*living*," i.e. he who was killed in the way/cause of Allah, therefore, he is "*living*" in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

[137] The word "**تبغونها**" is rooted in "**بغى**," meaning: earnestly *quest* or earnestly *seek for*.

[138] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

[139] See the *Lexicon* attached to this *Translation* for elaboration on the word "**رد**" meaning *return forthwith*.

101. And [how] you[z] unbelieve, while you[f] (*are being*) recited on you[b] Allah’s *Aya’te*[w] (*messages/tatements*) and [in] you[b] (*is*) His messenger and whoever *ya’atassem* ([*he*] *safeguards/adheres*)[140] by Allah then *qad* (*already and affirmatively*) *hudeya* ([*he*] *had been divinely-guided*) to a *Sse’ratten* (*road/way*) straight.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٠١

102. O you, who[r] believed they[z] *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah His right *toqa’te* (*reverential guarding against His displeasure*), and let-not you[z] assuredly die except while you[f] (*are*) Muslims.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ١٠٢

103. And *ea’tassemo* (*let-safeguard/adhere you*[z]) by Allah’s rope together and let-not separate you;[z] and let-remember you[z] Allah’s boon[w141] on you[b] *edh* (*when*) you[c] were enemies then [*He*] conciliated among your[n] hearts so you[c] became by His boon[w] brothers, while you[b] were on a brink of a pit[w] of fire;[w] then [*He*] rescued you[b] from it;[w] like *tha’leka* (*afar-that-it*)[x] manifests Allah for you[b] His *Aya’te*[w] (*miracles/signs-/proofs*) *la’alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadona* (*you*[z] *become divinely-guided*).

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

104. And let-be[w] of you[b] an *ummaton*[w] (*community-/people*)[w] invite they[z] to the *khayrey* (*lawful: desiables-/goodness-worship*) and they[z] command by the *ma’aroofe*[x] (*popularly acceptable and not Sharey’ah disapproved maxim*)[x] and they[z] restrain *a’n* (*off/regarding*) the *munka’re*[x142] (*rationally objectionable or Sharey’ah prohibited maxim*)[x] and those they (*are*) the thrivers.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٠٤

105. And let-not be[x] you[z] like whom[r] they[z] separated and differed they[z] from after what came[x] (*to*) them the evidences;[w] and those, for them (*is*) a torment, great.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٥

106. A day: (*when*) whiten faces and blacken faces;[143] then as-to whom[r] blackened-she[y144] their faces, have you[c] unbelieved after your[n] belief; so let-taste you[z] the torment, by what were you[c] unbelieving.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦

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[140] That is firmly adheres to His religion, Islam, as: “*Verily, the religion enda (by rule of) Allah (is) [the] Islam.*” (*S*3:19). Also, The Qur’an says: “*So, never you die except while you (are) Muslims.*” (*S*2: 132).

[141] See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”).

[142] The word “*munkar*”=“**منكر**” means *rationally objectionable* or *Islam prohibited act.* See the *Lexicon* attached to this *Translation* for more *details* of this *very important and rather recurrent* word in Islamic literature.

[143] The expression “whiten faces and blacken faces” is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively.

[144] Ibid, regarding *blackened.*

107. And as-to whom[r] whitened-she[y] their faces so in Allah's mercy[w] they (*are*) in it[w] immortals.	وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ وُجُوهُهُمۡ فَفِي رَحۡمَةِ ٱللَّهِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٠٧
108. *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) Allah's *Aya'to*[w] (*statements/ messages*) [*We*] recite it[w] on you[g] by the right; and not Allah wants an injustice for the worlds.	تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۗ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ ١٠٨
109. And for Allah what (*are*) in the Heavens[w] and [what] (*are*) in the Earth[w] and to Allah (*are to be*) returned the matters.	وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ١٠٩
110. You[c] were *khyara* (*choicer/ superior/ worthier*) *ummaten*[w] (*people/ community*)[w] *okhrejat* (*which had been produced-she*[y]) for the mankind, you[z] command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and you[z] restrain *a'n* (*off/ regarding*) the *munka're* (*rationally objectionable or Islam prohibited maxim*) and you[z] believe by Allah; and had the book's folks believed, surely [was] *khayran* (=*khayra*) for them; of them the believers and most (*of*) them (*are*) the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).	كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِۗ وَلَوۡ ءَامَنَ أَهۡلُ ٱلۡكِتَٰبِ لَكَانَ خَيۡرٗا لَّهُمۚ مِّنۡهُمُ ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ ٱلۡفَٰسِقُونَ ١١٠
111. Never they[z] harm you[b] except an annoyance; and *en* (*if*) they[z] mutually fight you[b] they[z] turn/divert (*to*) you[b] the *adba'ra*[145] (*rears*); afterwards not (*be*) succored they.[z]	لَن يَضُرُّوكُمۡ إِلَّآ أَذٗىۖ وَإِن يُقَٰتِلُوكُمۡ يُوَلُّوكُمُ ٱلۡأَدۡبَارَ ثُمَّ لَا يُنصَرُونَ ١١١
112. (*Had been*) struck-she[y] on them the ignominy[w] where ever *thoqefo*[146] (*they*[z] *are being met/ grabbed*) except by a rope from Allah and a rope from the mankind; and *ba'o* (*they*[z] *deservedly incurred*) by a wrath from Allah; and (*had been*) struck-she[y] on them the abjectness;[w] *tha'leka* (*afar-that-it*)[x] (*is*) because that they[z] were unbelieving by Allah's *Aya'te*[w] (*messages-/ signs/ proofs*) and they[z] kill[147] the prophets by other than right, *tha'leka* by what disobeyed they[z] and were they[z] aggressing.	ضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ أَيۡنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبۡلٖ مِّنَ ٱللَّهِ وَحَبۡلٖ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِ وَضُرِبَتۡ عَلَيۡهِمُ ٱلۡمَسۡكَنَةُۚ ذَٰلِكَ بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ١١٢
113. Not coequal they[z] of the book's folks an *Ummaton*[w] (*people/ community*)[w] stander/standing-she[y148] reciting they[z] Allah's *Aya'te*[w] (*messages/ statements*) the night's settings/segments/hours and they kowtow.	۞ لَيۡسُواْ سَوَآءٗۗ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ أُمَّةٞ قَآئِمَةٞ يَتۡلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيۡلِ وَهُمۡ يَسۡجُدُونَ ١١٣

145 That is fleeing in rout.

146 The word "**ثقفوا**" rooted in "**ثقف**" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "**صادف**" "**ظفر به**," "**أدركه ببصره لحدة في النظر**," respectively. See **اللسان** and **البصائر**. I chose "*met/grabbed*" as both seem to apply. Furthermore, when you "grab" some one then that one is surely he is *seen* and is in "*ignominy*" as that one is under your *control*, otherwise he could flee.

147 The word "kill" here is used in the *present/future* tense is, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*. (Reader must bear in mind *prophet* vis-à-vis *messenger*).

148 The word "*Ummaton*" in Arabic is a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*. Hence [-she] is *suffixed to standing*, standing[w]. The word "**قائمة**" could mean: "*stander-she*."

114. They[z] believe by Allah and The Day The Last, and they[z] command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they[z] restrain *a'n* (*off/regarding*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*), and they[z] mutually vie in the *khayra'te*[149] (*desirable-traits of worthiness and goodness*); and those (*are*) of the *ssa'leheena* (*righteous-people*).

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾

115. And what they[z] do of *khayren*[x] (*lawful: goodness-/provision/worship*)[x] so never (*are to be*) repudiated they[z] it[x] and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against His displeasure*).

وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

116. Verily who[r] unbelieved they[z] never (*shall*) enrich-/suffice[150] *a'n*[151] (*off/regarding*) them, their possessions nor their children of Allah a thing; and those (*are*) the Hell's[w] companions; they (*are*) in it[w] immortals.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾

117. A parable/example (*of*) whatever they[z] expend in this[w] life[w] (*of*) the world[w] (*is*) like the parable-/example (*of*) a wind[w] in it[w] *sserron* (*excessive/intense cold/heat*) betided-she[y] a people's *hartha*[x] (*tillage-/cultivation*)[x] *dhalamo*[152] (*they[ž] wronged to*) their selves,[w] then *ahlakat* (*perished-she[y]*) it;[x] and not *dhalama* (*wronged*) them Allah [and,] but (*to*) their selves[w] *yadh'lemoona* (*they[ž] were wronging*).

مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

118. O you, who[r] they[z] believed: let-not *tattakhetho*[153] (*you[ž] take and presume*) a *bettanatan* (*confidant*) from lesser than/without you;[b154] they[z] tarry not (*creating for*) you[b] *khabalan* (*mental-derangement*); longed[155] they[z] what *anetom*[156] (*tribulated you[c]*); *qad* (*already and affirmatively*) appeared-she[y] the *bagh'dha* (*intense-hatred*)[w] from their mouths and what their chests conceal (*is*) bigger; *qad* (*already and affirmatively*) We manifested for you[b] the *Aya'te*[w] (*miracles/signs/proofs*) *en* (*if*) you[c] were cerebrating.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَٰتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

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[149] That is to attain them.

[150] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

[151] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."

[152] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

[153] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[154] This means and Allah know best, *outside your Muslim community*, i.e. *not from among the non-Muslims*.

[155] The word "**ودّوا**," translated as "*longed they ž*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

[156] That is they love *that which befalls you[f]/your[n] community of any hardship which is most difficult for you[n] to handle* i.e. your[n] *tribulation*.

119. Ha you[f] these you[z] love them and not love you[b] they;[z] and you[z] believe by The Book[x] all (*of*) it;[x] and if they[z] met/encountered you[b] said they:[z] we believed; and if they[z] secluded they[z] bit over you[b] the finger- tips[157] from exasperation; let-say [*you*[s]]: let-die you[z] by your[n] exasperation; verily Allah (*is*) Omniscient by the chests' [possession].	هَٰٓأَنتُمْ أُوْلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِۚ قُلْ مُوتُواْ بِغَيْظِكُمْۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾
120. *En* (*if*) touches/betides you[b] *hasanaton*[w] (*meritorious -deed*)[w] (*it*[w]) displeases them; and *en* (*if*) betides you[b] a *sayyeaton*[w] (*demeritorious-deed*)[w] they[z] exult/rejoice by it;[w] and *en* (*if*) *tassbero* (*you*[z] *hold on patiently*) and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) not harm you[b] their scheme a thing; verily Allah by what they[z] work (*is*) Surrounder.	إِن تَمْسَسْكُمْ حَسَنَةٞ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٞ يَفْرَحُواْ بِهَاۖ وَإِن تَصْبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٞ ﴿١٢٠﴾
121. And *edh* (*when*) *ghadawata* (*you*[g] *went at-daybreak*) from your[t] household/family *tobawwe'o* ([*you*[s]] *deservedly ensconcing/installing*) the believers' posts for fighting, and Allah (*is*) *Sa'meeon*[158] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾
122. *Edh* (*when*) purposed-she[y] a *tta'efa'tan*[w] (*twain: group-/faction/parties*)[w] of you[b] to both dishearten, while Allah (*is*) *Wa'leyyo* (*Guardian/Ally*) (*of*) them both; and on Allah so let-trust the believers.	إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾
123. And *laqad* (*verily, already and affirmatively*) succored you[b] Allah by[159] *Badren* while you[f] (*were*) *athellaton*[160] (*they who are humbled and subdued*); so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] (*to*) thank you.[z]	وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٖ وَأَنتُمْ أَذِلَّةٞۖ فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
124. When say [*you*[s]] for the believers: is never sufficing you[b] to supply you[b] your[n] Lord by three thousands of the angels (*having been made*) descenders.	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾
125. *Bala*[161] (*certainly-not*); *en* (*if*) *tassbero* (*you*[z] *hold on patiently*) and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) and they[z] approach you[b] of their ire-/rush[162] this,[x] supplies you[b] your[n] Lord by five	بَلَىٰٓۚ إِن تَصْبِرُواْ وَتَتَّقُواْ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ

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[157] The expression "*bit they*[z] *over you*[z] *the finger tips from exasperation*" is one of the Arabic *tongue* expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips. However as in another *Ayah* "*bites on his both hands*" (S25:27) means out of *rage*.

[158] See an *elaboration* of the word "*Sameeo*" see the *Lexicon* attached to this *Translation*.

[159] The word "by" here means: *because of*.

[160] The word "*athellaton*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

[161] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see the *Lexicon* attached to this *Translation* for more elaboration.

[162] The word "**فورهم**" rooted in "**فار**," for water when it *boils over* the rim of its pot and the *beginning* of =

thousands of the angels *musawwemeena* (*each having signum and their horses too*).

ءَالَٰفٍ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥

126. And not made it[x163] Allah except a *bushra*[w] (*a pleasant-tiding*)[w164] for you;[b] and to tranquilize by it[x] your[n] hearts; and the triumph (*is*) not except from *ende* (*springing from/by Rule of*) Allah, The Mighty, The *Hakeeme*[165] (*infinite hekmah*[166] *Possesssor*).

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۗ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦

127. To sever [*He*] end/part of whom[r] unbelieved they,[z] or [*to He*] repress them; so they[z] transpose[167] *kha'ebeena*[168] (*they who are disappointed,-failures*).

لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوۡ يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ١٢٧

128. Not for you[g] of the matter a thing, either relents [*He*] on them or [*He*] punishes them, so verily they (*are*) *dha'lemoona*[169] (*injustice-doers*).

لَيۡسَ لَكَ مِنَ ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ ظَٰلِمُونَ ١٢٨

129. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] [*He*] forgives for whom[p] [*He*] wills and torments [*He*] whom[p] [*He*] wills; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١٢٩

130. O you, who[r] they[z] believed let-not eat[*] you[z] the usury doubles (*as it had been made*) manyfold;[170] and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠

131. And *ettaqo* (*let reverentially self-protect you*[z] *from*) The Fire[w] which[u] (*had been*) prepared-she[y] for the unbelievers.

وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١

132. And let-obey you:[z] Allah and the messenger, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *turhamoona* (*you*[z] *be mercy-given*).

وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢

133. And let-mutually vie you[z] to a forgiveness[w] from

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن

= *anything*. Then *figuratively* the word was *borrowed* to mean *strong anger* or *strong wrath* of a *person* or *group* or *any entity*. Afterwards it was *figuratively generalized* to mean the *immediacy* or *urgency* of a situation which *does* or *cannot* stand *any delay*. Thus, the meaning here, and Allah knows best, *rush*, *sudden commencement*, *gush* of the enemy. See **الآلوسي** for good exposition of this concept.

[163] The pronoun "**هـ**" in "**جعله**" refers to the "supply[x] of the angel" by Allah.

[164] Here again there is *no single* word in English for the *noun* "**بُشرى**;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "**بُشرى**," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

[165] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[166] See the *Lexicon* attached to this *Translation* for "*hekma*."

[167] That is repair or return.

[168] The word "**خائبين**" = "*kha'ebeen*" is a plural for "**خائب**"= "*kha'eb*" which is a *singular subjective noun*, for which there is *no* exact English equivalent *per se*, meaning *he who is disappointed or he who failed*.

[169] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

* Here "eat" means legitimize/make legitimate. **اجتازه لنفسه = أكل مال الغير** =ate other's funds legitimized other's funds for own self.

[170] The word "**مُضاعَفة**" means: *manyfold*; because the word "**ضِعف**" = "double," and is the *minimum* of a *double*, but once "**مُضاعَفة**" goes *more than the minimum*, so it is *unlimited*. See **اللسان**.

your[n] Lord and a Paradise[w] its[w] *aardh*[x] (*width-/expanse*)[x] (*is*) the Heavens'[w] and the Earth's[w] [*it*[w]] (*had been*) prepared-she[y] for the *muttageena* (*reverential guarders against Allah's displeasure*).	رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾
134. Who[r] they[z] expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners *a'n* (*regarding*) the mankind, and Allah loves the benefactors.	ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾
135. And who[r] if did they[z] a profanity[w171] or *dhalamo*[172] (*they*[z] *wronged*) their selves[w] they[z] remembered Allah then *estaghfaro*[173] (*they*[z] *sought-forgiveness*) for their offenses; and who[a] [*He*] forgives the offenses except Allah; and not insist they[z] on what they[z] did while they know.	وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾
136. Those their requital (*is*) forgiveness[w] from their Lord and paradises[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w] and *ne'ama* (*most excellent*) (*is*) the workers' remuneration.	أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾
137. *Qad* (*already and affirmatively*) ceded-by-she[y] of before you[b] dispensations;[w174] so let-tread you[z] in the land[w] then let-look you[z] how was the deniers' consequence.[w]	قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾
138. This (*is*) a declaration for the mankind and a *hudan* (*divine-guidance*)[175] and an exhortation[w176] for the *muttageena* (*reverential guarders against Allah's displeasure*).	هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾
139. And let not *ta'heyno*[177] (*you:*[z] *weaken, love the world and have a dislike for death in the cause of Allah*) and	وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ

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[171] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*.

[172] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."

[173] The word *istaghfara*=استغفر in "استغفروا" = "طلبوا الغفران" = "[*they*[z]] *sought forgiveness*." In English there is *no seemly way* to say: "استغفروا" *per se*. So I settled for saying: "*sought forgiveness*." they[z]

[174] The word "sonun"= "سُنَن" plural for "سُنّة," means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

[175] This is reference to The *Qur'an The Supreme*; thus, it is *not just any guidance per se*, but *the divineght-guidance period*.

[176] The word "موعظة," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

[177] The word "تَهِنُوا" is rooted in "وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً
والوهن هو الضعف و عدم القدرة على بذل الجهد.
والوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله.
ووَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر: الهادي.
Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهِنُوا" in one word per se. Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

let-not sadden you[z] while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-ones*) *en* (*if*) you[c] were believers.

ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ١٣٩

140. *En* (*if*) touches/betides you[z] an ulcer[x] so *qad* (*already and affirmatively*) touched/betided the people an ulcer like it;[x] and *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) the days[x] [*We*] alternate it[x] among the mankind; and in-order (*for*) Allah (*to*) know[178] whom[r] they[z] believed and *yatta'khetha*[179] ([*He*] *takes and makes*) of you[z] witnessers/testifiers; and Allah loves not the *dha'lemeena*[180] (*injustice-doers*).

إِن يَمۡسَسۡكُمۡ قَرۡحٞ فَقَدۡ مَسَّ ٱلۡقَوۡمَ قَرۡحٞ مِّثۡلُهُۥۚ وَتِلۡكَ ٱلۡأَيَّامُ نُدَاوِلُهَا بَيۡنَ ٱلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمۡ شُهَدَآءَۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠

141. And to *youmahhessa* (*rid of the sins*) Allah who[r] they[z] believed and [*to*] obliterate [*He*] the unbelievers.

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمۡحَقَ ٱلۡكَٰفِرِينَ ١٤١

142. Or reckoned you[c] that you[z] enter the Paradise[w] while *lamma*[181] (*not yet*) knew Allah whom[r] *jahado*[182] (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) of you[b] and knows [*He*] the *ssa'bereena* (*people of patience*).

أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ وَيَعۡلَمَ ٱلصَّٰبِرِينَ ١٤٢

143. And *laqad* (*verily, already and affirmatively*) you[c] were longing the death[x] from before that you[z] meet-/encounter it;[x] so *qad* (*verily and affirmatively*) you[c] saw it[x] while you[f] look.

وَلَقَدۡ كُنتُمۡ تَمَنَّوۡنَ ٱلۡمَوۡتَ مِن قَبۡلِ أَن تَلۡقَوۡهُ فَقَدۡ رَأَيۡتُمُوهُ وَأَنتُمۡ تَنظُرُونَ ١٤٣

144. And not *Mohammadon* (*Mohammad*) except a messenger *qad* (*already and affirmatively*) ceded-by-she[y][183] of before him the messengers[x]; has *en* (*if*) [*he*] died or (*had been*) killed [*he*], transposed[184] you[c] over your[n] heels;[185] and whoever [*he*] transposes over his heels, then never harms [*he*] Allah a thing; and shall requite Allah the thankers.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُۚ أَفَإِيْن مَّاتَ أَوۡ قُتِلَ ٱنقَلَبۡتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡۚ وَمَن يَنقَلِبۡ عَلَىٰ عَقِبَيۡهِ فَلَن يَضُرَّ ٱللَّهَ شَيۡـٔٗاۗ وَسَيَجۡزِي ٱللَّهُ ٱلشَّٰكِرِينَ ١٤٤

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[178] It must be noted here that this "*for Allah to know*" is *not* in fact Allah does *not* know, *absolutely not*. That is because Allah possesses *absolute foreknowledge*, i.e. He knows every thing *before*, *during and after they happen*. So, this fact is *to establish public knowledge* of whatever happened, so that the *doer and all relevant people* will *know* or *bear witness* that the *deed did happen* and the doer *cannot* disclaim it.

[179] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[180] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

[181] The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*but*." See **مغني اللبيب** and **القرطبي**

[182] The word "*Jahado*"= "**جاهدوا**,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[183] In Arabic *grammar*, broken-plural is referred to/denoted by *feminizing-denotative* suffix="ت التأنيث"=she[y]. As the word "messengers" is a *broken-plural* so *imperatively* it's denoted by she[y]; hence went-by-she[y]. See the *Prelude*.

[184] The word "**انقلبتم**"= "*you*[c] *transposed*," means you *betook* your selves *reverting*.

[185] The phrase "*transposed over your heels*" in this great *Ayah* is Arabic tongue expression, meaning: *you returned to where you came from in a hurry*.

145. And was not for a self[w] to die except by Allah's leave, a book *mo'ajjalan*[186] (*that which had been made term-limited*); and whoever [*he*] wants the world's[w] reward[x] *nua'tehe* ([*We*] *accord/allot him*) of it;[w] and whoever [*he*] wants the Hereafter's[w] reward[x] *nua'tehe* of it;[w] and [*We*] shall requite the thankers.

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ١٤٥

146. And *ka'ayyen* (*how many*) of a prophet fought with him *rebbeyyouna*[187] (*followers of men of knowledge*) many; so not *wahano*[188] (*they*: *weakened/loved the world and disliked death in Allah's cause*) for what betided them in Allah's path, and not they[z] weakened, and not *estakana*[189] (*quiescently submitted they*[z]); and Allah loves the *ssa'bereena* (*people of patience*).

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ١٤٦

147. And not was their say except that said they:[z] (*O*), our Lord: let-forgive for us [*You*[s]] our offenses and our excess in our matter; and let-firm our feet [*You*[s]], and let-succor us [*You*[s]] over the people, the unbelievers.

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ١٤٧

148. Then *aa'tahum* (*accorded/allotted them*) Allah the world's[w] reward and *husno*[190] (*ultimately meritorious beautiful*) reward[191] (*of*) the Hereafter; and Allah loves the benefactors.

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ١٤٨

149. O you, who[r] they[z] believed *en* (*if*) you[z] obey who[r] unbelieved they[z] *yarrodokum*[192] (*they*[z] *forthwith-return you*[b]) over your[n] heels then you[z] transpose losers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ١٤٩

150. Rather Allah (*is*) your[n] Guardian and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the succorers.

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ١٥٠

151. [*We*] shall throw in hearts (*of*) whom[r] they[z] unbelieved the fright for what they[z] partnered (*other deities*) by Allah, what not *younazzel* ([*He*] *recurrently descended*) by it[x] an authority;[x] and their

سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا

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[186] The word "الأجل" means term-limit, so "مؤجلا" = "(*had*) been term-limited," see اللسان.

[187] The word "*rebbeyoun*"= "ربّيون" according to at-Tabari and others, "*rebbeyoun*"= "ربّيون" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes,* or *men of knowledge*. Whereas others, again at-Tabari narrates: "*rebbeyoun*"= "ربّيون" means *followers* versus "ربّانيون" meaning the *chiefs*.

[188] See footnote 177 above regarding "تهنوا."

[189] The word "استكانوا" involves several facts: *submission, quiet and remaining still*. See الهادي. So *submission* by itself *suffices not*, hence the prefix of *quiescently*.

[190] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*. See الهادي

[191] "*The Hereafter's beauty-reward*" is either *Allah's pleasure* or the *Paradise* or *both*.

[192] The word "يردوكم" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[z] by a greeting,[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).

abode/lodging (*is*) the Fire[w] and wretched (*is*) *mathwa*[193] (*forced*: *long-term/semi-pemanent-abode*) (*of*) the *dha'lemeena*[194] (*injustice-doers*).

وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

152. And *laqad* (*verily, already and affirmatively*) *ssadaqakum* (*always-enforced-the-truth with you*[b]) Allah His promise; *edh* (*when*) *tahossona*[195] [*you*[f]] *exterminate*) them by His leave; until *edha* (*whereas*) you[c] failed and you[c] mutually altercated in the matter and disobeyed you[c] from after what [*He*] showed you[b] what you[z] like; of you[b] who[p] [*he*] wants the world[w] and of you[b] who[p] [*he*] wants the Hereafter[w]; afterwards [*He*] dispersed you[b] *a'n* (*off*) them to essay you[b] [*He*]; and *laqad* (*verily, already and affirmatively*) pardoned [*He*] *a'n*[196] (*regarding*) you;[b] and Allah (*is*) munificence-possessor on the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

153. *Edh* (*when*) you[z] ascend[197] and not swerve[198] you[z] on an *ahaden*[199] (*a lone/any-one*); and the messenger summons you[b] in your[n] last[w200] then [*He*] rewarded you[b] afflicter by an afflicter[201] so that not sadden you[z] over what you[b] missed and nor what betided you;[b] and Allah (*is*) Proficient by what you[z] work.

۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

154. Afterwards [*He*] descended on you[b] from after the afflicter a security[w] a drowsiness[x] over-laying a *tta'efa'tan*[w] (*a group/faction/party*)[w] of you;[b] and a *tta'efa'tan*[w] *qad* (*already and affirmatively*) worried[w] them their selves[w] they[z] presume by Allah other than the right presumption (*of*) the *jaheleyyatey*[w202] (*acting ignorantly or incorrectly/or by rule of pre-Islamic era*);[w] say they:[z] is for us of the matter[x] of a thing;

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ

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[193] n "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-pemanent-abode*" seems to me rather appropriate.

[194] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

[195] The word "تحسّونهم" is *rooted* in "*hass*"= "حسّ," which has *many* meanings: (1) *exterminate*; i.e. *kill to destroy, applicable here*; (2) *felt and knew*; (3) *felt compassionate towards*; (4) *possessed strong sense of feelings towards some-one or thing*.

[196] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"عن."

[197] The word "تصعدون" strictly speaking means *you*[z] *ascend*, while the way could be *level or higher* in altitude.

[198] That is you turn around to see or look at.

[199] See the *Lexicon* attached to this *Translation* regarding "أحد."

[200] It is stated in Al-Bukharey "أُخراكم" = "تأنيث آخركم" that is feminizing the last of you. See القرطبي.

[201] There are many interpretations with respect to: "*rewarded you*[z] [*He*] *an afflicter by an afflicter*," among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you.

[202] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*. So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

let-say [*you*[s]]: verily the matter[x] all of it[x] (*is*) for Allah; they[z] hide in their selves[w] what not they[z] disclose/flash for you;[g] they[z] say: if [was] for us of the matter[x] a thing, not (*had been*) killed we ha-here; let-say [*you*[s]] if you[c] were in your[n] houses, surely come forth who[r] (*it was*) written on them the killing to their *madha'je'a* (*places of reposing while on their sides/places of repose*); and for Allah (*to*) essay what (*is*) in your[n] chests; and for *youmahhessa* (*rid of the sins*) Allah what (*is*) in your[n] hearts; and Allah (*is*) Omniscient by the chests' possession.

لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١٥٤

155. Verily who[r] they[z] shifted/diverted of you[b] day met the *ja'm'aan* (*the twain opponent: hosts/multitudes*) verily only the Satan *estazalla*[203] (*affirmably-slipped*) them by some (*of*) what earned they;[z] and *laqad* (*verily, already and affirmatively*) pardoned Allah *a'n* (*regarding*) them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) Forbearer.

إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ١٥٥

156. O, you, who[r] they[z] believed: let-not be you[z] like whom[r] unbelieved they[z] and said they[z] for their brothers *edha*[204] (*when-then*) struck they[z] in the land[w] or they[z] were *ghuzzan*[205] (*are being in a special military expedition*) if they[z] were *endana* (*by or among: us*) not died they[z] and nor (*had been*) killed they;[z] to make Allah *tha'leka (afar-that-it)*[x] *hasratan*[w206] (*ardent contrition*)[w] in their hearts; and Allah quickens and [*He*] deadens;[207] and Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ١٥٦

157. And surely *en* (*albeit*) (*had been*) killed you[c] in Allah's path or died you[c] surely a forgiveness[w] from Allah and a mercy[w] (*are*) *khayron* (*choicer/superior-/worthier*) (*than*) [of] what gather they.[z]

وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ١٥٧

158. And indeed *en* (*if*) died you[c] or (*had been*) killed you[c] surely to Allah (*are to be*) thronged you.[z]

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ١٥٨

159. So by indeed[208] a mercy[w] from Allah softened you[g] for them; and if you[g] were rude, harsh (*in*) [the] heart[209] surely (*would have*) dispersed they[z]

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ

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[203] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
[204] This "إذا" is *not* a conditional article, See **اعراب القرآن، لـ محمود صافي**.
[205] The word "**غزّى**" i.e. people engaged in a "**غزوة**"= a military expedition *led by the Prophet*, *Mohammad* (SAWS).
[206] The word "**حسرة" is "أشدّ النّدم**," see **التاج**. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.
[207] The word "**أمات**," in "**يُميت**" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.
[208] See the *Lexicon* attached to this *Translation* regarding **ما المصدرية**.'
[209] That is if you were *coarse-hearted*.

from around you;[g] so let-pardon [*you*[s]] *a'n* (*regarding*) them and *estaghfer*[210] (*let-*[*you*[s]] *seek-forgiveness*) for them and *sha'wer'hum* (*let-*[*you*[s]] *counsel with them*) in the matter; then if resolved you[g] then let-trust [*you*[s]] on Allah; verily Allah loves the trusters.

حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. *En* (*if*) succors you[b] Allah then no an overcomeer [for][211] you;[b] and *en* disappoints you[b] [*He*] so who[a] *tha*[212] (*near he-one*) who[x] succors you[b] from after Him; and on Allah then let-trust the believers.

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾

161. And was not for a prophet to *yaghulla*[213] (*defalcates-/steal from the war booty before it is distributed*); and whoever *yaghlul* (*defalcates/steals from the war booty before it is distributed*) *ya'atee* ([*he*] *comes/appears*) by what *ghalla* ([*he*] *defalcated/stole from the war booty before it is distributed*) The *Qeyamatey's*[w] (*Judgment's*) Day; afterwards (*to be*) fulfilled[214] every self[w] what earned-she[y] and they (*are*) not *yodh'lamoona*[215] (*to be wronged they*[z]).

وَمَا كَانَ لِنَبِىٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Does then who[p] [*he*] *ettaba'a*[216] ([*he*] *closely-followed*) Allah's *redhwanon* (*ultimate delight/gratification*) like whom[p] *ba'a* ([*he*] *deservedly incurred*) by a discontent from Allah; and his abode (*is*) Hell[w] and wretched (*is*) the destiny.

أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾

163. They (*are*) ranks[w] *ende* (*by munificence of/by Rule of*) Allah; and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by what they[z] work.

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. *Laqad* (*verily, already and affirmatively*) *manna*[217] ([*He*] *graced His boon*[w]) Allah on the believers *edh* (*when*) [*He*] missioned[218] [in] them a messenger of them selves;[w] recites [*he*] on them His *Aya'te*[w] (*Qur'anic statements*) and *youzakkey*[219] ([*he*] *reforms the*

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

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[210] The word "**استغفر**" = "**اطلب الغفران**" = "*let-seek forgiveness* [*you*[s]]." In English there is *no seemly way* to say: "**استغفر**" *per se*. So I settled for saying: "*let-seek forgiveness* [*you*[s]]."

[211] That is that could come *against* you.

[212] The particle "**ذا**" has many meanings, of *relevance* here is "**اسم الإشارة**" = the demonstrative pronoun for *near*, *singular*, *masculine*, *animate or inanimate*. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when "**هـ**" is *prefixed* to it, it becomes "**هذا**"= "this."

[213] The word "**يغلّ**" the present tense of the word "**غلّ**"="*ghalla*," which has *many meanings*: (1) stole from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has *rancor* in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

[214] The word "**توفى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*. Thus, "**توفى**" means had been *endeavored and gathered the last part of an obligation and fulfilled it*.

[215] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[216] The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "**إتّبع**" *not* "**تبع**."

[217] The word "**مَنَّ**" in "**يَمُنّ**" means "**نعمة يُنعِمها**." That a "*boon* He *graces it*."

[218] The word "**بعث**" in "**ابعث**" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[219] The word "**يزكيهم**" here means, and Allah is knowinger, [*he*] *reforms the ill-creeds of them*. See **اللسان** and **التفاسير**.

ill-creed of) them; and [*he*] teaches them The Book and the *hekmata*[w][220] (*wisdom*); and *en* (*albeit*) they[z] were of before surely in a misguidance manifester.

ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ١٦٤

165. Is [and] *lamma* (*when/whence*) betided-she[y] you[b] a disaster[w] *qad* (*already and affirmatively*) betided you[c] (*on them*) twice like it[w] said you:[c] wherefrom[221] (*is*) this;[x] let-say [*you*[s]]: it[x] (*is*) from *ende* (*springing from*) your[n] selves;[w] verily Allah over every thing (*is*) Omnipotent.

أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٦٥

166. And whatever betided you[b] day the *jam'aa'ne* (*the twain opponent: hosts/multitudes*) met/encountered so (*it's*) by Allah's leave; and to know[222] [*He*] the believers.

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ١٦٦

167. And to know [*He*] who[r] hypocrised they[z] and (*had been*) said to them: let-come you[z] mutually fight you[z] in Allah's path or you[z] defend/garrison;[223] said they:[z] if[224] we know a fight surely (*would have*) *ettaba'a* (*closely-followed*) you[b] we; they for the unbelief then-day nearer than they (*are*) for the belief; they[z] say by their mouths what (*is*) not in their hearts; and Allah (*is*) knowinger by what they[z] conceal.

وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ١٦٧

168. Who[r] said they[z] for their brothers and sat: had they[z] obeyed us (*they would have*) not (*had been*) killed they;[z] let-say [*you*[s]]: so let-avert *a'n* (*off*) your[n] selves[w] the death *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ١٦٨

169. And let-not assuredly[225] reckon [*you*[s]] whom[r] they[z] (*had been*) killed in Allah's path (*are*) dead, rather (*they are*) *ahya'on*[226] (*living/alive*) *enda* (*by munificence of/by Rule of*) their Lord (*being*) provided they.[z]

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ١٦٩

170. Rejoicers they[z] (*are*) by what *aa'tahum* (*accorded-/allotted them*) Allah of His munificence; and *yestabshe-roon*[a][227] (*they*[z] *seek pleasant tidings*) by whom[r] not they[z] joined by them from their behind; that

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ

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[220] See the *Lexicon* attached to this *Translation* for "*hekma*."

[221] The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

[222] It goes without saying of course Allah knows everything *before it ever happens*. But *this* knowledge is a "*public*" knowledge, so that *no one denies* all its facts, so that its *recompense is* and *appears* to be *rightly due*.

[223] That is you *garrison* on the Muslims' *side*, *enlarging* our numbers in the sight of the enemy.

[224] See the Lexicon attached to this Translation regarding "**لو**."

[225] The word "*assuredly*" here is used to *intensify* the word "*count*," as the Arabic is "**تحسبنّ**" *intensive*.

[226] The word "**أحياء**" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "**أحياء**," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

[227] The word "**استبشر**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

not a fear (*is*) on them and neither they sadden.	عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٧٠
171. *Yestabsheroon*[a228] (*they*[z] *seek pleasant tidings*) by a boon[w229] from Allah and a munificence; and verily Allah wastes not the believers’ remuneration.	يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ١٧١
172. Who[r] *estajabo*[230] (*they*[z] *favorably-answered*) for Allah and the messenger from after what betided them the ulcer for whom[r] *ahasano* (*they*[z] *rendered*: *rendered meritorious-deeds/says*) of them and *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) (*is*) a great remuneration.	ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ١٧٢
173. Who[r] said for them the mankind: verily the mankind *qad* (*they already and affirmatively*) gathered for you[b] (*to fight you*[b]) so *ekhshaw* (*let-you*[z] *reverently-fear*) them; then (*that*) increased them a belief; and said they:[z] Allah (*is*) our sufficiency[231], and (*is*) *ne’ama* (*most excellent*) [*He*] The Custodian[232].	ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ١٧٣
174. So they[z] transposed[233] by a boon[w234] from Allah and munificence; not touched them an ill and *ettaba’o* (*closely-followed they*[z]) Allah’s *redhwanon* (*ultimate delight/gratification*) and Allah (*is*) possessor (*of*) munificence great.	فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ١٧٤
175. Verily only *tha’lekum* (*collective-afar-that*) the Satan frightens[235] his *aw’leya*[236] (*guardians/allies*); so let-not fear them you[z] and let-fear [*Me*][237] you[z] *en* (*if*) you[c] were believers.	إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ١٧٥

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228 Ibid.
229 See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”).
230 The word “**استجابوا**,” is *answered* plus *made available* what was *requested*, i.e. “*favorably-answered.*”
231 The word **حسب** “ **في حسبنا**” = “**مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر**.” Thus, “**المصدر**” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See **التاج**.
232 There is no *proper* conventionally *acceptable* English word for “**وكيل**,” meaning: (1) Allah, when preceded by the article “*The*,” i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative*, *who really practices Law*, and *generally stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. So, perhaps “*custodian*,” is the *best to really depict* what the real sense of a “*Wakeel*” is or *should be*.
233 The word “**إنقلبوا**”= “*they*[z] *transposed*,” means they *betook* themselves *returning*.
234 See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”).
235 The Arabic phrase “*frightens awleya’aho*” is made up of *two* words: (a) “frightens” and (b) “*awleya’aho*.” Part (a) means *he instills fear*; and part (b) means *his supporters*. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the “*Jehad*” with the Prophet (SAWS) and his companions. Or, some say, those who were *actively engaged in fighting the prophet and his companions*, such as Abu Sufyan at the time. Thus, such active fighters, against the Prophet and his companions, were *vainly trying to instill fear among some of the Prophet’s companions*.
236 The word “أولياء” could also mean: friends, protectors.
237 The letter “**ن**” in “**خافون**,” by Arabic (*Linguistic*) Rule, is called “**نون الوقاية او العماد، حيث لا يُستَغنى عنها**” which *precedes the speaker’s pronoun* “**ي**.” The speaker’s pronoun “**ي**” in “**خافون**” is *omitted*, for “**التخفيف**,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.

176. And let-not sadden you[g] who[r] they[z] mutually[238] vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter[w] and for them (*is*) a great torment.

وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى
ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ
يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى
ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٧٦

177. Verily who[r] purchased they[z] the unbelief by the belief never they[z] harm Allah a thing; and for them (*is*) a painful torment.

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ
لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ
أَلِيمٌ ١٧٧

178. And let-not assuredly[239] reckon who[r] unbelieved they[z] that only We protract for them *khayron* (*choicer/ superior/ worthier*) for their selves;[w] verily what We protract for them to *yazdado*[240] (*further-augment they*[z]) sin; and for them (*is*) a humiliative torment.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ
لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ١٧٨

179. Not [was] Allah to let the believers on what you[f] (*are*) on [it[x]] (*presently/ then*) until [*He*] distinguishes[241] the *khabeetha*[242] (*wicked/ bad/ ill-natured*) from the good; and not [was] Allah to evince you[b] on the invisible; [and,] but Allah *yajta'bey* (*directly and favorably-chooses*) of His messengers whom[p] [*He*] wills; so let-believe you[z] by Allah and His messengers; and *en* (*if*) you[z] believe and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) then for you[b] (*is*) a great remuneration.

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ
أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ
ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى
ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ
مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن
تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ١٧٩

180. And let-not assuredly reckon who[r] they[z] stint by what *aa'tahum* (*accorded/ allotted them*) Allah of His munificence that (*it*[x] *is*) *khayran*[x] (*choicer/ superior-/ worthier*) for them, rather it[x] (*is*) evil for them; (*to be*) affirmably collared they[z] (*by*) what they[z] stinted by [it[x]] The *Qeyamatey's*[w] (*Judgment's*) Day; and for Allah (*is*) the Heavens'[w] and the Earth's[w] heritage/inheritance; and Allah by what you[z] work (*is*) Proficient.

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ
ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا
لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ
مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ
مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ١٨٠

181. *Laqad* (*verily, already and affirmatively*) heard Allah say (*of*) whom[r] said they:[z] verily Allah (*is*) poor and we (*are*) rich; We shall write what said they;[z] and

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ
ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا
قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ

[238] This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam.
[239] The word "*assuredly*" is used here to *intensify* the word "**يحسبن**."
[240] The word "**نزداد**" implies greater *intensity*, and **التاج** says it is "**ابلغ**." So *further* is prefixed for this purpose.
[241] Such "*distinguishing*" is *not* for Allah's sake, because Allah *already knows that*. It is for *public knowledge*. That is so that all concerned as well as others will know on surety basis.
[242] The word *khabeetha*= wicked, and "*ill-natured*" is an *adjective*, meaning: having the *temperament of a bad kind*.

their killing (*of*) the prophets by other than a right; and [*We*] say: let-taste you[z] torment (*of*) the burning.

وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ١٨١

182. *Tha'leka* (*afar-that-it/ that*)[x] (*is*) by what advanced-she[y] your[n] hands[w] and verily Allah (*is*) surely not *dhallamen*[243] (*iterative injustice-doer*) for the *abee'de*[244] (*worshippers/ submitters/ slaves*).

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ١٨٢

183. Who[r] they[z] said: verily Allah covenanted to us that not we believe for a messenger until *ya'ateena* ([*he*] *produces/ comes to us*) by a sacrificial offering[x] eats it[x] the fire;[w] let-say [*you*[s]]: *qad* (*already and affirmatively*) came (*to*) you[b] messengers of before me by the evidences[w] and by which[x] you[c] said; so wherefore you[z] killed them if you[c] were *ssa'deqeena* (*always truth enforcers*).

ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ١٨٣

184. So *en* (*if*) they[z] denied you[g] so *qad* (*already and affirmatively*) (*had been*) denied messengers of before you[g] came they[z] by the evidences[w] and the *zobore*[245] (*writs of exhortations and admonitions*) and the book, the illuminator.

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ١٨٤

185. Every self[w] (*is*) a taster[w] (*of*) the death; and verily only (*you*[z] *shall be*) fulfilled[246] your[n] remunerations The *Qeyamatey's*[w] (*Judgment's*) Day; so whoever [*he*] (*had been*) budged-*a'n* (*off*) The Fire[w] and [*he*] (*had been*) admitted (*into*) the Paradise[w] then *qad* (*already and affirmatively*) [*he*] won; and not the life[w] (*of*) the world[w] except a *mata'ao*[247] (*resource of a transitory worldly delights*) (*of*) the beguilement.

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ١٨٥

186. Surely (*shall be*) assuredly[248] essayed you[z] in your[n] possessions and your[n] selves;[w] and surely assuredly (*shall*) hear you[z] from whom[r] *oto* (*they*[z] *had been accorded/ allotted*) the book of before you[b] and from whom[r] they[z] partnered (*deities with Allah*) much annoyance; and *en* (*if*) *tassbero* (*you*[z] *hold on patiently*)

۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟

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[243] The word *dhallamen*="ظلاّم" means *iterative injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit one's self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

[244] The word "عبيد"="*slaves, worshippers, submitters*" means *all Allah's creatures of humans or Jinn*. So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage.

[245] The word "الزبر" = "الكتب" that is writes. For "الزبر" = "الكتب," see التاج.

[246] The word "توفّى" in "توفون," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "توفّى" means to be *endeavored and gathered the last part of an obligation and fulfilled it*.

[247] See *Lexicon* attached to this *Translation* or footnote 21 above for "متاع"="*mata'a*."

[248] The "ل" in "لتبلونّ," and in "لتسمعنّ" all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*".

and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) then verily *tha'leka* (*that is*) of the matters' resolve.

وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ
ٱلْأُمُورِ ١٨٦

187. And *edh* (*when*) took Allah *meethaqa*[x][249] (*ratified-covenant*)[x] whom[r] *oto* (*they*[z] *had been accorded/allotted*) the book[x] surely assuredly[250] manifest it[x] you[z] for the mankind and let-not you[z] conceal it;[x] then *nabatha* (*slightingly-forsook*) it[x] they[z] beyond[251] their backs and they[z] purchased by it[x] a little price; so wretched what they[z] purchase.

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا
تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ
وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا
يَشْتَرُونَ ١٨٧

188. Let-not [*you*[s]] assuredly reckon whom[r] they[z] exult/rejoice by what they[z] *ataw*[252] (*come-out*) and they[z] love that they[z] (*are/be*) praised by what they[z] not (*have/had*) done, so let-not assuredly [*you*[s]] reckon them by a *mafaza'ten*[253] (*rescue-achievement*) of the torment; and for them (*is*) a painful torment.

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ
أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ
يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ
ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٨٨

189. And for Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship; and Allah over every thing (*is*) Omnipotent.

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٨٩

190. Verily in the Heavens'[w] and the Earth's[w] creation and varying of the *naha're* (*between sunrise and sunset*) and the night, (*are*) surely *Aya'ten*[w] (*signs/proofs*) for the *albab's*[254] (*hearts-intellects*)'s possessors.

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ
لِّأُو۟لِى ٱلْأَلْبَٰبِ ١٩٠

191. Who[r] they[z] remember Allah (*manneristically*)[255] standing and sitting and on their sides and they[z] rethink in the Heavens'[w] and the Earth's[w] creation: (*O*), our Lord [*You*[s]] created this[x] not falsely *subhana*[256] (*hallowedly and marvelously we deem You*[g]

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى
خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا

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[249] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*.

[250] See footnote 848 above only here in respect to "لتبيينه"

[251] The word "وراء" means: (1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) " بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here *beyond* (*not* behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

[252] The word "أَتَوا" = "come out" = "become known," because they (*the hypocrites or those who love to be praised for what they did not do*), they "come out" with their happy announcements, after the Prophet (SAWS) went out in the *Jehad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they "*justified*" to the Prophet (SAWS) their stay behind.

[253] The word "مفازة" = "مَنجاة," meaning rescue-achievement. For the meaning of "مفازة" = "مَنجاة," see التاج.

[254] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.

[255] *Manneristically* is *needed* to *adjust for* a *lack* of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English.

[256] The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous*

transcending all defects and we solemnly stand in awe and utmost consecration of) You[g] so let-preclude us [*You*[s]] from The Fire's[w] torment.

خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا
عَذَابَ ٱلنَّارِ ١٩١

192. (*O*), our Lord, verily You[g] whom[p] [*You*[s]] admit (*in*) The Fire[w] then *qad* (*already and affirmatively*) disgraced him [*You*[s]] and not for the *dha'lemeena*[257] (*injustice-doers*) (*are*) of succorers.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ
أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ
١٩٢

193. (*O*), our Lord verily we heard a caller calling for the belief that: let-believe you[z] by your[n] Lord; so we believed; (*O*), our Lord so let-forgive [*You*[s]] for us our offenses and let-expiate [*You*[s]] *a'n* (*off*) us our *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and *tawaffana* (*let-You*[s] *receive us while dying*) with the *abra're*[258] (*dutiful-people*).

رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى
لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ
رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ١٩٣

194. (*O*), our Lord and *aa'tena* (*let-accord/allot us* [*You*[s]]) what [*You*[s]] promised us over/on Your[t] messengers; and let-not disgrace us [*You*[s]] The *Qeyamatey's*[w] (*Judgment's*) Day; verily You[g] not unfulfill the appointment.

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا
تُخْلِفُ ٱلْمِيعَادَ ١٩٤

195. So *estajaba*[259] (*favorably-answered*) for them their Lord; surely I waste not a work of a worker of you[b] [of] a male or a female some (*of*) you[b] of some; so who[r] emigrated they[z] or (*had been*) driven they[z] from their homes[w] and (*had been*) annoyed they[z] in My path and mutually fought they[z] and (*had been*) killed they,[z] surely [*I*] (*shall*) assuredly[260] expiate *a'n* (*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*);[w] and verily [*I*] assuredly (*shall*) admit them (*into*) gardens[w] run[w] from under it[w] the rivers, a reward from *ende* (*by munificence of/by Rule of*) Allah; and Allah has *husno*[261] (*ultimately meritorious-beautiful*) (*of*) [the] reward.[262]

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ
أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ
أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ
هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ
ٱلثَّوَابِ ١٩٥

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work that Allah and Allah alone can do, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

257 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

258 See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

259 The word "**استجاب**," is *answered* plus *made available* what was *requested*, i.e. "*favorably answered*."

260 The "ل" in "**لأكفرن**" and in "**لأدخلن**" are *juratory* "ل"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*".

261 Some *linguists* suggest that **الحسن** is for the *face* while **الجمال** is for the *parts of the body and other things*. See **الهادي**

262 The beauty reward is either *Allah's pleasure* or the *Paradise* or *both*.

196. Let-not assuredly deceive you[g] *taqallobo* (*iterative transpose*) whom[r] unbelieved they[z] in the *bela'de*[w] (*region/country/community*).[w]

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلْبِلَٰدِ ١٩٦

197. A little *mata'aon*[263] (*resource of a transitory worldly delight*); afterwards their abode/lodging (*is*) Hell[w] and wretched (*is*) the *meha'de* (*bed/cradle/place of abode*).

مَتَٰعٞ قَلِيلٞ ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧

198. But whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) their Lord for them (*are*) paradises[w]-/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] *nozolan*[264] (*hospitality-abode*) from *ende* (*by munificence of/by Rule of*) Allah; and what Allah has (*is*) *khayron* (*choicer/worthier*) for the *Abra're* (*dutiful-people*).

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ وَمَا عِندَ ٱللَّهِ خَيۡرٞ لِّلۡأَبۡرَارِ ١٩٨

199. And verily of the book's folks surely who[p] [*he*] believes by Allah and what (*had been*) descended to you[b] and what (*had been*) descended to them *kha'she'-eena*[265] (*they who: totally subdued their body, sight, sound and bow in the Prayer*) (*are*) for Allah not they[z] purchase[266] by Allah's *Aya'te*[w] (*messages-/statements*) a little price; those for them (*is*) their remuneration *enda* (*by munificence of Rule of*) their Lord; verily Allah (*is*) swift (*in*) the accounting.

وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩٩

200. O you, who[r] they[z] believed *essbero* (*let-hold on you*[z] *patiently*) and *ssa'bero* (*let-best you*[z] *your foes in patience*) and *ra'betto* (*let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await you*[z] *the Prayer*) and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

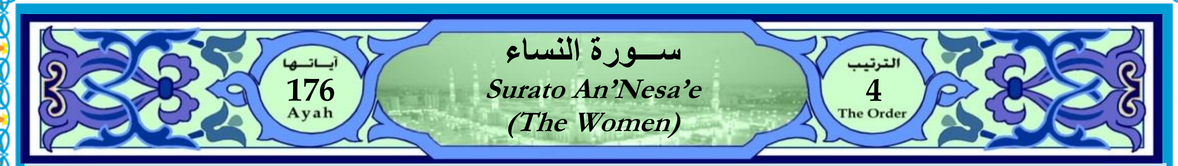
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[263] See the Lexicon attached to this Translation regarding "*mata'a*."

[264] The word "**نُزُلًا**" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land.

[265] The word "**خاشعين**," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خاشعين**," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**الخاشعين**" are those who had totally *subdued their body, sight and sound*. Also some time "**الخاشعين**" = they who bow in the Prayer. See **البصائر** and **اللسان**.

[266] This is in *contrast* to some people of the book, some rabbis for example, who uses *Allah's Ayat* to *take* little price, i.e. they *exchange* the *Ayat* for a *paltry of money*. +



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you[z] not to displease*) your[n] Lord, Who [*He*] created you[b] of one[w] self[w] and [*He*] created of her, her spouse (*wife*);[1] and [*He*] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query[2] you[z] and the *arhama* (*maternal/paternal kins*);[3] verily Allah [was] over/on you[b] *Ra'qeeban* (*Watcher/Observer*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ﴿١﴾
2. And *aa'to* (*let-accord/allot you[z]*) the orphans their possessions; and let-not you[z] substitute (*take/receive*) the *kha'beetha* (*wicked*/bad/*ill-natured*) by the good, and let-not you[z] eat* their possessions to your[n] possessions; verily it[x4] [was] a *hooban*[5] (*ruin/plight/sin*) big.	وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ كَانَ حُوبٗا كَبِيرٗا ﴿٢﴾
3. And *en* (*if*) you[z] feared/knew[6] that not *toqsetto*[7] (*you[z] first remove the injustice and render absolute justice*) in the orphans then let-wed you[z] what pleasured for you[b] of the women: double, triple, and quadruple; then *en* feared/knew you[c] that not *ta'a'delo* (*you[z] equalize/be-just*) then one-she[y] or what possessed[w] your[n] right hands;[w8] *tha'leka* (*afar-that-it*)[x] (*is*) *adna* (*lowest-/closest*) that not *ta'aolo*[9] (*you[z] transgress or you[z] support too large a family*).	وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ﴿٣﴾

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1 The word "self[w]" is in reference to *Adam*, father of *the humans*. In (S7:189) Allah says: "to [*he*] quiets to her," i.e. *to his wife*.

2 That is each of you asks the other, saying: "*by name of Allah…*" Or *by His criteria* you *request your rights*.

3 The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb.*" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they relate through the same womb*. See البصائر. However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام."

* Here "eat" means legitimize/make legitimate. أكل مال الغير =ate other's funds= *legitimized* other's funds for own self.

4 That is the *eating*[x] or the *interchange*.[x]

5 The word "*hooban*"= "حوبا" is "حوب" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See التاج.

6 *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

7 The word "*toqsetto*"= "تقسطوا" present tense, plural, masculine, based on the root word "*qasatta*" = "قسط" meaning: *rendered absolutely balanced justice post removal of injustice*, i.e. gave or received *exactly what is due without any compromise*. Rendering "*justice*"= "*adl*"= "عدل" some time involves unilateral, multilateral or mutual *compromises and consents* of all parties involved. Thus, "*toqsetto*"= "تقسطوا" is giving the *absolute exact dues* to those deserving *it without the minutest diminution*. It is *absolute balance*.

8 The Arabic phrase: "*possessed your[n] hands*," means *that which you own*, i.e. the *slave women you own*.

9 The word "*ta'olo*"= "تعولوا" based on the root word "*ala*"= "عال" which means: (1) *transgressed* or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "*transgression*" on his part (for not being able to be *just with each wife*) or his fear to have *too large a family* for him to be able to sufficiently *support justly*.

4. And *aa’to* (*let-accord/allot you*[z]) the women their[y] dowers[x] a*nehlatan*[w] (*bonus/free-gift*);[w] then *en* (*if*) pleasured they[y] for you[b] *a’n*[10] (*regarding*) a thing of it[x] [self[w]] (*gratifyingly*)[11] then let-eat it[x] you[z] wholesomely with easy (*of*) digestion.[12]

وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً ۚ فَإِن
طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ
هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾

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5. And let-not *to’ato* (*accord/give you*[z]) the mooncalves your[n] possessions which[u] made Allah for you[b] maintainability; and let-you[z] provide them in it[w] and let-clothe them you[z] and let-say you[z] for them a say *ma’a-roofan* (*popularly acceptable and not Sharey’ah disapproved maxim*).

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى
جَعَلَ ٱللَّهُ لَكُمْ قِيَـٰمًا وَٱرْزُقُوهُمْ فِيهَا
وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾

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6. And let-essay you[z] the orphans until if they[z] reached the marriageability[13], then *en* (*if*) sensed-/perceived you[c] of them a *rushdan*[14] (*mature-discernment/rationa guidance to what is right*) then let-pay you[z] to them their possessions; and let not you[z] eat it[w] excessively nor *be’daran*[15] (*hurryingly/hastily-/before*) that they[z] grow-older;[16] and whoever [*he*] [was] rich then *leyasta’afef*[17] (*let affirmably abstain* [*he*]); and who-ever [*he*] [was] poor,[18] then let-eat [*he*] by the *ma’a-roofe*[x] (*popularly acceptable and not Sharey’ah disapproved maxim*); and if you[c] paid to them their possessions then *ash’hedo* (*let-call you*[z] *witnessing*) on them; and sufficed by Allah *Haseeban*[19] (*Meticulous Reckoner*).

وَٱبْتَلُوا۟ ٱلْيَتَـٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ
فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ
أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا
أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟
عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾

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7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it[x] or swelled; a lot *mafrodhan*[20] (*an ordainment made/made obligatory*).

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ
ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ
أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

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8. And if *hadhara* (*attended at predetermined time and place*) the apportionment[w] the near kin-possessors and the orphans and the *masakee’no*[21] (*ones not having sufficient material possessions* then *arzegohum* (*let-*

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟
ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ

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[10] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”
[11] That is she gave off some of her dower voluntarily and gratifyingly.
[12] The Arabic tongue expression “*wholesomely with easy digestion*” means the *food was pleasant, easy to swallow, and not attended by any trouble.*
[13] The expression “*they*[z] *reach the marriageability*” means became *marriageable*, i.e. fifteen or more years young.
[14] See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, “*rushdo*.”
[15] That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older.*
[16] The phrase “*grow-older*” for the Arabic “*yakbaro*”=“يكبروا.”
[17] The word “*abstain*” here means: the *guardian* should *not help himself from what belongs to the orphan.*
[18] The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction.
[19] To *intensify* the word “reckoner” the word “*meticulous*” is prefixed to it, as حسيب is الدقيق الحساب.
[20] The word “*mafrodhan*”=“مفروضا,” is *masculine, objective noun* for which there is *no* English equivalent.
[21] For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen* =مسكين, i.e. having *some* material possessions but *not* sufficient; whereas فقير *lacks any* material possessions.

provide/give them you[z]) of it;[x] and let-say you[z] for them a say *ma’aroofan* (*popularly acceptable and not Sharey’ah disapproved maxim*).

فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

9. And *l’yahksha* (*let reverently-fear*) who[r] if they[z] left from behind them progeny[22] weaklings, they[z] feared/knew[23] over them so let *yatta’qo* (*they*[z] *reverently guard not to displease*) Allah and let-say they[z] a *sa’deedan* (*straightly/truly/soundly*) say.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Verily who[r] they[z] eat the orphans’ possessions unjustly verily only they[z] eat in their bellies a fire[w] and shall *yasslawna*[24] (*they*[z] *be broiled on/by*) *Sa'era*[w] (*intensely kindling Fire*).[w]

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

11. Enjoins you[b] Allah in your[n] children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they[y] were women above/over two then for them[y] two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en* (*if*) was-she[y] one[w] then for her [the] half and for his [both fathers][25] for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en* (*if*) [was] for him a child; then, *en* (*if*) not [was] for him a child[26] and inherited him his [both fathers], then for his mother the third; so *en* (*if*) [were] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it[w] or a debt; your[n] fathers and [your[n]] sons not profoundly know[27] you[z] which (*of*) them (*is*) nearer for you[b] beneficially; an ordainment[w28] from Allah; verily Allah was Omniscient, *Hakeeman*[29] (*infinite hekmah*[30] *Possessor*).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

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[22] The word “**ذرِّية**” *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See **اللسان**. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

[23] The word “**خاف**” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See **اللسان**.

[24] The word “**يصلون**” *transliterated* “*yaslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

[25] The word “**أبَويه**” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal). See **اللسان**. However it must be born in mind that the word “*mother*” is not necessarily the begetter-mother= “**الوالدة**,” as the “*mother*” in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* some-one, or the *aunt* (paternal or maternal). The *context* defines exactly what is meant.

[26] Normally the word “**ولد**” is a *singular male child*, but it *could* also mean *children*, *males and females*. See التاج.

[27] The word “**تدري**” is from “**دراية**” which is *far more reaching* than the simple “*knowledge*,” as “**دراية**” extends to having *deep knowledge* of the subject matter.

[28] The word “**فريضة**” is a *singular feminine noun*, with many meanings, among them in this case: a *timely portion-decreed* whereas “**الفرض**” is a *duty timely decreed*. See **التاج**.

[29] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”

[30] See the *Lexicon* attached to this *Translation* for “*hekma*.”

12. And for you[b] a half (*of*) what left (*of estate*) your[n] spouses (*wives*) *en* (*if*) not was for them[y] a child;[31] then if, was for them[y] a child then for you[b] the quarter of what they[y] left (*of estate*) from after a will[w] they[y] will by it[w] or a debt; and for them[y] the quarter of what you[z] left (*of estate*) if not was for you[b] a child; then *en* was for you[b] a child then for them[y] the eighth of what you[c] left (*of estate*) from after a will[w] you[z] will by it[w] or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*[w32] (*decedent’s possessions but no children or parents*)[w] or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they[z] were more than *tha’leka (afar-that-it/that)*[x] then they (*are*) partners in the third from after a will[w] (*being/to-be*) willed by it[w] or a debt other than *mudha’ren* (*mutual-futile-injurer*); an enjoinment from Allah; and Allah (*is*) Omniscient, Forbearer.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. *Telka*[w] (*she-that-afar-it*[w]*/those*[w]) (*are*) Allah’s limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it;[w] and *tha’leka (afar-that-it/that)*[x] (*is*) the win, the great.

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾

14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire[w] immortal [*he*] (*is*) in it;[w] and for him (*is*) a humiliative torment.

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

15. And who[v] they[y] *ya’ateena* (*commit*)[y] the profanity[33w] of your[n] women then *etash’hedo*[34] (*affirmatively let-you*[z] *call to witness*) on them[y] a [he]-four of you;[b] then

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا۟

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31 The word “**ولد**” applies to a “*son*” *or* a “*daughter*.” See **الهادي**.

32 The word “*kalalah*”= “**كلالة**,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalah*”= “**كلالة**;” (2) any deceased person who has no living biological parents, nor children, his *left property is* “*kalalah*”= “**كلالة**.” The “*kalalah*”= “**كلالة**” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalah*”= “**كلالة**” is a noun for *other than father and son* of the heirs.

33 The word “**فاحشة**” = “profanity” means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some times the word “**فاحشة**” or “**الفاحشة**” as in this great *Ayah*, the word is *euphemistically* used to mean *adultery* or *fornication*.

34 There is *no* exact English equivalent/corresponding words for أشهدوا\استشهدوا و. The closest is the above stated.

en (*if*) they[z] testified then let-you[z] hold them[y] in the houses until *yatawwaffahunna* (*receives them*[y] *while dying*) the death or makes Allah for them[y] a path.	فَأَمْسِكُوهُنَّ فِي ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾
16. And who[x]-both, *ya'ateyaneha* ([*both*] *come/commit it*[w]) of you[b] then let-you[z] annoy them both then *en* (*if*) both repented and both reformed then let-you[z] shun *a'n* (*regarding*) them both; verily Allah was *Tawwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).	وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾
17. Verily only the relentment[w][35] (*is*) on Allah for whom[r] they[z] work the ill by a *jahalaten*[36] (*acting ignorantly or incorrectly*); afterwards they[z] repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*[37] (*infinite hekmah*[38] *Possessor*).	إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾
18. And not-.she[y] the relentment[w] (*is*) for whom[r] they[z] work the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] until if *hadhara* (*attended at predetermined time and place*) an *ahado*[39] (*a lone/any-one*) (*of*) them the death said [*he*]: verily I repent now; and nor who[r] die they[z] while they (*are*) unbelievers; those We prepared for them a painful torment	وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾
19. O you, who[r] they[z] believed: not legitimate for you[b] to inherit you[z] the women coercively[40] and nor immure them[y] you[z] to go/arrogate you[z] by some (*of*) what *aa'taytomohunna* (*you*[z] *accorded/allotted them*[y]) except if *ya'ateena* (*come/commit*)[y] by an evident[w] profanity;[w41] and let-consort/espouse them[y] you[z] by the *ma'aroo'fe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* (*if*) you[z] dislike them[y] then *asa* (*craving a deed beyond one's means/may*) that you[z] dislike a thing[x] and makes Allah in it[x] much *khayran*[42] (*desirableness/worthiness/goodness*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

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[35] The word "التوبة" *from Allah* is *relentment*, but from a *person* it is *repentance*.

[36] The word "جهالة"="*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahalaten*" is *acting ignorantly or incorrectly*.

[37] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[38] See the *Lexicon* attached to this *Translation* for "*hekma*."

[39] See the *Lexicon* attached to this *Translation* regarding "أحد."

[40] See the *Lexicon* attached to this *Translation* for the *distinction* between "كَرهاً,"*fat'ha* on the "ك," as in this *Ayah*, and "كُرهاً," *dhammah* on the "ك," as in (S46: 15), and "إكراه," as in (S2:256).

[41] Adultery or fornication.

[42] The word "خير" = "*khayron*," and the grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

20. And *en* (*if*) wanted you[c] exchanging a spouse (*wife*)[43] in-place (*of*) a spouse (*wife*) and *aa'taytom* (*accorded-/allotted you*[c]) an *ehdahunna*[44] (*a lone/any-one of them*[y]) a talent[x] so let-not you[z] take of it[x] a thing; do you[z] take it[x] calumniously and sinfully manifestly.

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

21. And how (*can*) you[z] take it[x] (*back*) and *qad* (*already and affirmatively*) *afdha*[45] (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you[b] to some and taken they[y] from you[b] *meethaqan*[x46] (*ratified-covenant*)[x] *gha'leedhan* (*tough/solemnly-binding*).

وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾

22. And let-not marry you[z] what married your[n] fathers of the women except what *qad* (*already and affirmatively*) antedated; verily it[x] [was] profanity[w47] and abhorrence; and fouled a path.

وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَـٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

23. Forbidden-she[y] (*it's*) on you[b] your[n] mothers and your[n] daughters and your[n] sisters and your[n] father's sisters and your[n] mother's sisters and the brothers' daughters and the sisters' daughters and your[n] mothers whom[v] they[y] breastfed you[b] and your[n] sisters of nursing-mothers and your[n] women's (*i.e. wives*)'s mothers and your[n] step-daughters whom[v] (*are*) in your[n] *hojo're*[48] (*forbidden-protections*)of your[n] women whom[v] entered[49] you[c] on them[y] then *en* (*if*) not you[z] were (*having had*) entered on them[y] then no *jonaha*[50] (*sin*) (*is*) on you[b] and the wives of your[n] sons who[r] (*are*) of your[n] loins and to (*simultaneously*) gather you[z] [between] the two sisters except what

حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ وَأُمَّهَـٰتُ نِسَآئِكُمْ وَرَبَـٰٓئِبُكُمُ ٱلَّـٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّـٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ

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[43] The word "**زَوْج**" *strictly and linguistically* speaking means (1) *pair*, (2) spouse (*husband* or *wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See **اللسان**. Here *obviously* what is *relevant* is the "*he-spouse*, from what *follows* in this *Ayah*."

[44] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[45] The *lofty and exalted* language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as "*afdha*"= "**أفضى**," which has *many* meanings, among them, "*privately you went into open exchange of sexual-intimate-conducts*" by way of *engaging* in *intimate relation* through *having sexual deeds*.

[46] The word "**ميثاق**"="*assured covenant*" and "**عهد**"=covenant. See the *Lexicon* attached to this *Translation*.

[47] See footnote 33 above regarding "**الفاحشة**" ="*profanity*."

[48] The word "**حجوركم**"= "**محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم**," that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them[y].

[49] The phrase: "*had entered on them*[y]" is a *lofty figurative* expression for having had *private seclusion* for *sexual intercourse*.

[50] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.

qad (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَأَن تَجۡمَعُواْ بَيۡنَ ٱلۡأُخۡتَيۡنِ إِلَّا مَا قَدۡ سَلَفَۗ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ﴿٢٣﴾
24. And the *muh'ssanato*[51] (*marriers-she*[ym]) of the women except what possessed-she[y] your[n] right hands[w52] Allah's Book (*is decreed*)[53] on you;[z] and (*had been*) legitimated for you[b] what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*[54] (*earnestly-quest*) you[z] by your[n] possessions marryers other than fornicators; so what *istamta'atom*[55] (*you*[z] *had lengthily and affirmably relished/delighted the transitory joy*) by it[x] of them[y] so *aato* (*let-you*[z] *give them*[y]) their[y] remunerations ordainment;[w] and no *jonaha*[56] (*sin*) (*is*) on you[b] in what mutually delighted you[c] by it[x] from after the ordainment; verily Allah [was] Omniscient *Hakeeman*[57] (*infinite hekmah*[58] *Possessor*).	۞ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۖ كِتَٰبَ ٱللَّهِ عَلَيۡكُمۡۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمۡ أَن تَبۡتَغُواْ بِأَمۡوَٰلِكُم مُّحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَۚ فَمَا ٱسۡتَمۡتَعۡتُم بِهِۦ مِنۡهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةٗۚ وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا تَرَٰضَيۡتُم بِهِۦ مِنۢ بَعۡدِ ٱلۡفَرِيضَةِۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ﴿٢٤﴾
25. And whoever [*he*] could not of you[b] *tawlan*[59] (*as possessor of fortune/wealth/resources*) to [*he*] marry the marriers[w60] the she-believers then from what possessed-she[y] your[n] right hands[w61] of your[n] slave-girls the [she]-believers; and Allah (*is*) knowinger by your[n] belief some (*of*) you[b] of some; so let-you[z] marry them[y] by permission (*of*) their[y] folks; and let-give them[y] you[z] their[y] remunerations by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), *muh'ssa-na'ten*[62] (*marriers-she*[ym]) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (*had been married-they*[y]) then *en* (*if*) they[y] come by a profanity[w63] then on them[y] half (*of*) what (*is*) on	وَمَن لَّمۡ يَسۡتَطِعۡ مِنكُمۡ طَوۡلًا أَن يَنكِحَ ٱلۡمُحۡصَنَٰتِ ٱلۡمُؤۡمِنَٰتِ فَمِن مَّا مَلَكَتۡ أَيۡمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلۡمُؤۡمِنَٰتِۚ وَٱللَّهُ أَعۡلَمُ بِإِيمَٰنِكُمۚ بَعۡضُكُم مِّنۢ بَعۡضٖۚ فَٱنكِحُوهُنَّ بِإِذۡنِ أَهۡلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلۡمَعۡرُوفِ مُحۡصَنَٰتٍ غَيۡرَ مُسَٰفِحَٰتٖ وَلَا مُتَّخِذَٰتِ أَخۡدَانٖۚ فَإِذَآ أُحۡصِنَّ

[51] The word "marriers-she[ym]" ="**محصنات**," has *at least two related but distinct* meanings (1) marriers-she[ym] i.e. ladies who are married, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular "**محصنات**" = "**زوجات**" but "**زوجات**" is *not* a Qur'anic terminology *per se*, although "**زوجة**,"and "**أزواج**" are surely Qur'anic terms. So *in Quranic terms* "marriers-she[ym]" ="**محصنات**," and *nothing else*.

[52] The Qur'anic expression "*possessed your*[n] *right hands*" is an Arabic *tongue* expression meaning: *your slave*.

[53] It must be noted that in the word "*Book*" is **كِتابَ** not **كِتابُ**, i.e. the "Book" is **مفعول مطلق**, i.e. it's *decreed* upon you.

[54] The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested*.

[55] The word "**استمتع**" is "**تمتع طويلا**," see "**الهادي**," hence *lengthily* is added *to emphasize this concept*.

[56] See footnote 50 above regarding "**جناح**"= sin.

[57] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[58] See the *Lexicon* attached to this *Translation* for "*hekma*."

[59] The word "*tawlan*" does *not* have an *exact* English equivalent *per se*. It generally means: *possessor of fortune, wealth, resources*.

[60] See footnote 51 above regarding "marriers-she[ym]" ="**محصنات**."

[61] That is what you own of she-slaves.

[62] It is *illegitimate* for you the "marriers-she[ym]" ="**محصنات**," which has *at least two related but distinct* meanings (1) marriers-she[ym] (2) the females who *became Muslims* and are *chaste because of Islam*.

[63] That is adultery or fornication.

the *muh’ssana’te* (*marriers-she*)[ym][64] of the torment, *tha’leka* (*afar-that-it/that*)[x] (*is*) for who[p] *khasheya* ([*he*] *reverently-feared*) the *anata*[65] (*fornication/corruption/sin-/wrong/tribulation*) of you;[b] and if *tassbero* (*you*[z] *hold on patiently*) (*it is*) *khayron* (*superior/worthier*) for you[b] and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٥

26. Wants Allah to manifest for you[b] and *yahdey* (*to divinely-guide*) you[b] [*He*] (*about the*) dispensations[w] (*of*) whom[r] of before you[b] and to relent [*He*] on you;[b] and Allah (*is*) Omniscient *Hakeemon*[66] (*infinite hekmah*[67] *Possessor*).

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٢٦

27. And Allah wants to relent [*He*] on you[b] and want who[r] *yattabe’ona* (*they*[z] *closely-follows*) the desires[w] that you[z] incline a great inclination (*by way of deviation*).

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ٢٧

28. Wants Allah to lighten *a’n* (*off*) you[b] and the mankind (*had been*) created feebly.[68]

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ٢٨

29. O you, who[r] they[z] believed: let-not eat* you[z] your[n] possessions among you[b] by the falsehood[x] except if (*it*) is a trade *a’n*[69] (*by*) consent from you;[b] and let-not kill you[z] your[n] selves;[w] verily Allah [was] by you[b] *Raheeman* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩

30. And whoever [*he*] does *tha’leka* (*afar-that-it-that*)[x] transgressively and unjustly then will *nussley*[70] ([*We*] *broil*) him (*on/by*) a Fire[w] and *tha’leka* [was] on Allah easy.

وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ٣٠

31. *En* (*if*) you[z] avoid bigs (*of*) what you[z] (*are*) restrained *a’n*[71] (*regarding*) [it[x]] [*We*] expiate *a’n* (*regarding*) you[b] your[n] misdeeds[w] and admit you[b] [*We*] an admittance-*kareeman* (*bounty-giver, ennobler and of many uses/effects*).

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ٣١

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[64] It is *illegitimate* for you the “marriers-she[ym]” =“محصنات,” which has *at least two related but distinct* meanings (1) marriers-she[y,m] (2) the females who *became Muslims* and are *chaste because of Islam.*

[65] The word “*alanata*”= “العنت,” in this context could stand for any of multiple meanings: (1) *fornication,* (2) *corruption,* (3) *sin,* (4) *wrong,* (5) *tribulation.* See اللسان and الهادي.

[66] See the *Lexicon* attached to this *Translation* for regarding “حكيم.”

[67] See the *Lexicon* attached to this *Translation* for “*hekma.*”.”

[68] The word “ضعيفا” is in an *adverbial* construct, hence translated “*feebly.*” See إعراب القرآن، لمحمود صافي.

* Here "eat" means legitimize/make legitimate. أكل مال الغير =ate other's funds= *legitimized* other's funds for own self.

[69] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter “عن.”

[70] The word “نصليه” *transliterated* “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

[71] Ibid.

32. And let-not long you[z] what favored[72] by it[x] Allah some (*of*) you[b] over some; for the men a lot of what *ektasaba*[73] (*reciprocally earned*) they[z] and for the women a lot of what *ektasaba*-they;[y] and let-ask Allah you[z] of His munificence; verily Allah [was] by everything Omniscient.

وَلَا تَتَمَنَّوۡاْ مَا فَضَّلَ ٱللَّهُ بِهِۦ
بَعۡضَكُمۡ عَلَىٰ بَعۡضٖۚ لِّلرِّجَالِ نَصِيبٞ
مِّمَّا ٱكۡتَسَبُواْۖ وَلِلنِّسَآءِ نَصِيبٞ
مِّمَّا ٱكۡتَسَبۡنَۚ وَسۡـَٔلُواْ ٱللَّهَ مِن
فَضۡلِهِۦٓۚ إِنَّ ٱللَّهَ كَانَ بِكُلِّ
شَيۡءٍ عَلِيمٗا ٣٢

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33. And for each We made agnates/heirs of what left (*of estate*) both the begetters (*parents*) and the nearest relatives; and who[r] bounded-she[y] your[n] *ayma'ne* (*oaths*) so *aa’tohum* (*let-allot/give them you*[b]) their lot; verily Allah [was] over everything *Sha’heedan* (*Witnesser/Testifier*).

وَلِكُلّٖ جَعَلۡنَا مَوَٰلِيَ مِمَّا
تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَۚ
وَٱلَّذِينَ عَقَدَتۡ أَيۡمَٰنُكُمۡ
فَـَٔاتُوهُمۡ نَصِيبَهُمۡۚ إِنَّ ٱللَّهَ كَانَ
عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا ٣٣

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34. The men (*are*) *qawwamona*[74] (*iterative guardians-/protectors*) over the women by what favored[75] Allah some (*of*) them over some and by what they[z] expended of their possessions; so the *ssa’leha'te* (*righteous-women*) (*are*) *ga’neta'ton* (*she: devotedly-obeyers-/submitters*), she-keepers-up[76] for the (*husband’s*) absence by what kept-up Allah; and whom[v] you[z] fear their[y] *noshoza* (*disdainful upraise in recalcitrance*), then let-exhort[77] them[y] you[z] and let-forsake them[y] in the *madha’je’a* (*places of reposing while on their sides/places of repose*), and let-beat[78] them[y] you;[z] then *en* (*if*) they[y] obeyed you[b] then let-not you[z] transgress-/wish[79] on them[y] a path; verily Allah [was] *Aa’leyon*

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا
فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ
وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡۚ
فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٞ
لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُۚ وَٱلَّٰتِي
تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ
وَٱضۡرِبُوهُنَّۖ فَإِنۡ أَطَعۡنَكُمۡ فَلَا

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72 That is Allah had conferred some benefits, facilities, and obligations for some and not others.

73 The word “**إكتسبوا**” rooted in “**اكتسب**” = “**افتعل، و ليس فاعل أو تفاعل**,” hence “**الإفتعال**”= “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “**الإفتعال**”= “*spurious-reciprocity*.” Also, “**أكتسبت**” has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one.

74 The word “**قوآمون**” is plural for “**قوآم**,” meaning *iterative guardians/protector* and/or *maintainer*, in the sense of *constantly providing and guarding* them.

75 Some see among the merits of such “favor” as: men are *generally more rational*, *better administrators*, Allah’s *Prophets* and *Messengers* are all men, by what they *provide* (e.g.: dowry) and *maintain for all other needs* for the family.

76 The word “**حافظات**” is rooted in “**حفظ**” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

77 The word “**فعظوهن**” rooted in “**وعظ**” = “*exhorted*”/“*admonished*,” and “**موعظة**,” *could mean*: *exhortation* or *admonition*.

78 The words “*beat them*[y]” for “**اضربوهن**” *must be understood in terms of what the Prophet and Messenger of Allah* (SAWS) *said*, as he is *the best and final authority* in the *explanation/interpretation* of The Qur’an whenever *he* explains/interprets any portion of it. He said regarding “*beat them*[y]”=“**اضربوهن**,” “**ضربا غير مبرح**,” that is: *a beat not hard*. To explain the idea of “*not hard*,” the *noted* “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him *understand and interpret* The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “*erak*” or “*miswak*” (the *Islamic tooth brush*, sort of speak) which is the size of a *standard pencil* and to strike them *symbolically*. Additionally, that striking *should never* be on the *face or any part of it*.

79 The word “**تبغوا**” *linguistically* carries two *distinct* meanings: (1) to *transgress* or (2) to *wish*. Qur’an commentators are not firm as to one or the other. Perhaps both apply.

(*High beyond description*) Ka'beero[x] (*Big beyond comparison-/comprehension, Pre-Extant, Predates all things*).	تَبۡغُواْ عَلَيۡهِنَّ سَبِيلًاۗ إِنَّ ٱللَّهَ كَانَ عَلِيّٗا كَبِيرٗا ٣٤
35. And *en* (*if*) feared/knew[80] you[c] a dissension between them both then let-mission[81] you[z] a referee from his folks and a referee from her folks *en* (*if*) both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.	وَإِنۡ خِفۡتُمۡ شِقَاقَ بَيۡنِهِمَا فَٱبۡعَثُواْ حَكَمٗا مِّنۡ أَهۡلِهِۦ وَحَكَمٗا مِّنۡ أَهۡلِهَآ إِن يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرٗا ٣٥
36. And let-worship you[z] Allah and let-not partner you[z] (*other deities*) by Him a thing, and [*let-oblige you*[z]] by both the begetters (*parents*) *ehsanan* (*meritorious deed*); and by the kin possessor and the orphans and the *masakee'ne* (*ones not having sufficient material possessions*)[82] and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she[y] your[n] right hands[w] (*i.e. your slaves/maid*); verily Allah loves not whom[p] [*he*] [was] prideful, boastful.	۞وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا ٣٦
37. Who[r] they[z] stint[83] and command the mankind by the stint and they[z] conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliative torment.	ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِ وَيَكۡتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ٣٧
38. And who[r] they[z] expend their possessions ostentatiously (*for*) the mankind and they[z] believe not by Allah and not by The Day [The] Last and whoever the Satan for him (*is*) a mate so fouled a mate.	وَٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِۗ وَمَن يَكُنِ ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ قَرِينٗا ٣٨
39. And what/what-that[84] (*is*) on them had they[z] believed by Allah and The Day [The] Last, and expended they[z] of what *razagahum* (*provided/allotted them*) Allah; and [was] Allah by them Omniscient.	وَمَاذَا عَلَيۡهِمۡ لَوۡ ءَامَنُواْ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَنفَقُواْ مِمَّا رَزَقَهُمُ ٱللَّهُۚ وَكَانَ ٱللَّهُ بِهِمۡ عَلِيمًا ٣٩
40. Verily Allah wrongs[85] not a *methgala* (*weigh/burden-*	إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن

80 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
81 The word "**بعث**" in "**إبعثوا**" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*.
82 For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=**مسكين**, i.e. having *some* material possessions but *not* sufficient; whereas **فقير** *lacks any* material possessions
83 The "**يبخلون**" for *lack of a better word*, is translated as "*stint*." But "*stint*" *must be taken in the sense of miserliness* or *stinginess*.
84 It is *accurate* to consider "**ماذا**" as a *single* particle= "what" or to consider it *two* particles: "**ما**" = "what" and "**ذا**"=that. See **إعراب القرآن، لمحمود صافي**. Here it could be either or both.
85 The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case.

/equipoise) (of) a dharraten[w] (small ant/mote/atom);[w] and en (if/albeit) tako[86] (it[w] be) is a hasanatan[w] (meritorious -deed)[w] [He] doubles it[w] and accords [He] from ladon[87] (directly and possessively from) Him a remuneration great.	تَكُ حَسَنَةً يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا ٤٠
41. So how whence[88] came/brought We from each Ummten[w] (people/community)[w] by a sha’heeden (witnesser-/testifier), and came/brought We by you[g] on these sha’heedan (witnesser/testifier).	فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ٤١
42. Then-day long[89] who[r] unbelieved they[z] and they[z] disobeyed the messenger if[90] (to be) leveled by them the Earth[w] and not conceal they[z] Allah a discourse[91].	يَوۡمَئِذٖ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوۡ تُسَوَّىٰ بِهِمُ ٱلۡأَرۡضُ وَلَا يَكۡتُمُونَ ٱللَّهَ حَدِيثٗا ٤٢
43. O you, who[r] they[z] believed let-not near you[z] the Prayer[w] while you[f] (are) drunk until you[z] know what you[z] say; nor junuban[92] (in the “great incidence”), except passing through a path until taghta’selo[93] (you[z] fully shower or bathe); and en (if) you[c] were ill or on a journey or came an ahadon[94] (a lone/any-one) of you[b] from the gha’ette[95] (place of personal relief) or lamastom[96] (you[z] had: sexual-intercourse with/mutually salaciously touched) the women then not you[z] found water then tayamamo[97] (let-have a waterless ablution as prescribed) a good ssa’eedan (cleansed-dust/soil) and let-wipe your[n] faces and your[n] hands;[w] verily Allah [was]: Afowwan (iterative Pardoner) Ghafooran (iterative Forgiver).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ٤٣

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86 *Tako=ta’kon*, shortened for *resoluteness and assertiveness*, see **تفسير الفخر الرازي**

87 The word “**لدن**” is *closer* than “**عند**” as you can say: “**عندي مال و المال ليس بقبضتك الآن**,” thus, “**لدن**” which closer spatially and more specific. So, “*directly and possessively from*” (Him) seems to indicate such *closeness*. See **اللسان**.

88 This “إذا” is *not* a conditional article, See **اعراب القرآن، لـ محمود صافي.**

89 The word “**يودّ**,” translated as “*longs*” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

90 The particle “**لو**” since it is to a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “**لو**” amounts to “if” or “when.’ See **مغني اللبيب، إبن هشام**.

91 The word “*discourse*”= “**حديثا**” here means *a single statement of fact, as all their senses will testify against them.*

92 The word “*junban*”= “**جنبا**” means having had *ejaculation* by *sexual intercourse* or *other means*, such as *ejaculating* in a dream. When one is “*junban*”= “**جنبا**,” it is said he is in the “*great incidence*,” as *opposed* to the “*lesser incidence*” when one breaks his “*wodho’a*”= the *cleansing for performance of the Prayer.*

93 The word “*taghtaselo*” means to have “*ghosl*”= full shower or bath of the body after having had *ejaculation* for any reason. The “*ghosl*” is to be done in a *Share’yah prescribed* manner.

94 See the *Lexicon* attached to this *Translation* regarding “**أحد**.”

95 The word “*gha’ett*”= “**غائط**” literally means a *depression* in the land. Because The Qur’an uses rather *elegant* and *lofty* language, so it uses *metonymy* and *figures* of speech to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic *tongue* is well used to. So, “*algha’ett*”= “**غائط**”=*depression* in the land where a person goes for privacy for self relief, i.e. emptying of one’s bowels/bladder. So *euphemistically* it is *used to indicate* such *privacy for that purpose.*

96 The word “*lamastum*” has several meanings, such as: (1) touching; (2) *euphemism* for having had sexual intercourse out of *need* versus for *simple pleasure*, as اللّما سة = *seeking out of need*. See الهادي.

97 The word “*tayyamamo*”= “**تيمموا**” means: *for lack of water* to make *ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands.

44. Have not seen [*you*[s]] to whom[r] they[z] (*had been*) given a lot of the book they[z] purchase the misguidance[w] and they[z] want that you[z] stray the path.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾

45. And Allah (*is*) knowinger by your[n] foes and sufficed by Allah *Wa’leyyan* (*Guardian/Ally*) and sufficed by Allah *Na’sseeran* (*multitudinous-Succorer*).

وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾

46. Of whom[r] *hado*[98] (*they who: adopted the Jewish "law"/customs/repented*) they[z] distort the *ka’lem*[x] (*plural of word/sentence*)[x] *a’n* (*off*) its[x] places[99] and say they:[z] we heard and we disobeyed; and let-hear [*you*[s]] other than *musma’en*[100] (*hearer/to be heard you*[s]) and *ra’eana*[101] (*be considerate to us/foolish/hasty you*[s]) twistingly (*of*) their tongues[102] and discreditably[103] in the religion; and surely had they:[z] said we heard and we obeyed and let-hear [*you*[s]] and *undhorna* (*let you:*[s] *pay attention to us/give us respite*) surely [was] *khayran* (*choicer-/worthier*) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they[z] believe not except a little/a few.[104]

مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

47. O, you who[r] *oto* (*had been accorded they*[z]) the book let-believe you[z] by what *nazzalna* (*We repetitively descended*) *musaddeqan*[105] (*accepter as credible*) for what (*is*) with you[b] of before [*We*] efface faces[x] then *narrodda*[106] ([*We*] *forthwith-return*) it[x] over its[x107] rears; or [*We*] curse them just-as [*We*] cursed companions (*of*) the Sabbath; and [was] Allah’s command *mafoolan* (*inevitably done/fulfilled*).

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

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[98] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[99] That is *rendering it out of its proper context*.

[100] The phrase "*hear you other than musma’en*" carries a *paradoxical* meaning: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him*. Clearly the Jews meant the second meaning for the Prophet. See **كتب التفاسير**.

[101] See *Ayah* (S2:104) instructs the Muslims *not* to use "*ra’ena*." One meaning: is: (1) [*you*[g]] consider us, by way of being kind and considerate. (2) The *second* meaning is: [*you*[g]] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

[102] The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

[103] In fact both words "*twistingly*" and "*discreditably*" in this *Ayah* are stated in the *adverbial* construct. See **إعراب القرآن، لمحمود صافي**.

[104] That is a "*mini-belief*," not deserving to be called "belief" per se. Or only *a few of them believe*. See **القرطبي**.

[105] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

[106] The word "**نردّها**" is rooted in "**ردّ**" meaning *forthwith-returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it [w] or let-you[z] forthwith-return it.[w]" (S 4: 86).

[107] So it is "*its*[w] *rears*" = "**أدبارها**," *not* "*their* rears," as this could mean: "**أدبارهم**."

48. Verily Allah forgives not to (*be*) partnered by Him (*other deities*); and [*He*] forgives what (*is*) lesser than *tha’leka* (*afar-that-it*/that)[x] for whom[p] [*He*] wills; and whoever [*he*] partners by Allah then *qad* (*already and confirmatively*) *iftra* ([*he*] *crafted a lie for fraudulent end*) a great sin.

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ
وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ
إِثْمًا عَظِيمًا ﴿٤٨﴾

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49. Have not [*you*[s]] seen to whom[r] *youzakko* (*they*[z] *exculpate and laud*)[108] their selves[w] indeed Allah *youzakey* ([*He*] *exculpates/befits/suits and blesses*) whom[p] [*He*] wills and not *yodh’lamoona*[109] (*to be wronged they*[z]) a *fa’tila*[110] (*entwined skin slough/thin thread in the slit of a date-stone*).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ
ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٤٩﴾

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50. Let-look [*you*[s]] how *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the untruth[x] and sufficed by it[x] a sin[x] manifester.[x]

ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾

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51. Have not seen [*you*[s]] to whom[r] they[z] *oto* (*had been accorded/given*) a lot of The Book they[z] believe by the *jeb’te*[111] (*idol deities besides Allah*) and the *Tta’ghoo’te*[112] (*devil/or rule by tyrant or irreligious-man-made system*) and say they[z] for whom[r] unbelieved they:[z] those (*are*) *ahda* (*of better/have more divine-guidance*) than who[r] they[z] believed a path.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ
ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ
وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟
هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟
سَبِيلًا ﴿٥١﴾

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52. Those (*are*) whom[r] cursed them Allah; and whom[p] Allah curses surely never [*you*[s]] find for him a *na’sseeran* (*multitudinous-succorer*).

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن
يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

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53. Or for them a lot of the proprietorship so then not *youa’tona* (*they*[z] *accord/give*) the mankind a *na’qeera*[113] (*tiny dot on the head cap of the date-stone*).

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا
يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

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54. Or they[z] envy the mankind over what Allah *aa’ta* (*accorded/gave*) them of His munificence; then *qad* (*already and affirmatively*) *aa’tayna* (We *accorded/given*) *aala*[114] (*family of/house of/kin of/the notables of the family of*) *Ebraheema* (*Abraham*) the book and the *hekmata*[w][115] (*wisdom*)[w] and *aa’tayna* them a great proprietorship.

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ
ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ
إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم
مُّلْكًا عَظِيمًا ﴿٥٤﴾

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[108] The word “يزكُّون” here means they[z] exculpate and *lauded* themselves. See اللسان and الطبري.
[109] The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[110] The word “*fatila*”= “فتيلا” means the skin-slough/the thread in the cleft of a date–stone, i.e. example of *paucity* for closeness to nothingness.
[111] That is idle deities besides Allah, such as foreteller, magician, or idles.
[112] The word “*at-Taghoot*”=“الطاغوت” has *several meanings*; see the *Lexicon* attached to this *Translation*.
[113] The word “*nageera*” = “نقيرا” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.
[114] The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.
[115] The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*.” See the *Lexicon* attached to this *Translation*, for an exposition.

55. So of them who[p] [*he*] believed by him/it[x] and of them who[p] [*he*] repelled *a'n* (*regarding*) him/it[x] and sufficed by Hell[w] a *Sa'era*[w] (*intensely kindling Fire*).

فَمِنۡهُم مَّنۡ ءَامَنَ بِهِۦ وَمِنۡهُم مَّن
صَدَّ عَنۡهُۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ٥٥

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56. Verily who[r] unbelieved they[z] by Our *Aya'te*[w] (*messages*) will *nussley*[116] ([*We*] *broil*) them (*on/by*) a Fire;[w] every-when[117] ripened-she[y118] their skins[x] We substituted them skins[x] other than it[w119] so that they[z] taste the torment; verily Allah [was] Mighty *Hakeeman*[120] (*infinite hekmah*[121] *Possessor*).

إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ
نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم
بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ
ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا
حَكِيمٗا ٥٦

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57. And who[r] they[z] believed and they[z] worked the righteous-works[w] [*We*] shall admit them (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w] forever; for them in it[w] (*are*) spouses (*wives*) *mutta'hharaton*[w] (*she-they had been purged*);[w] and [*We*] admit them (*into*) a compounded shade (*i.e. shaded shades*).

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ
أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا
ظَلِيلًا ٥٧

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58. Verily Allah commands you[z] to *toaddo*[122] (*personally deliver or pay the full obligations of*) the *amana'tee*[123] (*the entrustment/entrusted: possessions/responsibilities/duties*) to their owners;[124] and if you[c] ruled among the mankind that you[z] rule by the justice; verily Allah, (*is*) *ne'emma*[125] (*what excellent*) [*He*] exhorts[126] you[b] by it;[x] verily Allah [was] *Sa'meean*[127] (*Acute-Hearer-/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).

۞ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ
ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم
بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ
ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ
سَمِيعَۢا بَصِيرٗا ٥٨

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116 The word "نصليه" *transliterated* "*nusley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

117 The "ما" in "كلّما" is the "*time*" "ما," example: لا أكلمك مادمت صائماً = I talk (*to*) you not *while* you are *fasting*.

118 The word "نضج," in "نضجت"= "ripened," and *not* "burned," as some maintain. As *linguistically* "نضج"= "انطبخ أو طبخ"= *cooked, not burned*. If "*burned*" was *intended* the text *would have said so*.

119 The pronoun "it" here is used for, as the *Merriam Webster Dictionary* says: "a group or classification of individuals or thing." Thus, this "it" means the *skins*.

120 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

121 See the *Lexicon* attached to this *Translation* for "*hekma*."

122 With respect the word "*toaddo*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*..

123 The word "*amanat*" is the plural of "*amanah*," "أمانة," which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

124 The word "أهلها" means their: owners, deservers, worthy of it.

125 The "ما" in "نعمّا" is the particle which *most*, if not *all*, translators either *ignore* (*intentionally or not*) or *misinterpret* as "of." This particle according to the linguists and the majority of The Qur'an commentators say that it[s] *extra* but meant to *intensify* the action it modifies. This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se*. But surely this "ما" and some times "من" *are for intensification*. Some tome it is referred to as "ما المصدرية" = the infinitive *ma*.

126 The word "يعظكم" rooted in "وعظ" = "*exhorted*"/"*admonished*," and "موعظة," could mean: *exhortation* or *admonition*.

127 See an *elaboration* of the word "*Sameean*" in the Lexicon attached to this Translation.

59. O you who[r] they[z] believed let-obey you[z] Allah and let-obey you[z] the messenger and the command possessors[128] of you;[b] then *en* (*if*) mutually you[c] altercated in a thing[x] then *ruddoho*[129] (*let-forthwith-return it*[x] *you*[z]) to Allah and the messenger *en* (*if*) you[c] were believing by Allah and The Day [The] Last; *tha'leka* (*afar-that-it/that*)[x] (*is*) *khayron* (*choicer/superior/worthier*) and *ahsa'no*[130] (*perfecter and beautifuler*) *ta'aweelan* (*ultimate: construing/explanation*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Have not seen [*you*[s]] to whom[r] they[z] claim that they believed by what (*had been*) descended to you[g] and what (*had been*) descended of before you;[g] they[z] want to mutually adjudicate to the *Ttaghoot*[x][131] (*the devil/devil's rule/the tyrant or his rule/an irreligious-man-made system*)[x] and *qad* (*already and affirmatively*) (*had been*) commanded they[z] to unbelieve they[z] by it;[x] and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And if (*had been*) said for them: let-come you[z] to what Allah descended and to the messenger you[g] saw the hypocrites repel *a'n* (*regarding*) you[g] *ssododan*[132] (*decisive-repelling*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾

62. Then how if/then[133] betided[w] them a disaster[w] by what advanced[w] their hands;[w] afterwards they[z] came (*to*) you[g] *yahlefona* (*swearing they*[z]) by Allah *en* (*not*) we wanted except *ehsanan*[134] (*meritorious deed*) and harmony.

فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those (*are*) whom[r] Allah knows what (*is*) in their hearts so let-shun [*you*[s]] *a'n* (*regarding*) them and let -[*you*[s]] exhort[135] them; and so let-say [*you*[s]] for them in their selves[w] an eloquent say.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

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[128] That is the designated authority over you.

[129] The word "**فَرُدُّوه**" is rooted in "**رَدّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) 3been greeted you[z] by a greeting [w] then let-you[z] greet by better than it [w] or let-you[z] forthwith-return it. [w]" ◌(S4: 86).

[130] There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[131] The word "*at-Taaghoot*"= "**الطاغوت**" the *"devil", or "rule by the devil," "the tyrant" or "the rule by the tyrant," an "irreligious-man-made system" invested with authority to supposedly achieve various societal or scientific good ends.*

[132] The word "*sododan*"= "**صدودا**" could be (1) quasi-infinitive noun ("**إسم مصدر**") implying a *strong* repelling; (2) or infinitive noun for "**صدّ**," implying a *repetitive* repelling; or (3) a *plural* for the word "*sadda*"= "**صدّ**," *singular* repelling, away in *disgusts* and *unbelief*, and thus the *plural* is "*repulsion*"= "**صدودا**," is the *infinitive* noun implying *decisive* turning away of their faces in disagreement and unbelief by *every* one of the hypocrites *every* time.

[133] This "إذا" is *not* a conditional article, See **اعراب القرآن، لـ محمود صافي.**

[134] When this great *Ayah* exposed the unbelievers *for seeking judgment from other than Allah and His Messenger*, they swore that all they wanted "an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony.

[135] The word "**عظهم**" rooted in "**وعظ**" = "*exhorted*" or "*admonished*," see footnote 979 above regarding "**وعظ**".

64. And not We sent of a messenger except to (*be*) obeyed [*he*] by Allah’s leave; and had that they *edh* (*when*) *dhalamoa*[136] (*they*[z] *wronged to*) their selves[w] came they[z] (*to*) you[g] then *istaghfaro*[137] (*they*[z] *sought forgiveness*) (*from*) Allah and *istaghfara* (*sought forgiveness*) for them the messenger surely they[z] (*would have*) found Allah *Tawwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا ٦٤

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65. So no, by your[t] Lord not they[z] believe until they[z] adjudicate you[g] in what wrangled among them; after-wards not find they[z] in their selves[w] (*any*) *harajan*[138] (*constraint/sin*) of what you[g] judged and they[z] submit a full-submission.[139]

فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥

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66. And had surely We (*had*) written on them that let-kill you[z] your[n] selves[w] or let-exit you[z] from your[n] homes[w] not (*would have*) done it[x] they[z] except a few of them; and had that they did what they[z] (*were being*) exhorted[140] by it[x] surely [was] *khayran* (*choicer-/superior/worthier*) for them and harder a firmness (*for their faith*).

وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُوٓاْ أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٞ مِّنۡهُمۡۖ وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ وَأَشَدَّ تَثۡبِيتٗا ٦٦

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67. And then surely *aa’taynahum* (*We would have accorded-/given them*) from *ladon*[141] (*directly and possessively from*) Us a great remuneration.

وَإِذٗا لَّأٓتَيۡنَٰهُم مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا ٦٧

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68. And surely *hadayna* (*We would have divinely-guided*) them *sserattan* (*single and specific path*) straight.

وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا ٦٨

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69. And whoever [*he*] obeys Allah and the Messenger then those (*are*) with whom[r] Allah *an’ama*[142] (*graced bounteously and ennoblingly the most desirable and delighting boons*)[143] on them of the prophets and the *sseddeqeena*[144] (*indeed the steadfast affirmers and ever*

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ

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[136] See the *Lexicon* attached to this *Translation* for “**ظالم**”=“**فاعل الظلم**”= “*injustice-doer*” and “**أظلم**”= “*wronger.*”

[137] The word *istaghfara*=“**استغفر**” = “**طلب الغفران**” = “[*he*] *sought forgiveness.*” In English there is *no seemly way* to say: “استغفر” *per se*. So I settled for saying: “[*he*] *sought forgiveness.*”

[138] The word “**حرج**” = “**أضيق الضيق**,” see “**اللسان**,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “**حرج**,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “**حرج**” could mean “*sin.*”

[139] The word “**تسليما**” is *infinitive* noun for submit. Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun.

[140] The word “**يوعظون**” rooted in “**وعظ**”1= “*exhorted*”/“*admonished,*” and “**موعظة**,” could mean: *exhortation* or *admonition.*

[141] The word “**لدن**” is *closer* than “**عند**” as you can say: “**عندي مال و المال ليس بقبضتك الآن**,” thus, “**لدن**” which is *closer spatially and more specific*. So, “*directly and possessively from*” (You) seems to indicate such *closeness*. See اللسان.

[142] The word “**أنعم**” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “**أنعم**.” So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting.*

[143] See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”).

[144] The word “*sseddeqeen*”=“**صديقين**” means they who are *indeed stedfast affirmers and practicer of the truth.*

practicers of the truth), and the martyrs and the *ssa’leheena* (*righteous-people*); and *hasona* (*what ultimately perfected and beautified*) (*are*) those companionate.[145]	وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩
70. *Tha’leka* (*afar-that-it/that*)[x] (*is*) the munificence from Allah and sufficed by Allah Omniscient.	ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ عَلِيمٗا ٧٠
71. O you who[r] they[z] believed let-take you[z] your[n] precaution so let-bolt you[z] (*in military*) detachments or let-bolt you[z] together.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ٧١
72. And verily of you[b] certainly who[p] [*he*] surely assuredly[146] loiters; then *en* (*if*) betided[w] you[b] a disaster[w] said [*he*]: *qad* (*already and affirmatively*) *an’ama*[147] (*graced bounteously and ennoblingly the most desirable and delighting boons*)[148] Allah on me *edh* (*when*) not [*I*] was with them *sha’heedan* (*witnesser*).	وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ فَإِنۡ أَصَٰبَتۡكُم مُّصِيبَةٞ قَالَ قَدۡ أَنۡعَمَ ٱللَّهُ عَلَيَّ إِذۡ لَمۡ أَكُن مَّعَهُمۡ شَهِيدٗا ٧٢
73. And indeed *en* (*if*) betided you[z] munificence[x] from Allah surely assuredly[149] say they[z] as if not was between you[b] and [between] him affection: *yalayta* (*O, for a longing that*) I was with them so [*I*] win a great win.	وَلَئِنۡ أَصَٰبَكُمۡ فَضۡلٞ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمۡ تَكُنۢ بَيۡنَكُمۡ وَبَيۡنَهُۥ مَوَدَّةٞ يَٰلَيۡتَنِي كُنتُ مَعَهُمۡ فَأَفُوزَ فَوۡزًا عَظِيمٗا ٧٣
74. So let-mutually fight in Allah’s path who[r] they[z] sell[150] the life[w] (*of*) the world[w] by the Hereafter[w] and whoever [*he*] mutually fights in Allah’s path then [*he*] (*is to be*) killed or [*he*] prevails so will *nua’tehe* (*We accord/allot him*) a great remuneration.	۞فَلۡيُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشۡرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۚ وَمَن يُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ فَيُقۡتَلۡ أَوۡ يَغۡلِبۡ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا ٧٤
75. And what (*is*) for you[b] not mutually fight you[z] in Allah’s path and[151] the *musta’dh’afeena*[152] (*deemed weaklings*) of the men and the women and the children who[r] say they:[z] our Lord let-exit us [*You*[s]] from this[w] the village[w] the *dha’leme*[153] (*injustice-doer*)	وَمَا لَكُمۡ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخۡرِجۡنَا

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[145] The word “**رفيقا**” is either (**حال**) adverbial or (**تمييز**) specificative, in both instances meaning *each companion*.

[146] The "**ل**" in "**ليبطئن**" and also "**ليقولنّ**" in the next *Ayah* # 73, are *juratory*"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*".

[147] See footnote 143 above regarding “*an’ama*.”

[148] See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“*boon*”).’

[149] The "**ل**" in "**ليقلنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed here by "*assuredly*".

[150] That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, “**يشرون**” = they *sell* and “**يشترون**” = *purchase*. Example: “**و شروه بثمن بخس و كانوا فيه من الزآهدين**,” i.e. “And sold him they by a paltry price, counted silver coins.[150] And they were in him of the *zahedeen*, (*low-estimators*, *deemed him insignificant*).” (S12: 20).

[151] This “*and*” and the two following are *copulative particles* = “**حروف عطف**,” according to *many Qur’an commentators*.

[152] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[153] The word **ظالم**” = “**فاعل الظلم**” = “the injustice-doer,” as “**الظالم**” = “injustice.” Also, in this *Ayah*, =

(*are*) its[w] folks; and let-make [*You*[s]] for us from *ladon*[154] (*directly and possessively from*) You[g] a *wa’leyan* (*guardian/ally*) and let-make [*You*[s]] for us from *laddon* You[g] a *na’sseeran* (*multitudinous-succorer*).

مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ٧٥

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76. Who[r] they[z] believed mutually they[z] fight in Allah’s path; and who[r] unbelieved they[z] mutually they[z] fight in the *Ttaghoot’s* (*devil/devil’s rule/tyrant or his rule/an irreligious-man-made system*)’s path; so let-mutually fight you[z] the Satan’s *aw’leyaa*[155] (*guardians-/allies*); verily the Satan’s scheme [was] feeble.

ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ٧٦

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77. Have not [*you*[s]] seen to whom[r] (*had been*) said for them: let-check you[z] your[n] hands[w] and *aqemo*[156] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa’to* (*let-you*[z] *fulfill*) the *Zakata*[w157] (*prescribed percentage of personal possessions*);[w] then *lamma* (*when-/whence*) (*had been*) written on them the fighting suddenly a team of them *yakhshawna* (*they*[z] *reverently-fear*) the mankind as Allah’s *khashya’te* (*reverent-fear*) or a harder *khash-ya’tan* (= *khashya’te*); and said they:[z] our Lord wherefore wrote You[g] the fighting on us; *lawla* (*why have not*) delayed us You [g] to a near *ajalen*[158] (*term-limit*); let-say [*you*[s]]: the world’s[w] *mat’ao* (*resource for transitory worldly delight*) (*is*) little while the Hereafter[w] (*is*) *khayron* (*superior/worthier*) for whom[p] *ettaqa* (*he had reverently guarded not to displease Allah*); and not *todh’lamoona*[159] (*to be wronged you*[z]) a *fa’tila* (*the entwined skin slough/thin thread in the slit of a date-stone*).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ٧٧

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78. Wherever you[z] be overtakes you[b] the death and albeit you[z] were in towers *mushayyada’ten*[w160] (*well loftily built and calcite-covered*);[w] and *en* (*if*) betides them a *hasanaton*[w] (*meritorious-deed*)[w] they[z] say: this[w] (*is*) from *enda* (*by munificence of/by Rule of*) Allah; and *en* betides them *sayyeaton*[w] (*demeritorious-deed*)[w] they[z] say: this[w] (*is*) from *endeka* (*issuing from you* [g]);

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ

= the word “**الظالم**” is to qualify the word “**اهل**,” in “**أهلها**,” which is *singular* or *plural*. So here the “*village*” is Makkah, thus, in *honor* for *this particular* “village” the “wrong” is *not associated with it*, like in almost all other villages mentioned in The Qur’an, but to *its people*. And here since the “**أهلها**” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so.

154 The word “**لدن**” is *closer* than “**عند**” as you can say: “**عندي مال و المال ليس بقبضتك الآن**,” thus, “**لدن**” which closer spatially and more specific. So, “*directly and possessively from*” (You) seems to indicate such *closeness*. See **اللسان**.

155 The word “**أولياء**” could also mean, among them: *protector, friend*.

156 The word “**أقيموا**” is rooted in “**أقام**” =uphold/sustain/maintain.

157 See the *Lexicon* attached to this *Translation* for what is exactly the *Zakah*, and what its *implications* are.

158 The word “**الأجل**” means term-limit, see **اللسان**.

159 The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

160 The word “**مشيّدة**” = “*mushayyadh*” is an *adjective* describing *well, loftily built and covered by calcite*. See **اللسان**.

let-say [*you*[s]]: all (*are*) from *ende* (=*enda*) Allah; then what (*is*) for these [the] people almost understand not a discourse.

عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. What betided you[g] of a *hasanaten*[w] (*meritorious-deed*)[w] so (*it*[w] *is*) from Allah; and what betided you[g] of a *sayyeaten*[w] (*demeritorious-deed*)[w] then (*it*[w] *is*) from your[t] self;[w] and We sent you[g] for the mankind a messenger; and sufficed by Allah *Sha’heedan* (*Witnesser/Testifier*).

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoever [*he*] obeys the Messenger so *qad* (*already and affirmatively*) [*he*] obeyed Allah; and whoever [*he*] diverted then not We sent you[g] over them a *ha’fee-dhan*[161] (*multitudinous keeper-up*).

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And say they:[z] obedience; then if *barazo*[162] (*they*[z] *noticeably-went forth*) from *endeka* (*your*[t] *vicinity/quarters*), *bayyata*[163] (*nocturnally harbored an assault*)[164] a *ta’efa’ton*[w] (*band/group/faction/party*)[w] of them other than which[x] says [*you*[s]]/it[w] (*the group*);[165] and Allah writes what *youbayyetona* (*they*[z] *nocturnally harboring of assault*); so let-shun *a’n* (*regarding*) them [*you*[s]] and let-trust [*you*[s]] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾

82. Do then not they[z] ruminate The Qur’an;[x] and had [*it*[x]] been from *ende* (*springing of*) other than Allah surely they[z] (*would have*) found in it[x] difference-multitudinous.

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

83. And if came (*to*) them a matter[x] of [the] security or [the] fear[166] they[z] broadcasted by it;[x] and had *raddo*[167] (*forthwith-returned they*[z] *it*[x]) to the messenger and to the command-possessors of them surely knew it[x] who[r] they[z] deduce it[x] of them; and *lawla* (*had it not been for*) Allah’s munificence on you[z] and His mercy[w] surely you[z] (*would have*) *ettaba’atom* (*closely-followed you*[c]) the Satan save a few.

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾

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[161] The word “**حفيظ**” is rooted in “**حفظ**” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

[162] The word “**برزوا**” means they *noticeably* went forth, *not* just they went forth.

[163] The word “**بيّت**” = *harbored by night*, i.e. slept over it, implying *scheming* to *alter* it. See **الطبري**.

[164] Harbored means: entertained or nourished a specified thought or feeling.

[165] The *hidden* pronoun in “**تَقُول**” carries *dual* meaning: (1) what *you said to them*, or (2) what *they said to you*. That is they *changed* what *you told them* or they *changed* what *they told you*. **See الدّر المصون، لـ احمد الحلبي**.

[166] Some Arabic linguists said that: “**الخوف**”= “**القتل**.” See **تاج العروس** and **اللسان**.

[167] The word “**ردّوه**” is rooted in “**ردّ**” meaning *forthwith-returned*; example the greeting must be “*forthwith-retuned*,” as in this *Ayah*: “And when (*had*) been greeted you[z] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it[w].” (S 4: 86).

84. So let-mutually fight [you[s]] in Allah’s path; not (*to be*) charged [you[s]] except your[t] self[w];and let-incite [you[s]] the believers *asa* (*craving a deed beyond one’s means/ may*) Allah to check *ba’asa* (*warfare/ might*) (*of*) whom[r] unbelieved they;[z] and Allah (*is*) harder *Ba’asan* (= *ba’asa*) and harder *tankeelan* (*punishing-determent*).

فَقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا
نَفۡسَكَۚ وَحَرِّضِ ٱلۡمُؤۡمِنِينَۖ عَسَى ٱللَّهُ
أَن يَكُفَّ بَأۡسَ ٱلَّذِينَ كَفَرُواْۚ وَٱللَّهُ
أَشَدُّ بَأۡسٗا وَأَشَدُّ تَنكِيلٗا ٨٤

85. Whoever [*he*] intercedes a *hasanatan*[w] (*meritorious-deed*)[w] intercession[w] for him is a lot[168] of it;[w] and whoever [*he*] intercedes a *sayyeatan*[w] (*demeritorious-deed*)[w] intercession[w] for him is a *keflon*[169] (*sufficient portion/ similar*) of it;[w] and Allah [was] over everything *Muqeetan*[170] (*Omnipotent-/Sustainer of time and place for all things*).

مَّن يَشۡفَعۡ شَفَٰعَةً حَسَنَةٗ يَكُن لَّهُۥ
نَصِيبٞ مِّنۡهَاۖ وَمَن يَشۡفَعۡ شَفَٰعَةٗ
سَيِّئَةٗ يَكُن لَّهُۥ كِفۡلٞ مِّنۡهَاۗ وَكَانَ
ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقِيتٗا ٨٥

86. And if (*had been*) greeted you[z] by a greeting[w] then let-greet you[z] by *ahsa’na*[171] (*excellenter*) than it[w] or *ruddo*[172] (*let-you[z] forthwith-return it[w]*); verily Allah [was] over every-thing *Haseeban* (*meticulous Reckoner*).

وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ
مِنۡهَآ أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ
كُلِّ شَيۡءٍ حَسِيبًا ٨٦

87. Allah; no an *elaha* (*a deity*) except Him; surely assuredly[173] gathers you[z] [*He*] to The *Qeyamatey’s*[w] (*Judgment’s*) Day[x] no suspicion (*is*) in it;[x] and who[a] (*is*) *assdaqo* (*more truthful*) than Allah a discourse.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ لَيَجۡمَعَنَّكُمۡ
إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۗ
وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ حَدِيثٗا ٨٧

88. So what (*is*) for you[b] in the hypocrites *fe’a’tay’ne*[w] (*two: bands/parties/groups*);[w] and Allah relapsed-/inverted them by what they[z] earned; do you3[z] want to *tahdo* (*divinely-guide you[z]*) whom[p] Allah misled; and whom[p] Allah misleads so never you[g] find for him a path.

۞فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ فِئَتَيۡنِ
وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ
أَن تَهۡدُواْ مَنۡ أَضَلَّ ٱللَّهُۖ وَمَن
يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ٨٨

89. Longed[174] they[z] if[175] you[z] (*were to*) unbelieve just-as they[z] unbelieved so you[z] be coequal; so let-not *tatta-khetho*[176] (*you[z] take and make*) of them *aw’leyaa*[177] (*guardians/ allies*) until they[z] emigrate in Allah’s path; then *en* (*if*) they[z] diverted then let-take them

وَدُّواْ لَوۡ تَكۡفُرُونَ كَمَا كَفَرُواْ
فَتَكُونُونَ سَوَآءٗۖ فَلَا تَتَّخِذُواْ مِنۡهُمۡ
أَوۡلِيَآءَ حَتَّىٰ يُهَاجِرُواْ فِي سَبِيلِ ٱللَّهِۚ فَإِن

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168 The Arabic word “**نصيب**”= “*nasseeb*” has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, “**نصيب**” is *different* from “**كفل**” as noted in footnote 1021 next.

169 he word “**كفل**”= “*keflon*” has several meanings, among them; ***sufficient***: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see **الراغب و اللسان**

170 The Arabic word “**مُقيتاً**”= “*Muqeetan*” has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

171 The word **أحسن** =*ahsane* =excellenter.

172 The word “**رُدُّوها**” is rooted in “**ردّ**”, see footnote 1018 above regarding“**ردّ**”.

173 The "**ل**" in "**ليجمعنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*".

174 The word “**ودّوا**,” translated as “*longed they*” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

175 See the *Lexicon* attached to this *Translation* regarding “**لو**.”

176 The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأتّخاذ**,” as stated in **لسان العرب**; therefore, “**إتّخذ**” is *always* taking *and presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

177 The word “**أولياء**” could also mean in certain constructs: friends, protectors, allies.

you[z] and let-kill them you[z] whence you[z] found them; and let-not *tattakhetho*[178] (*you[z] take and make*) of them *waleyyan*[179] (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).	تَوَلَّوۡاْ فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ وَجَدتُّمُوهُمۡۖ وَلَا تَتَّخِذُواْ مِنۡهُمۡ وَلِيّٗا وَلَا نَصِيرًا ٨٩
90. Except whom[r] they[z] join to a people between you[z] and [between] them a *meethaqon*[x180] (*ratified-covenant*)[x] or they[z] came (*to*) you[b] strained[w] their chests[x] to mutually fight you[b] or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you;[b] then surely they[z] (*would have*) mutually fought you;[b] so *en* (*if*) they[z] withdrew/isolated (*from*) you[b] so not fought[181] you[b] they[z] and they[z] cast to you[b] the *salama* (*submission-/reconciliation/peace*) then not made Allah for you[b] on them a path.	إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٌ أَوۡ جَآءُوكُمۡ حَصِرَتۡ صُدُورُهُمۡ أَن يُقَٰتِلُوكُمۡ أَوۡ يُقَٰتِلُواْ قَوۡمَهُمۡۚ وَلَوۡ شَآءَ ٱللَّهُ لَسَلَّطَهُمۡ عَلَيۡكُمۡ فَلَقَٰتَلُوكُمۡۚ فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَٰتِلُوكُمۡ وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ سَبِيلٗا ٩٠
91. Shall find you[z] others they[z] want to have security (*towards*) you[z] and to have they[z] security (*towards*) their people; everywhen[182] (*had been*) *ruddo* (*forthwith - returned they[z]*) to the *fetna’te*[w] (*warring/tumult/unbelief*)[w] they[z] (*had been*) relapsed/inverted in it;[w] so *en* (*if*) not they[z] withdrew/isolated (*from*) you[b] and they[z] cast/offered you[z] not the *salama* (*submission reconciliation-/peace*) and they[z] checked not their hands[w183] then let-take them you[z] and let-kill them you[z] whence you[z] grabbed[184] them; and *ulaekum*[185] (*collective-those there/those*), We made for you[b] over them an authority manifester.	سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأۡمَنُوكُمۡ وَيَأۡمَنُواْ قَوۡمَهُمۡ كُلَّ مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ أُرۡكِسُواْ فِيهَاۚ فَإِن لَّمۡ يَعۡتَزِلُوكُمۡ وَيُلۡقُوٓاْ إِلَيۡكُمُ ٱلسَّلَمَ وَيَكُفُّوٓاْ أَيۡدِيَهُمۡ فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡۚ وَأُوْلَٰٓئِكُمۡ جَعَلۡنَا لَكُمۡ عَلَيۡهِمۡ سُلۡطَٰنٗا مُّبِينٗا ٩١
92. And not [was] for a believer to kill a believer except mistakenly;[186] and whoever kills [*he*] a believer mistakenly then freeing a neck[w187] *mua’mena’ten*[w] (*he who attained age of doing the prescribed:*	وَمَا كَانَ لِمُؤۡمِنٍ أَن يَقۡتُلَ مُؤۡمِنًا إِلَّا خَطَـٔٗاۚ وَمَن قَتَلَ مُؤۡمِنًا خَطَـٔٗا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ

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178 Ibid.

179 The word “ولياً” could mean: friend, protector, or guardian/ally.

180 The word “ميثاق”=“*assured covenant*” and “عهد”=covenant. See the *Lexicon* attached to this *Translation*.

181 See the *Lexicon* attached to this *Translation* regarding the effect of the particle “لم” which *changes* the *present* tense to a *past* tense.

182 The particle “ما” has many meanings, among them “time,”كل ما أمطرت برد الجو .

183 The particle “لم” *applies* to: *isolated*, *offered*, and *checked* respectively. Seeإعراب القرآن، لمحمود صافي

184 The word “ثقفتموهم” rooted in “ثقف” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادف” “ظفر به,” “أدركه ببصره لحدة في النظر,” respectively. See اللسان and البصائر. I chose “*grabbed*” as it obviously *includes* “met” and “sighted” as you cannot grab without “sighting” and “meeting.”

185 The word “*ulaekum*”= “أولائكم” is a *noun of indication* for the *plural masculine or feminine meaning all those there.*

186 That is to say: circumstantially or accidentally.

187 The expression “*freeing a neck*[w]” is an Arabic *tongue* expression meaning: *freeing a slave*; in this case a *believer slave* to be freed. The word “*neck*[w]” is a *feminine gender*, hence “*neck*[w]” and so its referent *“mu’amenah”* is *not* a “*she-believer*” *per se*, but *any he-who reached the age of performing the prescribed Prayer and fasting* of Ramadhan, according to a great majority of scholars.

Prayer and fasting)[w] and a *de'yaton*[w] (*compensatory-blood-money*)[w] handed-over[w] to his family[w] except if that *yassaddago* (*recipients remit as charity*); then *en* (*if*) [was] [*he*] of a people foe[188] for you[b] while he is a believer then freeing a neck[w] *mu’amena’ten*;[189] and so *en* [was] [*he*] of a people between you[b] and [between] them a *meethaqon*[x190] (*ratified-covenant*)[x] then *de'yahton* handed over[w] to his family[w] (*victim’s*) and freeing a neck[w] *mu’amena’ten*; then whoever [*he*] found not (*the wherewithal*) then fasting two consecutive months a relentment[w] from Allah and Allah [was] Omniscient *Hakeeman*[191] (*infinite hekmah*[192] *Possessor*).

وَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ إِلَّآ أَن يَصَّدَّقُواْۚ فَإِن كَانَ مِن قَوۡمٍ عَدُوّٖ لَّكُمۡ وَهُوَ مُؤۡمِنٞ فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ وَإِن كَانَ مِن قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞ فَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦ وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ تَوۡبَةٗ مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ٩٢

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93. And whoever [*he*] kills a believer intentionally then his requital (*is*) Hell[w] immortal [*he*] (*is*) in it;[w] and ired on him Allah and [*He*] cursed him and [*He*] prepared for him a great torment.

وَمَن يَقۡتُلۡ مُؤۡمِنٗا مُّتَعَمِّدٗا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدٗا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيۡهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمٗا ٩٣

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94. O you, who[r] they[z] believed if struck/peregrinated you[c] in Allah’s path then let-verify you[z] and let-not say you[z] for whom [p] [*he*] cast/offered [to] you[b] the peace: not you[g] (*are*) a believer *tabtaghona*[193] (*earnestly-quest you*[z]) the life[w] (*of*) the world’s[w] transients; hence[194] *enda* (*by munificence of/ by Rule of*) Allah multitudinous spoils; like *tha’leka* (*afar-that-it*)[x] you[c] were of before; then *manna*[195] ([*He*] *graced His boon*[w]) Allah on you;[b] so let-verify you;[z] verily Allah [was] by what you[z] work (*is*) Proficient.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنۡ أَلۡقَىٰٓ إِلَيۡكُمُ ٱلسَّلَٰمَ لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ كَذَٰلِكَ كُنتُم مِّن قَبۡلُ فَمَنَّ ٱللَّهُ عَلَيۡكُمۡ فَتَبَيَّنُوٓاْۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ٩٤

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95. Not level/even the sitters of the believers other than the *dhara’re* (*plight/affliction*) possessors and the *Mojahedoona* (*the earnest fighters*) in Allah’s path by their possessions and their selves[w] preferred

لَّا يَسۡتَوِي ٱلۡقَٰعِدُونَ مِنَ ٱلۡمُؤۡمِنِينَ غَيۡرُ أُوْلِي ٱلضَّرَرِ وَٱلۡمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ فَضَّلَ ٱللَّهُ

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[188] The word “**عدو**,” in *Arabic* is used for: (1) *singular* and (2) *plural* and (3) “*multitudinous foe*,” see **اللسان** and **الهادي**.
[189] Regarding the word “*mu’amenah*” see to the explanation of footnote 1037 above.
[190] The word “**ميثاق**”=“*assured covenant*” and “**عهد**”=covenant. See the *Lexicon* attached to this *Translation*.
[191] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”
[192] See the *Lexicon* attached to this *Translation* for “*hekma*.”
[193] The word “**إبتغى**”= “**طلب حثيثا**” meaning: *earnestly quested*.
[194] The “**ف**” in “**فعنده**” is “**تعليلية**,” i.e. indicative of “cause or reason.” See **أعراب القرآن، لمحمود صافي**.
[195] The word “**مَنَّ**” in “**يَمُنّ**” means “**نعمة يُنعِمُها**.” That a “*boon* He *graces it*.”

Allah the *Mojahedeena* by their possessions and their selves[w] over the sitters a rank;[w] and each Allah promised the Paradise;[w] and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى
ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ
ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى
ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

96. Ranks[w] from Him and a forgiveness[w] and a mercy;[w] and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ
ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

97. Verily whom[r] *tawaffahum*[196] (*receive them while dying*) the angels[197] (*while they are*) *dha'leme*[198] (*he-they injustice-doers*) (*to*) their selves[w] said they:[z] in what were you;[z] said they:[z] we were *mustadh'afeena*[199] (*deemed weaklings*) in the land;[w] said they[z] (*the angels*): has (*it*[w]) not been Allah's Earth[w] vast so you[z] emigrate in it;[w] so those, their abode/lodging (*is*) Hell[w] and fouled-she[y] a destiny.

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ
أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا
مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ
أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ
مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾

98. Except the *mustadh'afeena*[200] (*deemed weaklings*) of the men and [the] women and the children, (*that*) they[z] cannot (*do*) a scheme and nor *yahtadoona* (*he-they that are divinely-guided to*) a path.

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً
وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

99. So those *asa*[201] (*craving a deed beyond one's means/ may*) Allah that [*He*] pardons *a'n*[202] (*regarding*) them; and Allah [was] *Affowwan* (*iterative Pardoner*) *Ghafooran* (*iterative Forgiver*).

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ
وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

100. And whoever [*he*] emigrates in Allah's path [*he*] finds in the land[w]/Earth[w] *moraghaman*[203] (*route-/escape*) many and an expanse[w] and whoever [*he*] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (*already and affirmatively*) fell his remuneration on Allah; and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى
ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ
مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ
ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى
ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

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[196] This is yet another of the Arabic *tongue* expression: "**تتوفاهم الملائكة**" "*receive or have received their souls the angels,*" a sort of euphemism for those people who *are dying but not yet dead.*

[197] Here again "*the angels*," in the plural, may mean, and Allah knows best, the angel of death.

[198] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"

[199] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[200] Ibid.

[201] The word "*asa*" has many *implicative* meanings, see the *Lexicon* attached to this *Translation*..

[202] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

[203] The word *moraghaman* ="**مراغما**," means a *route*, an *escape*, a *course*, or a *way*; thus, who intends to emigrate for the cause of Allah will find a "*route*" or an "*escape*," or a "*way*" and also will find some "*expanse*" once away from his/her current situation where he/she cannot practice his/her religion freely.

101. And if struck/peregrinated you[c] in the Earth[w] then not on you[b] a *jonahon*[204] (*sin*) that you[z] shorten [of] the Prayer[w] *en* (*if*) you[c] feared/knew[205] that (*might*) *yaf'tenakum* (*engages you*[f] *in sinful/immoral/unpraised deed/say* you[b] who[r] unbelieved they;[z] verily the unbelievers they[z] [were] for you[b] a foe[206] manifester.

وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ
ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ
كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ
عَدُوًّا مُّبِينًا ﴿١٠١﴾

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102. And if[207] you[g] [was]/were in them then *aqamta*[208] (*upped-to-fulfill you*[h]) for them the Prayer[w] then let *taqum* (*up-to-fulfill*) *ata'efa'ton*[w] (*band/group/party*)[w] of them with you[g] and let take they[z] their weapons; then if they[z] kowtowed then let be they[z] from your[n] beyond/back; and let come another *ta'efa'ton*[w] not prayed they[z] then let-pray they[z] with you[g] and let-take they[z] their precaution and their weapons; longed[209] who[r] unbelieved they[z] if[210] you[z] neglect *a'n* (*regarding*) your[n] weapons and *amate'atey*[211] (*baggages-/furnishings/chattel/things of utility for*) you[b] so they[z] tilt on you[b] one[w] tilt;[w] and no *jonaha* (*sin*) (*is*) on you[b] *en* (*if*) [was] by you[b] an annoyance of rain or you[c] were ill to lay aside your[n] weapons; and let-take you[z] your[n] precaution; verily Allah prepared for the unbelievers a humiliative torment.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ
ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ
وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟
فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ
طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟
مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ
وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ
أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم
مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ
إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم
مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ
وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

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103. Then if finished you[z] the Prayer[w] then let-remember you[z] Allah (*manneristically*)[212] standing, sitting and over your[n] sides; and if tranquilized[213] you[z] then *aqemo*[214] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer,[w] verily the Prayer[w] was-she[y] on the believers a writ appointed.

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟
ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ
فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ
إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ
كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾

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[204] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.
[205] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
[206] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.
[207] The particle "**إذا**" is a *future adverbial conditional* article hence it is "if" not "when.' also, [was] versus were.
[208] The superscript[h] for the **ت** in "**أقمت**" = "*upheld/stood up*".
[209] The word "**ودّ**," translated as "*longed*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.
[210] See the *Lexicon* attached to this *Translation* regarding "**لو**."
[211] The word "**أمتعة**" = "*amate'a*" means: *baggages*, *furnishings*, *chattel*, *things for utility*. See the *Lexicon* attached to this *Translation* for elaboration.
[212] *Manneristically* is needed to *adjust for* a *lack* of *adverbs* (**حال**) or *absolute objective nouns* (**مفعول مطلق**), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English.
[213] The Arabic word "**أطمأننتم**," i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering "Allah standing, sitting and over your sides." That is versus "**أمنتم**" felt "*secured*" with respect to *potential* physical danger.
[214] The word "**أقيموا**" is rooted in "**أقام**" =uphold/sustain/maintain.

104. And let not *taheyno*[215] (*you*:[z] *weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en* (*if*) be[x] you[z] pain so surely they[z] pain just-as you[z] pain; and *tarjona* (*you*[z] *fear/hope*) from Allah what not *yarjona* (*they*[z] *hope/fear*); and Allah [was] Omniscient *Hakeeman*[216] (*infinite hekmah*[217] *Possessor*).

وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن
تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا
يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

105. Verily We descended to you[g] The Book by the right to rule [*you*[s]] among the mankind by what Allah (*had*) shown you;[g] and let-not be [*you*[s]] for the betrayers *kha'sseeman* (*iterative pleader*).

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ
لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ
وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

106. And *estaghfer*[218] (*let-seek forgiveness* [*you*[s]]) (*from*) Allah; verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ
غَفُورًا رَّحِيمًا ﴿١٠٦﴾

107. And let-not dispute [*you*[s]] *a'n*[219] (*regarding*) whom[r] *yakhtanona*[220] (*they*[z] *commit perfidy*) (*to*) their selves; verily Allah loves not whom[p] [*he*] [was] *khawwanan* (*recurrent cheater*) *atheeman* (*iteratively sinner*).

وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ
أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَّانًا أَثِيمًا ﴿١٠٧﴾

108. *Yastakhfona*[221] (*affirmably conceal they*[z]) from the man-kind and not *yastakhfona* from Allah while He (*is*) with them *edh* (*while*)[222] *youbayyetona*[223] (*nocturnally harbor*[224] *assault they*[z]) what not [*He*] delights of the say; and Allah [was] by what they[z] work encompassing/Surrounder.

يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ
يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ
ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

109. Ha you[f] these disputed you[c] *a'n* (*regarding*) them

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى

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[215] The word "تَهِنُوا" is rooted in "وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً
والوهن هو الضعف وعدم القدرة على بذل الجهد.
والوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله.
ووَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.
Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهِنُوا" in one word per se. Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

[216] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[217] See the *Lexicon* attached to this *Translation* for "*hekma*."

[218] The word *istaghfer*="استغفر" = "اطلب الغفران" = "*let-seek forgiveness* [*you*[s]]." In English there is *no seemly way* to say: "استغفر" *per se*. So I settled for saying: "[*let-seek forgiveness* [*you*[s]]."

[219] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"عن."

[220] The phrase "*they*[z] *commit selves*" *perfidy*" for the Arabic word "يختانون" is meant to show that "يختانون" is different than "يخونون," as "يخونون, is simple "cheating;" but "يختانون" is much *stronger*, as it means *cheating on something one is entrusted to guard.*

[221] The Arabic word "يستخفون" is translated as "*they affirmably conceal.*" What is to be noted here is "يستخفون" is equivalent to "يخفون" but "يخفون" is although *linguistically* acceptable is *not* a *lofty* or an *elegant* term as "يستخفون," refer to تاج العروس. Also, see the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[222] The particle "إِذْ" has *several meanings*, among them: *when*, *while*. See مغني اللبيب، ابن هشام.

[223] The word "بيّتَ" = *harbored by night*, i.e. slept over it, implying *scheming* to *alter* it. See الطبري.

[224] Harbored means: entertained or nourished a specified thought or feeling.

in the life[w] (*of*) the world[w] so who[a] (*shall*) dispute Allah *a'n* them The *Qeyamatey's*[w] (*Judgment's*) Day; or who[a] (*shall*) be over them a custodian.

ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَـٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَـٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

110. And whoever [*he*] works an ill or [*he*] wrongs[225] (*to*) himself afterwards *yastaghfer*[226] ([*he*] *seeks forgiveness*) (*from*) Allah [*he*] finds Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾

111. And whoever [*he*] earns a sin[x] so verily only [*he*] earns it[x] on himself;[w] and Allah [was] Omniscient *Hakeeman*[227] (*infinite hekmah*[228] *Possessor*).

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

112. And whoever [*he*] earns an offense[w]/inequity[w][229] or a sin[x] afterwards [*he*] throws it[x] by an innocent[x][230] verily *qad* (*already and affirmatively*) [*he*] encumbered a calumny and a sin manifester.

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

113. And *lawla* (*had it not been for*) Allah's munificence[x] on you[b] and His mercy[w] surely (*would have*) purposed[w] a *ta'efa'ton*[w] (*band/group/faction/party*)[w] of them to mislead you[g]; and not they[z] mislead except their selves[w] and not harm they[z]* you[g] of a thing; and Allah descended on you [g] The Book and the *hekmata*[w][231] (*wisdom*)[w] and [*He*] taught you[g] what knew not you[g] and [was] Allah's munificence[x] on you[g] great.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114. No *khayra* (*goodness/worthiness/worship*) in much of their *najwa* (*secret-talk*) except who[p] [*he*] commanded by a charity[w] or a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a reconciliation among the mankind; and whoever [*he*] does *tha'leka (afar-that-it)*[x] *ebtegha'a* (*earnest-quest*) (*of*) Allah's delight[w] then will *nua'teyhe* ([*We*] *accord-/allot him*) a great remuneration.

۞ لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَـٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

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[225] The say: "يظلِمُ نَفسَه"= "he does *injustice to himself*"= *he wrongs to himself*. The best I could find to say is: he wrongs *to* himself, but "to" is not part of the main text. So I enclosed it in a parenthesis.

[226] See footnote 218 above regarding **يستغفر**.

[227] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[228] See the *Lexicon attached* to this *Translation* for "*hekma*."

[229] There is "**خِطءٌ**" and "**خَطِيئة**" both are "offenses" committed *intentionally* and therefore are *sins*. But "**خِطءٌ**" is *masculine* and *singular* and "**خَطِيئة**" is *feminine* and *singular*.

[230] That is "he who is *frees* of what he is *accused of or being associated to him*."

* **يضرّونك**=**each** individually vis-à-vis **يضروك** = **all**, i.e. collectively.

[231] See the *Lexicon* attached to this *Translation* for *hekmah*.

115. And whoever [*he*] mutually contends the messenger from after what manifested for him the *huda* (*divine-guidance*) and *yattabe'a* ([*he*] *closely-follows*) other than the believers' path [*We*] affiliate him what [*he*] affiliated and *nussley*[232] ([*We*] *broil*) him (*on/by*) Hell[w] and fouled-she[y] a destiny.

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا
تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ
جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥

116. Verily Allah forgives not (*to be*) partnered (*deities*) by Him and [*He*] forgives what (*is*) lesser than *tha'leka (afar-that-it/that)*[x] for whom[p] [*He*] wills; and whoever [*he*] partners (*deities*) by Allah so *qad* (*already and affirmatively*) strayed [*he*] afar stray.

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ
وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ
وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا
بَعِيدًا ١١٦

117. *En* (*not*) invoke they[z] of lesser than/without Him except females;[233] and *en* they[z] invoke except a Satan *ma'reedan* (*obdurate/rebellious*).

إِن يَدۡعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثٗا
وَإِن يَدۡعُونَ إِلَّا شَيۡطَٰنٗا
مَّرِيدٗا ١١٧

118. Cursed him Allah and said [*he*]: surely assuredly[234] [*I*] (*take*[235] *and make*) from Your [t] *eba'de* (*worshippers/submitters/slaves*) a lot *mafrodhan* (*ordainment made/made obligatory*).

لَّعَنَهُ ٱللَّهُۘ وَقَالَ لَأَتَّخِذَنَّ
مِنۡ عِبَادِكَ نَصِيبٗا مَّفۡرُوضٗا ١١٨

119. And surely [*I*] assuredly (*shall*) mislead them; and surely [*I*] assuredly *umanneyohum*[236] (*shall arouse their unattainable desires of them*) and surely [*I*] (*shall*) assuredly command them so surely (*shall*) assuredly slit they[z] the ears of the *an'aa'me*[w][237] (*cattle/sheep-/goats/and camels*);[w] and surely [*I*] (*shall*) assuredly command them so surely they[z] (*shall*) assuredly change Allah's creation; and whoever *yattakhethee*[238] (*he takes and makes*) the Satan *wa'leyan*[239] (*guardian-/ally*) of without/lesser-than Allah so *qad* (*already and affirmatively*) lost [*he*] a manifester *khusra'nan*[240] (*perdition/waste/misguidance*).

وَلَأُضِلَّنَّهُمۡ وَلَأُمَنِّيَنَّهُمۡ وَلَأٓمُرَنَّهُمۡ
فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلۡأَنۡعَٰمِ
وَلَأٓمُرَنَّهُمۡ فَلَيُغَيِّرُنَّ خَلۡقَ ٱللَّهِۚ
وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن
دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا
مُّبِينٗا ١١٩

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[232] The word "نصليه" *transliterated* "*nusley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

[233] Many of the pagan Arabs' idols were females.

[234] The "ل" in "لأتخذن," in *Ayah* 116, and also "لأضلنّهم," "لأمنينهم," "ليبتكن," "لآمرنهم," "ليغيرن," in the next *Ayah* 119, all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*".

[235] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore"إتّخذ" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[236] The word "التمنّي" for a thing means *desiring* that thing *for which there is no hope of it happening*.

[237] The word "*the an'am*" ="الأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*.

[238] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[239] The word "وليّ" could also mean: a friend, or a protector.

[240] The word "الخسران," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see البصائر.

120. Promises them [*he*] and *youmanneyhum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ١٢٠

121. Those their abode/lodging (*is*) Hell[w] and they[z] find not *a'n* (*off/ regarding*) it[w] a *ma'heessa* (*an escaping-place*).

أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ١٢١

122. And who[r] they[z] believed and they[z] worked the righteous-works[w] [*We*] shall admit them (*in*) paradise[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w] forever; Allah's promise (*is*) (*absolute*)-right;[241] and who[a] (*is*) *assdaqo* (*more faithful-/truer*) than Allah's *qeelan*[242] (*responsive/ assertive say*).

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ١٢٢

123. Neither by your[n] longings and nor the book's folks longings; whoever [*he*] works ill[x] (*is*) requited [*he*] by it;[x] and [*he*] finds not for him of lesser than Allah a *wa'leyan* (*guardian/ally*) and nor a *na'seeran* (*multitudinous-succorer*).

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٢٣

124. And whoever [*he*] works the righteous-works[w] of a male or a female while he (*is*) a believer so those they[z] enter the Paradise[w] and not *yodh'lamoona*[243] (*to be wronged they*[z]) a *na'qeera*[244] (*tiny dot on the head cap of the date-stone*).

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ١٢٤

125. And who[a] (*is*) *ahsa'no*[245] (*perfecter and beautifuler*) religiously than whom[p] [*he*] consigned his face[246] for Allah while he (*is*) a benefactor and *ettaba'a* ([*he*] *closely-followed*) *Ebraheema's* (*Abraham*)'*s* sect[w]-/faith,[w] *haneefan*[247] (*soundly inclined he*); and *ittakhatha*[248] (*took and made*) Allah *Ebraheem khaleylan*[249] (*ultimate-faithful friend*).

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ١٢٥

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241 The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**.

242 The word "**قيل**" is the *pronounced say* and also it is *the assertive response* to a pronounced say. In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly truer* than any other.

243 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

244 The word "*nageera*" = "**نقيرا**" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

245 There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

246 The Qur'anic diction "*consigned his face*" is an Arabic *tongue* expression meaning *determinedly moved towards* (in this case) *Allah* and *he submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity.'

247 The word "**حنيفا**" = "**ميلا**" is an *adverbial* construct, hence "leanly." See **إعراب القرآن، لمحمود صافي**. The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

248 The word "**إتّخذ**" from "**الإتخاذ**", see footnote 1087 above.

249 The word "**خلة**" is "*ultimate-faithful-friendship*," i.e. friendship without any "**خلل**"= *defect*. *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*. =

126. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and Allah [was] by every-thing encompassing/Surrounder.

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

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127. And *yestaftonaka* (*they*[z] *seek situationally apt and wise opinion of you*[g]) in the women; let-say [*you*[s]]: Allah *youfteykum* ([He] *issues situationally apt and wise opinion to you*[b]) in them[y] and what (*is being*) recited on you[b] in The Book in the women-orphans whom[v] not *toa'tonahunna* (*you*[z] *accord/give them*[y]) what (*was*) written (*decreed*) for them[y] and you[z] wish to marry them[y] and the *mustadh'afeena*[250] (*deemed weaklings*) of the children and that *taqumo* (*up-to-fulfill you*[z]) for the orphans by the *qestte*[251] (*removal of injustice and rendering absolute-justice*) and what you[z] do of a *khayren*[x] (*lawful: goodness/worthiness/provision/worship*) so verily Allah [was] by it[x] Omniscient.

وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾

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128. And *en* (*if*) a woman [feared/knew]-she[y][252] of her *ba'a'le* (*husband/lord/owner*) a *noshozan* (*disdainfully upraise in recalcitrance*) or a shunning then no *jonaha*[253] (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation[x][254] and the reconciliation[x] (*is*) *khayron* (*superior/worthier*); and *uhdherat* (*had been presented she*[y] *predeterminedly vis-à-vis time and place*) the selves3[w] (*of*) the *shubha*[255] (*stingers, stinters towards doing what is dutiful*); and if *tohseno* (*you*[z] *render: meritorious deeds/says*) and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) then verily Allah [was] by what you[z] work Proficient.

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

= Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلة**" as stated in The Qur'an. That is why I chose to express "**خلة**" as "*ultimate-faithful-friendship*."

250 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

251 See the *Lexicon* attached to this *Translation* for the *distinction between* "*al-qestt*"="**القسط**" and the *justice*="**العدل**."

252 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

253 See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.

254 The word "**صلحا**" is **مفعول مطلق**. Thus, it must be qualified to so indicate that, so *arrant* is affixed.

255 The word "*shubha*"="**الشح**" *versus* "**البخل**" the two words are *too different*. "**الشح**" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "**البخل**" is *greed in giving wealth*. So, "*asshubha*" is (*stinting towards doing what is dutiful*). In a discussion of attempted reconciliation between the disputants: *husband* and *wife*, each appears to be *insisting* on their *individual rights*, *normally*, she for *his desertion* and he for *her recalcitrance*. So both have their "*shubha entities*" *manifested*. However, the best path is as shown by the rest of this great *Ayah*, exemplified by the *kindness* and *ettaqwa* (*love and fear of Allah)*. In other words, if *each will try* to overcome their *individual* "*covetous enmity*" and *try* to be *kind* to the other and have *taqwa*, of Allah, of course Allah is "*All Proficient*" of that, and He will reward each plentifully, as *reconciliation is good*, as so clearly stated in this great and *instructive Ayah*.

129. And never can you[z] to *ta'adelo* (*you*[z] *equalize/be-just*) among the women albeit hankered you;[c] so let-not incline you[z] all the inclination;[256] so you[z] leave her as the overhang[w]/suspense;[w257] and *en* (*if*) you[z] reconcile and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) then verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ
ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟
كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ
وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾

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130 And *en* (*if*) both separate enriches/suffices[258] Allah each of His plenitude and [was] Allah *Wa'sean*[259] (*Furnisher of provision and mercy*), *Hakeeman*[260] (*infinite hekmah*[261] *Possessor*).

وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن
سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا
﴿١٣٠﴾

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131. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and *laqad* (*verily, already and affirmatively*) enjoined We whom[r] *oto* (*they*[z] *had been accorded/given*) the book of before you[b] and *eyyakum*[262] (*indeed including you*[b]) that *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; and *en* (*if*) you[z] unbelieve so verily for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and [was] Allah Rich *Ha'meedan*[263] (*multitudinous praised, iterative praiser*).

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ
ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا
فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ
ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

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132. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and sufficed by Allah Custodian.

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾

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133. *En* (*if*) [*He*] wills [*He*] annuls/undoes you[b] O, you the mankind; and *ya'atey* ([*He*] *comes forth*) by others; and [was] Allah over *tha'leka* (*afar-that-it*)[x] Omnipotent.[264]

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا
ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

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134. Whoever [*he*] [was] [wanting] the world's[w] reward[x] so *enda* (*by munificence of/y Rule of*) Allah (*is*) the world's[w] reward and the Hereafter's;[w] and [was] Allah *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) *Basseeron* (*keenly: Seer/Omniscient*).

مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ
ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَكَانَ
ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾

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[256] The Qur'anic diction "*not all the inclination*" is an Arabic *tongue* say, meaning: *beyond bounds.*

[257] The Qur'anic diction "*overhang*[w]*/suspense*[w]" is an Arabic *tongue* saying meaning: *in an undecided status.*

[258] That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

[259] The word "*wa'sean*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *encompassing* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything.

[260] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[261] See the *Lexicon* attached to this *Translation* for "*hekma*."

[262] The word "**إيّاي**", "**أداة توكيد لضمير منصوب**"=an article of *intensity* for an *objective pronoun.*

[263] The word "**حميد**" *linguistically* means: "*He is much praised*" or "*He praises muchly*," thus *He* is *automatically* a *praiser* = "**حامد**."

[264] See the *Lexicon* attached to this *Translation* for the *distinctive difference* for: "*this*," "*that*," and "*far-that*."

135. O you, who[r] they[z] believed let-be you[z] *qawwameend*[265] (*iterative guardians/protectors you*[z]) by the *qesstte*[266] (*removal of injustice and rendering absolute-justice*) witnessers-/testifiers for Allah and albeit over your[n] selves[w] or both the begetters (*parents*) or the nearest-kin; *en* (*if*) be [*he*] a rich or an poor[267] then Allah (*is*) worthier by them both;[268] so let-not *tatta'be'o* (*closely-follow you*[z]) the *hawa* (*tendentious liking*) that you[z] swerve and *en* you[z] twist[269] or you[z] shun so verily Allah [was] by what you[z] work Proficient.

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

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136. O you, who[r] they[z] believed let-believe[270] you[z] by Allah and His messenger and The Book[x] which[x] *nazzala* (*repetitively descended*) [*He*] on His messenger; and the book[x] which[x] [*He*] descended of before; and whoever [*he*] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (*already and affirmatively*) [*he*] strayed afar stray.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَـٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْـَٔاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًۢا بَعِيدًا ﴿١٣٦﴾

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137. Verily who[r] believed they[z] afterwards unbelieved they[z] afterwards they[z] believed afterwards they[z] unbelieved afterwards *izdado*[271] (*they*[z] *further augmented*) a unbelief not was Allah to forgive for them and nor *yahdey* ([*to*] *divinely-guide*) them a path.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ﴿١٣٧﴾

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138. *Bashsher*[272] (*let-tell you*[s] *pleasant tidings*) the hypocrites indeed surely for them (*is*) a painful torment.

بَشِّرِ ٱلْمُنَـٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

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[265] The word “**قوآمين**” is plural for “**قوآم**,” meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa.

[266] See the *Lexicon* attached to this *Translation* for the distinction between: “**القسط**” and “**العدل**”.

[267] The word “**فقير**” versus the “**مسكين** see the *Lexicon* attached to this *Translation* for the distinction.

[268] In other words the “**شهادة**” the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the “**شهادة**” is *rendered truthfully*. That is *truth serves every one’s best interest*.

[269] That is you *twist your tongue* in an effort to *muzzle* your testimony, “**شهادة**” in *favor* or *against*.

[270] This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah’s revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.

[271] The word “**نزداد**” implies greater *intensity*, and اللتاج says it is “**ابلغ**.” So *further* is prefixed for this purpose.

[272] The word *bashsher* =“**بَشِّر**,” has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them.

139. Who[r] *yattakhetho*[273] (*they*[z] *take and presume*) the unbelievers *awa’leyaa*[274] (*guardians/allies*) of without-/lesser than the believers do *yabtaghona*[275] (*they*[z] *earnestly -quest*) *enda* (*by rule of/or characteristic of*) them the prestige[276]; so truly the prestige (*is*) for Allah together.

ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩

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140. And *qad* (*already and affirmatively*) *nazzala* (*repetitively descended*) [*He*] on you[b] in The Book that if you[c] heard Allah’s *Aya’te*[w] (*statements*) (*being*) unbelieved by it[w] and *youstah’za’a* (*being affirmably jested*) by it[w] then let-not sit you[z] with them until they[z] wade[277] in a discourse[x] other than it;[x] verily you[b] (*are*) then like them; verily Allah (*is*) the hypocrites’ Gatherer and the unbelievers’ (*too*) in Hell[w] together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ١٤٠

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141. Who[r] await they[z] by you[b] so *en* (*if*) [was] for you[b] an opening[x278] (*overwhelming victory*) from Allah said they:[z] have we not been with you;[z] and *en* [was] for the unbelievers a lot[279] they[z] said: had not we overwhelmed[280] over you[z] and we prevented you[z] from the believers; so Allah rules among you[b] The *Qeyamatey’s*[w] (*Judgment’s*) Day and never Allah makes for the unbelievers over the believers a path.

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ١٤١

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142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling[281]/beguiler (*of*) them, and if they[z] upped[282] to the Prayer[w] they[z] upped indolently, pretending (*to*) the mankind and they[z] remember Allah not save a little/a few.[283]

إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ١٤٢

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[273] The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in *لسان العرب*, therefore,“إتّخذ” is *always* taking *and presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

[274] The word “أولياء” could also mean, among them: *protector, friend*.

[275] The word “يبغون” is based on the word “إبتغى”=“طلب حثيثا” meaning: *earnestly quested*.

[276] The word “العزّة” = “*prestige*” = *lordliness* in the sense of: *possessing power and authority over others*.

[277] The Arabic *tongue* expression: “خاض فيى الحديث”= “*waded in the topic*,” means *plunged* into discussing the topic *without knowledge* or plunged in it *recklessly*. So, those who rejected and derided Allah’s *Ayat* were *wading* in the topic.

[278] The word “فتح” means “*overwhelming* victory, *victory, besting and rule*” see الراغب.

[279] Here a lot (“*chance- success*”) means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: “الحرب سجال,” i.e. the war is *alternating, successes and failures*. In the case of the unbelievers’ “victory” The Qur’an refers to it as “نصيب” or *chance-success*. Therefore the spoils of success should be *shared*.

[280] The word “استحوذ” means *gained complete prevalence* or *overwhelmed*. So, the *hypocrites* are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

[281] “He (*is*): beguiling them /beguiler”= He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge and they do not have*. In this respect see *very relevant and informative* footnote 75 for (S2:9).

[282] There is a *distinction* between “قام” = “*upped*” = “*got up* or *rose*” (*in the intransitive sense*, and “*stood*” = “وقف.”

[283] That is only a few of them or their remembrance is so small and little not worthy of much.

143. (*Being made*) vacillators[284] (*they are*) between *tha'leka (afar-that-it/that)*[x] not to these and not to these; and whomever Allah misleads verily never [*you*[s]] find for him a path.

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ
وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن
تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾

144. O you who[r] they[z] believed let-not *tattakhetho*[285] (*take and make you*[z]) the unbelievers *aw'leyad*[286] (*guardians/allies*) of without/lesser than the believers; do you[z] want to make for Allah on you[b] an authority manifester.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟
ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ
أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ
سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾

145. Verily the hypocrites (*are*) in *eddarke* (*descending bottom*) the lowest level of The Fire[w] and never [*you*[s]] find for them *nasseeran* (*iterative succorer*).

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ
مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except whom[r] they[z] repented and they[z] mended and *ea'tassamo* (*they*[z] *safeguarded/adhered*) by Allah and *akhlasso*[287] (*they: were true/genuine/sincere*) (*towards*) their religion for Allah so those (*are*) with the believers and will *youa'tey* (*accord/allot*) Allah the believers a great remuneration.

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟
وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ
لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ
وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا
عَظِيمًا ﴿١٤٦﴾

147. What Allah does by your[n] torment *en* (*if*) you[c] thanked and you[c] believed and Allah [was] thanker Omniscient.

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن
شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ
شَاكِرًا عَلِيمًا ﴿١٤٧﴾

148. Not loves Allah the loudening/openness[288] by the ill of the say except whomever [*he*] (*had been*) wronged; and Allah [was] *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ
ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا
عَلِيمًا ﴿١٤٨﴾

149. *En* (*if*) you[z] disclose/flash a *khayran*[x] (*desirables-/worship/goodness*)[x] or you[z] conceal it[x] or you[z] pardon *a'n* (*regarding*) an ill then verily Allah [was] *Afowwan* (*multitudinous Pardoner*) Omnipotent.

إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟
عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا
﴿١٤٩﴾

150. Verily who[r] they[z] unbelieve by Allah and His messengers and they[z] want to differentiate between Allah and His messengers and they[z] say we believe

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ
وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ

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[284] The word "*muthabthabeen*" is *objective*, *masculine*, *plural noun* with *no* English equivalent *per se*. It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*.

[285] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[286] The word "**أولياء**" could also mean, among them: *protector, friend*.

[287] The word "**أخلصوا**" has *no* English *corresponding* word *per se*, as it means: they were *sincere*, *true* or *genuine*. Clearly all these *adjectives* do *not* have *verbs*. And "**أخلصوا**" *requires a verb* to denote *the idea of these adjectives*.

[288] The word "**الجهر**" stands (1) for "*openness*"= *public* or *unconcealed state*, or (2) "*loudness*" (self-explanatory). I *pondered* for some time as to *which of these two word to be used*? After considerable evaluation, finally I opted for "*open*" as more *apt* and its meaning, *includes* or *implies* loudness as well.

by some and we unbelieve by some and they[z] want to *yattakhetho*[289] (*they*[z] *take and make*) between *tha’leka (afar-that-it/that)*[x] a path.

وَرُسُلِهِۦ وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ بِبَعۡضٖ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾

151. Those, they (*are*) the unbelievers (*absolute*)-right;[290] and We prepared for the unbelievers a torment humiliative.

أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ حَقّٗاۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ﴿١٥١﴾

152. And who[r] they[z] believed by Allah and His messengers and not differentiated they[z] between an *ahadaen*[291] (*a lone/any-one*) of them those will *youa’teyhum* (*accord/give them* [*He*]) their remunerations and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ أُوْلَٰٓئِكَ سَوۡفَ يُؤۡتِيهِمۡ أُجُورَهُمۡۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿١٥٢﴾

153. Ask you[g] the book’s folks to *tonazzel* ([*you*[s]] *repetitively descend*) on them a book from the Heaven;[w] so *qad* (*already and affirmatively*) asked they[z] *Mosa* (*Moses*) bigger than *tha’leka* (*that-afar-it-/that*); so said they:[z] let-[*you*[s]] show us Allah openly-/overtly; so took[w] them the thunderbolt[w292] by their injustice; afterwards *ittakhatho*[293] (*they*[z] *took and presumed*) the calf (*a deity*) from after what came[w] (*to*) them the evidences;[w] then We pardoned *a’n* (*regarding*) *tha’leka*; and We gave *Mosa* (*Moses*) an authority manifester.

يَسۡـَٔلُكَ أَهۡلُ ٱلۡكِتَٰبِ أَن تُنَزِّلَ عَلَيۡهِمۡ كِتَٰبٗا مِّنَ ٱلسَّمَآءِۚ فَقَدۡ سَأَلُواْ مُوسَىٰٓ أَكۡبَرَ مِن ذَٰلِكَ فَقَالُوٓاْ أَرِنَا ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ بِظُلۡمِهِمۡۚ ثُمَّ ٱتَّخَذُواْ ٱلۡعِجۡلَ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ فَعَفَوۡنَا عَن ذَٰلِكَۚ وَءَاتَيۡنَا مُوسَىٰ سُلۡطَٰنٗا مُّبِينٗا ﴿١٥٣﴾

154. And raised We above them the *Ttoora* (*mount in Sinai*) by their *meetha’qe*[x] (*ratified-covenant*)[x294] and said We for them: let-enter you[z] the door (*in a manner*) kowtowing[295] and We said for them: let-not transgress you[z] in the Sabbath; and We took from them a *meethaqan*[x] (*ratified-covenant*)[x] *gha’leedhan* (*tough-/solemnly-binding*).

وَرَفَعۡنَا فَوۡقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمۡ وَقُلۡنَا لَهُمُ ٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُلۡنَا لَهُمۡ لَا تَعۡدُواْ فِي ٱلسَّبۡتِ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ﴿١٥٤﴾

155. So by indeed[296] their breaking (*of*) their *meethaqa*[x] (*ratified-covenant*) and their unbelief by Allah’s *Aya’te*[w] (*messages/miracles/signs/proofs*) and their killing

فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ

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289 The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore, “إتّخذ” is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

290 The Arabic text says: “حقا,” not “حق,” i.e. the word “حقا,”= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي.

291 See the *Lexicon* attached to this *Translation* regarding “أحد.”

292 That is, and Allah knows best, the “thunderbolt” rendered them *suddenly becoming unconscious or dead.*

293 The word “إتّخذ” from “الإتخاذ”, see footnote 1136 above.

294 The words: “ميثاق”=“*ratified covenant*” and “عهد”=covenant.

295 The word “سُجّدا” is an *adverbial* form, see إعراب القرآن، لمحمود صافي. So the need for (“*in a manner*”), as a prefix, because as of yet there is *no* such word as "*kowtowingly*."

296 This “ما” in “فبما” is “ما التوكيدية,” hence: *indeed*. See الدّر المصون، لـ احمد الحلبي.

(*of*) the prophets by other than right and their say our hearts[x] (*are*) *gholufon* (*shrouded/wrapped*) rather Allah stamped[297] on it[w] by their unbelief; so they[z] believe not save a: little/few.

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

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156. And by their unbelief and their say about *Mariama* (*Mary*) a great calumny.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾

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157. And their say verily we killed the Messiah *Esa* (*Jesus*), *Mariama's* (*Mary's*) son, Allah's messenger; while not killed him they[z] and not crucified him they[z] [and] but (*had been*) feigned/simulated for them; and verily who[r] they[z] differed in him surely (*are*) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (*closely-following of*) the presumption; and not killed him they[z] *yaqeenan* (*with absolute certitude*).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾

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158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*[298] (*infinite hekmah*[299] *Possessor*).

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

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159. And *en* (*not*) of the book's folks except surely (*to*) assuredly[300] believe by him before his death; and The *Qeyamatey's*[w] (*Judgment's*) Day [*he*] is on them *sha'heedan* (*iterative witnesser/testifier*).

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

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160. So by an injustice of whom[r] *hado*[301] (*they had adopted the Jewish "law"/customs/repented*) We illegitimated on them goodies[w302] (*which had been*) legitimated[w] for them; and by their repelling *a'n* (*regarding*) Allah's path multitudinously.

فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾

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161. And their taking the usury[x] while *qad* (*already and affirmatively*) (*had been*) restrained they[z] *a'n* (*regarding*) it;[x] and their eating the mankind's possessions by the falsehood;[x] and We prepared for the unbelievers of them a painful torment.

وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

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162. But the *rasekhoona* (*well-grounded*) in the erudition-/knowledge of them and the believers they[z] believe by what (*had been*) descended to you[g] and what

لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ

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[297] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.
[298] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[299] See the *Lexicon* attached to this *Translation* for "*hekma*."
[300] The "**ل**" in "**ليؤمنن**" is a *juratory*-"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"
[301] The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.
[302] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.

(*had been*) descended of before you;[g] and the *muqeemeena* (*sustainers of the prescribed obligations of*) the Prayer[w] and the *mu'atoona* (*ones that accord/fulfill*) the *Zakata*[w303] (*prescribed percentage of personal possessions*)[w] and the believers by Allah and The Day The Last those [*We*] shall accord them a great remuneration.

أُنزِلَ مِن قَبۡلِكَۚ وَٱلۡمُقِيمِينَ ٱلصَّلَوٰةَۚ وَٱلۡمُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلۡمُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أُوْلَٰٓئِكَ سَنُؤۡتِيهِمۡ أَجۡرًا عَظِيمًا ١٦٢

163. Verily We revealed[304] to you[g] just-as We revealed to *Noohen* (*Noah*) and the prophets of after him; and We revealed to *Ebraheema* (*Abraham*) and *Isma'ela* (*Ishmael*) and *Is'haqa* (*Jacob*) and the *Asbatt'e* (*Jewish tribes*) and *Esa* (*Jesus*) and *Ayyuba* (*Job*), and *Yunusa* (*Jonah*) and *Haroona* (*Aaron*) and *Solaimana* (*Solomon*) and *aa'tayna* (*We accorded-/allotted*) *Dawooda* (*David*) a *Zabura* (*Book of wisdoms and no specific rules*).

۞إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ١٦٣

164. And messengers *qad* (*already and affirmatively*) narrated We (*about*) them on you[g] of before and messengers [*We*] narrated not (*about*) them on you;[g] and Allah spoke to *Mosa* (*Moses*) a *takleeman*[305] (*a direct/absolute speaking*).

وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ١٦٤

165. Messengers *mubashshereena*[306] (*iterative tellers of pleasant tidings*) and warners so that not (*to*) be for the mankind on Allah an argument[w] after the messengers; and Allah [was] Mighty *Hakeeman*[307] (*infinite hekmah*[308] *Possessor*).

رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ١٦٥

166. But Allah witnesses/testifies by what [*He*] descended (*The Qur'an*[x]) to you;[g] [*He*] descended it[x] by His knowledge and the angels witness-/testify (*too*); and sufficed by Allah *Sha'heedan* (*Witnesser/Testifier*).

لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ١٦٦

167. Verily who[r] unbelieved they[z] and they[z] repelled *a'n* (*regarding*) Allah's path *qad* (*already and affirmatively*) they[z] strayed afar stray.

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدۡ ضَلُّواْ ضَلَٰلَۢا بَعِيدًا ١٦٧

168. Verily who[r] unbelieved they[z] and *dhalamo*[309] (*they*[z] *wronged*)[310] Allah was not to forgive for them and

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمۡ يَكُنِ ٱللَّهُ

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303 See the *Lexicon* attached to this *Translation* for exactly what az-*Zakah* is and its *implications*.

304 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

305 According to the Arabic tongue: "**كلم تكليما**" means *not figuratively but actually*, that is when the *verb* is *strengthened*, by the *infinitive noun* or the *verbal noun*, as "**تكليما**" in "**كلم تكليما**"then the *action* stated by the respective verb is *actual*.

306 The word "*mubashshereen*" is *masculine, plural, subjective noun, meaning teller of pleasing tidings*, with *no* English equivalent.

307 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

308 See the *Lexicon* attached to this *Translation* for "*hekma*."

309 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

310 Ibid.

nor *yahdeya* (*to divinely-guide*) them a road/way.	لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا ١٦٨
169. Except Hell’s[w] road/way immortals they[z] (*are*) in it[w] forever and *tha’leka* (*afar-that-it/that*)[x] [was] on Allah easy.	إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ١٦٩
170. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you[z] the messenger by the right from your[n] Lord; so let-believe you[z] (*it’s*) *khayran* (*choicer-/superior/worthier*) for you;[z] and *en* (*if*) you[z] unbelieve then verily for Allah what (*are*) in the Heavens[w] and the Earth;[w] and [was] Allah Omniscient *Hakeeman*[311] (*infinite hekmah*[312] *Possessor*).	يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧٠
171. O, you the book’s folks: let-not overstep you[z] in your[n] religion; and let-not say you[z] on[313] Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama’s* (*Mary*)*’s* son (*is*) Allah’s messenger and His Word[w] cast it[w] [*He*] to *Mariama* (*Mary*) and a *Ruhon*[314] (*Jesus/possessor of His Lord’s Soul*) of Him; so let-believe you[z] by Allah and His messengers; and let-not say you[z] three; let-desist you[z] (*it is*) *khayran* (*choicer/superior/worthier*) for you;[b] verily only Allah (*is*) One *elahon* (*deity*) *Subhana*[315] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*)Him that be for Him a child; for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and sufficed by Allah a Custodian.	يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١
172. Never *yastankefa* (*disdains/affirms-disdain*) the Messiah that [*he*] be an *abdan*[316] (*a slave*) for Allah nor the angels the *mugarraboona*[317] (*ones-made-nearest to Allah*); and whoever *yastankefa a’n*[318] (*regarding*) His *ebada’te*[w] (*worship/servility-to-Him*)[w] and *yestak-bero*[319]	لَّن يَسۡتَنكِفَ ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ

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311 See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”
312 Ibid.
313 That is you attribute to or ascribe to.
314 The word “*Rouh*” carries many meanings in The Qur’an. (1) It: “(*is*) of my Lord’s command” (S17:85); (2) Revelation, (3) Allah’s mercy, (4) The Qur’an, (5) Arch Angle Gabriel, (6) as in this *Ayah=Isa*, i.e. *Jesus*, is *by command of Allah: “be” and he became*, i.e. *without the human-mating*. So “Jesus” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “**المسيح**” = *Christ* all are Isa’s names. See **القرطبي** for Jesus’ names in The Qur’an: *Isa*, *The Messiah*, *Word*, and *Rouh* also see **اللسان**.
315 The word “*subhanaho*”= “**سبحانه**” has *no* English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “*Him*.” Wherever the word “*subhana*,” or its *associates/inflections* (such as “**سبحان**” or “**سبحانك**”) occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render “*subhana*”= “**سبحان**” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).
316 The word “*abdan*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
317 The word “**المقربون**” is *masculine, plural, objective noun, no* English *equivalent* for it, so *translated* as “*the ones-made-near*.”
318 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “**عن**.”
319 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

([*he*] *affirms his standing haughtily above submission*) then [*He*] throngs them to Him together.	إِلَيۡهِ جَمِيعٗا ﴿١٧٢﴾
173. As-to whom[r] they[z] believed and they[z] worked the righteous-works[w] then [*He*] fulfills[320] (*for*) them their remunerations and [*He*] augments them from His munificence; and as-to who[r] *istankafo* (*they*[z] *disdained/affirmed-disdain*) and *istakbaro*[321] (*they*[z] *affirmed their*[n] *prideful haughtiness*) so [*He*] torments them a painful torment and not find they[z] for them from without/lesser than Allah a *wa’leyan*[322] (*ally/guardian*) and nor *nasseeran* (*iterative succorer*).	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ﴿١٧٣﴾
174. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you[b] a proof from your[n] Lord; and We descended to you[b] an illumination manifester.	يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ﴿١٧٤﴾
175. So as-to who[r] they[z] believed by Allah and *ea’tassamo* (*they*[z] *safeguarded/adhered*) by Him, then [*He*] shall admit them into a mercy[w] from Him and a munificence, and *yahdeya* ([*He*] *divinely-guides*) them a *Sserttan* (*single and specific path*) straight.	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿١٧٥﴾
176. *Yastaftonaka*[323] (*they*[z] *seek your*[t] *situationally apt and wise opinion*), let-say [*you*[s]] Allah *youfteykum* ([*He*] *issues you*[b] *situationally apt and wise opinion*) in the *kalala’tee*[324] (*estate of a deceased that has children or parents*): *en* (*if*) an *emro'en*[325] (*mature/perfect manliness possessor*) perished (*and*) no children for him and for him a sister, then for her half (*of*) what [*he*] left (*of estate*)[326] and he inherits her *en* not be for her children; then *en* both were[y] twain-she then for them both two-thirds of what [*he*] left (*of estate*); and *en* they[z] were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you[b] that not stray you[z]; and Allah by every-thing (*is*) Omniscient.	يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِي ٱلۡكَلَٰلَةِۚ إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ وَلَهُۥٓ أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن لَّمۡ يَكُن لَّهَا وَلَدٞۚ فَإِن كَانَتَا ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ وَإِن كَانُوٓاْ إِخۡوَةٗ رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۗ يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ﴿١٧٦﴾

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[320] The word “يوفي” in “يوفيهم,” from “الوفاء,” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*. Thus, “يوفي” means *endeavor and gather the last part of an obligation to fulfill it*.
[321] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..
[322] The word “ولي” could also mean: a friend, a protector.
[323] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[324] The Arabic word “*kalalah*”= “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalah*”= “كلالة;” (2) any deceased person who has no living biological parents, nor children, his *left property is* “*kalalah*”= “كلالة.” The “*kalalah*”= “كلالة” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalah*”= “كلالة” is a noun for *other than father and son* of the heirs.
[325] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= و,الإنسان the person =الشخص, و the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word “*one*” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way.
[326] The word “تَرَكَ” clearly here with respect to “التَرِكَة” and not “ التَرك، أي الإنصراف أو الهجر.” +

سورة المائدة
آياتها 120 Ayah
الترتيب 5 The Order

Surato Al'Ma'eda'te (The Repast/Dining-Table)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

1. O you who[r] they[z] believed: let-fulfill[1] you[z] by the contracts; (*had been*) legitimized[w] for you[b] brute[w] the *an'aa'me's*[w2] (*cattle/sheep/goats/and camels*)'s[w] except what (*is being*) recited on you[b] other than [*you*[z]] legitimating the hunting while you[f] (*are*) *hurumon*[3] (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [*He*] wants.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُوا۟ ۘ وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

2. O you who[r] they[z] believed: let-not legitimize you[z] Allah's rites,[4] and nor [the] Month[x] the Sacred, and nor the *hadya* (*sacrificial animals*), and nor the *gala'eda*[5] (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*[6] (*they*[z] *earnestly-quest*) a munificence from their Lord and *redhwanan*[x] (*ultimate delight*); and if *hallaltum*[7] (*you*[z] *had concluded the rites and took off your*[n] *garment of ritual*) then let-hunt you;[z] and let-not *yaj'remannakum* (*cause you*[z] *assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you[z] *a'n* (*off*) The Mosque The Sacred, to you[z] transgress; and let-cooperate you[z] on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you[z] cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

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[1] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "اوفوا" means *you endeavor and gather the last part of an obligation*, so fulfill it.

[2] The word "the *an'am*" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خلف و ظلف"= *cattle, sheep, goats, and camels*

[3] The word "*hurum*" = "حُرم" = wearing the "*ehram*"="إحرام," that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.

[4] The word "شعائر" = rites, i.e. any Allah *designated sacred rites*, including places and other physical entities. Thus, the *rites* are all the *designated symbols*, *practices*, *ceremonies*, etc. as *prescribed* by the *Sharey'ah*.

[5] The word "قلائد" means those *marked sacrificial animals, designated by special bands around their necks*, known as "*galaid*." Such collar-garlanded-animals *must be left alone and not bothered at all*.

[6] The word "يبتغون" is based on the word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.

[7] The word "*hallaltum*"= "حللتم," means *you*[z] *have concluded the rites* and took off your *ehram* (the ritual garment of consecration for *Hajj* or *Ummrah*).

3. (*Had been*) illegitimated[w] on you[b] the carrion[w] and the blood and the swine's flesh and whichever (*i.e. any-thing*[x]) (*that had been*) invoked by it[x] for other than Allah; and the *munkhanega'to* (*she-strangled-to-death*) and the *mawqotha'to* (*she-beaten-violently-to-death*) (*or almost*) and the *mutaraddeya'te (she-died out-by-falling-from-height*) and the *natteha'te* (*she-killed-by-the-goring-of-the-horn*) and what ate[8] the preying-beasts[9] except what *thakkay-tom* (*you*[z] *had slaughtered before they die*) and what (*had been*) slaughtered on the immolation stones and that *tas'taq-semo* (*you*[z] *seek apportioning*) by the divining arrows *tha'lekum* (*collective-afar-that*) (*is*) a *fesqon*[10] (*rebellion vis-à-vis Allah's command*); today despaired who[r] unbelieved they[z] in your[n] religion; so let-not you[z] *takhshohum* (*reverently -fear them*) and *ikhsho* (*let-reverently-fear you*[z]) [*Me*];[11] today I completed[12] for you[b] your[n] religion and I concluded on you[b] My boon[w][13] and I delighted for you[b] [the] Islam *deenan* (*religiously/as religion*); so whoever [*he*] (*had been*) forced in a dearth, other-than *mutajanefen* (*intentional incliner* [*he*]) for a sin, then surely Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾
4. Ask you[g] they:[z] what (*had been*) legitimized for them; let-say [*you*[s]]: (*had been*) legitimized for you[b] the goodies[w][14] and what you[c] taught of the *jawa'reje*[15] (*hunting-animals*) *mukallebeena* (*hunting-trainers*), you[z] teach them[y][16] of what taught you[b] Allah; then let-eat you[z] of what they[y] caught[17] over you;[b][18] and let-mention you[z] Allah's name on it;[x] And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah. Verily Allah (*is*) swift (*in*) the account.	يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

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8 The word "أكل"=ate has several meanings, among them *preyed* upon by a preying beast.

9 The word "السبع" is a *generic* noun for the *various preying beasts* include the: *lion*, *wolf*, *tiger*, *various birds*, etc.

10 See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*.

11 The letter "ن" in "فاخشون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاخشون" is *omitted*, for "التخفيف," = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

12 See the *Lexicon* attached to this *Translation* for the *difference* between *concluded* for ("أتم") =brought it to its *end versus* ("أكمل") brought it to its *completion*.

13 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

14 The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any-thing *delectable and legitimate*.

15 For example: birds, dogs.

16 The pronoun "هُنّ" in the word "تعلمونهنّ" refers to the "*birds* or *dogs*" whose plural is "جمع تكسير" = "*fracture-plural*" so it is referred to in the *feminine* by Arabic Grammar. Thus, the [she-] prefix to the pronoun "them."

17 The word "*caught*" is *feminized* here as "they [y] caught" because *in Arabic it is so*, as it is in reference to the action of the "hunting animals" which is "جمع تكسير" = "broken plural," in which case it is feminine.

18 The word "عليكم" means *for you*, as the word "على" in "عليكم" has *nine* different meanings, among them: (1) "بـ ، باسم الله,"= by Allah's name, (2) accompaniment, i.e. the catch is due to *dual activity* by *you* and the agent for the catch, (3) prompting, the catch was due to *your urging* of the agent to do the catching.

5. Today (*had been*) legitimized for you[b] the goodies[w] and *tta'aamo*[x] (*wheat/edible/food-grains*)[x] (*of*) whom[r] *oto* (*had been accorded/given they*[z]) the book[x] (*is*) legitimate for you;[b] and your[n] *tta'aamo*[x] (*is*) legitimate for them; and the marriers-she[ym][19] of the she-believers and the marriers-she[ym] of whom[r] (*had been*) *oto* the book of before you[b] if *aa'taytom* (*you*[z] *accord/allotted them*[y]) their[y] remunerations; marriers you[z] other than fornicators you[z] [and] nor *muttakhethee* (*you*[z] *takers-and-makers*) paramours; and whoever [*he*] unbelieves by the belief verily *qad* (*already and affirmatively*) miscarried his work and he (*is*) in the Hereafter of the losers.

ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ مُحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٥

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6. O you who[r] they[z] believed if *qutom* (*you*[c] *upped-to-fulfill*)[20] to the Prayer[w] then let-wash you[z] your[n] faces and your[n] hands[w] to the elbows and let-wipe you[z] by your[n] heads[w] and [*wash*][21] your[n] feet[w] to the twain ankles; and *en* (*if*) you[c] were *junuban* (*had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting*)[22] then *ettahharo*[23] (*let-you*[z] *perform the ghusola, prescribed bathing*) and *en* you[c] were patients or on a travel or came an *ahadon*[24] (*a lone/any-one*) of you[b] from the *gha'itte*[25] (*self-relief place in a geographic depression*), or *lamasd*[26] (*needfully mutually-touched*) you[c] the women (*wife/she-slave personally owned*) then you[z] found no water then *tayamm-amo*[27] (*let-strike you*[z] *a clean soil with the palms of the two hands and wipe the face and hands*) a good *ssa'eedan* (*clean-dust/soil*)[x] so let-wipe you[z] your[n] faces and your[n] hands[w] from it;[x] not wants Allah surely to make on you[z] of a *harajen*[28] (*constraint/sin*), [and] but [*He*] wants to

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ

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19 As stated in (S4:24) the word "marriers-she[ym]" =“**محصنات**,” has *at least two related but distinct* meanings (1) marriers-she,[ym] i.e. *ladies who are married*, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular “**محصنات**” = "**زوخات**" but "**زوخات**" is *not* a Qur'anic terminology *per se*, although "**زوخة**,"and "**أزواج**" are surely Qur'anic terms. So *in Quranic terms* “marriers-she [ym]” =“**محصنات**,” and *nothing else*.

20 There is a *distinction* between “**قام**” = “*upped*” = “*got up* or *rose*” (*in the intransitive sense*, and “*stood*” = “**وقف**.”

21 The *majority* of Qur'an reciters read “**أرجلَكُم**” with a “**فتحة على الام**” as to include the *washing* of the *feet* by “ **و العطف**” = coupling **و**. So, the word “*wash*” is in *square brackets*, because it does not *explicitly* apparent in the text, although it is *implied* if one goes along with the *majority* of the reciters who read: “**أرجلَكُم**” with a “ **فتحة على الام**.” Given that there *are* various recitations of **الخفض و الكسر على الآم**. See **القرطبي**.

22 The word “**جُنُباً**” = “*junuban*” = (having had *ejaculated* by *sexual intercourse* or *dream* or *adult-couples' meeting/touching* of their *private parts*, by insertion or not). *Ghusl* means full bodily bathing.

23 See the *Lexicon* attached to this *Translation*; the “*ghosl*”= full shower or bath of the body after having been *junuban* for any reason. The “*ghosl*” is to be done in a *Share'yah prescribed* manner.

24 See the *Lexicon* attached to this *Translation* regarding “**أحد**.”

25 See the *Lexicon* attached to this *Translation* for the meaning of this *figurative of speech word* “*gha'ett*”= “**غائط**.”

26 See the *Lexicon* attached to this *Translation* for the meaning of “*lamastum*.”

27 See the *Lexicon* attached to this *Translation* for the meaning of this word, “*tayammamo*.”

28 The word “**حرج**” = “**أضيق الضيق**,” see “**اللسان**,” e.g.: if you were to get *two identical sheets of papers* and =

purge you[b] and to conclude [*He*] His boon[w29] on you[b] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you.[z]

وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٦﴾

7. And let-remember you[z] Allah's boon[w30] on you[b] and His *meethaqa*[x] (*ratified-covenant*)[x] which[x] *wathaqakum* ([*He*] *mutually covenantally-ratified you*[z]) by it[x] *edh* (*when*) said you:[c] we heard and we obeyed; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) Omniscient by the chests' possession.

وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

8. O you who[r] they[z] believed, let-you[z] be[x] *qawwameena*[31] (*iterative guardians/protectors*): for Allah (*as*) witnessers-/testifiers by the *qesstte*[32] (*rendering absolute justice post removal of injustice*); and let-not you[z] assuredly offend (*because of*) hatred (*of*) a people, on that not *ta'adelo* (*you*[z] *to equalize/be-just*); *e'edelo*[33] (*let-you*[z] *be: equalizing-/just*); it[x] is nearer for the *taqwa* (*the reverential guarding against Allah's displeasure*) and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) Proficient of what work you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿٨﴾

9. Promised Allah whom[r] they[z] believed and they[z] worked the righteous-works[w] for them a forgiveness[w] and a great remuneration.

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٞ ﴿٩﴾

10. And who[r] they[z] unbelieved and denied they[z] by Our *Aya'te*[w] (*messages*) those (*are*) companions (*of*) the *Jaheeme*[34] (*intensely-blazing Fire*[w]).

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ﴿١٠﴾

11. O you who[r] they[z] believed, let-remember you[z] Allah's boon[w35] on you[b] *edh* (*since*)[36] purposed a people to *yabsotto* (*they*[z] *extend to assault*) their hands[w] to you[z] then [*He*] checked their hands[w] *a'n* (*off*) you;[b] and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah. And on Allah so let-trust the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن يَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿١١﴾

= put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "**حرج**" could mean "*sin.*"

29 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

30 See Ibid, regarding "*boon.*"

31 The word "**قوآمين**" is plural for "**قوآم**," meaning *iterative guardians/protectors*, in the sense of *constantly* adhering to what follows in this great *Ayah for Allah's reward.*

32 The word "**القسط**" is *not* just "*justice*"= "**العدل**." So "**القسط**" is *rendering absolute justice post removal of injustice*..

33 Here again, there is *no* way in English to say: "**تعدلوا أو اعدلوا**," except to say: "**كونوا عدولا، أو لتكونوا عدولا**," or "be just" and "let you be-just" respectively.

34 The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.

35 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

36 The word "**إذ**" is an *adverbial particle for the past tense* meaning "since" or it could mean "**حيث**," with many meanings, such as: when, whenever, because, due to, etc.

12. And *laqad* (*verily, already and affirmatively*) took Allah *meethaqa*[x] (*ratified-covenant*)[x] (*of*) Israel's sons and We missioned[37] of them twelve chieftains; and said Allah: verily I am with you[z] indeed *en* (*if*) *aqamtom*[38] (*you*[c] *upheld the prescribed obligations of*) the Prayer[w] and *aa'taytom* (*you*[c] *accorded/fulfilled*) the *Zakata*[w39] (*prescribed percentage of personal possessions*)[w] and you[c] believed by My messengers and *azzar'tomohum*[40] (*you*[c] *deferentially-supported them*) and requited you[c] Allah a requital *hasanan* (*ultimate meritorious deed*), surely [*I*] (*shall*) assuredly[41] expiate *a'n* (*off*) you[b] your[n] *sayyeaa'te*[w] (*demeritorious-deeds*)[w] and (*I shall*) assuredly admit you[b] (*into*) gardens[w] run[w] from under it[w] the rivers; then whoever [*he*] unbelieved after *tha'leka* (*afar-that-it*)[x] of you[b] then *qad* (*verily and affirmatively*) [*he*] strayed the path's center/intent.

۞وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

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13. So by indeed[42] their breach of their *methaqa* (*ratified-covenant*) We cursed them and We made their hearts indurate;[w43] they[z] distort the *ka'lim*[x] (*plural of word/sentence*)[x] *a'n* (*off*) its[x] places; and they[z] forgot[44] (*ceased paying attention to*) an allotment of what they[z] (*were*) reminded by it;[x] and [*you*[s]] cease not watching/observing over a treachery[45] from them save a few of them; so let-pardon [*you*[s]] *a'n* (*regarding*) them and let-condone [*you*[s]]; verily Allah loves the benefactors.

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

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14. And of whom[r] they[z] said: verily we (*are*) *nassara* (*Christians*) We took their *meethaqa*[x] (*ratified-covenant*)[x] then they[z] forgot[46] (*ceased paying attention*

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟

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[37] The word "بعث" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[38] The word "أقمتم" is rooted in"أقامَ". *Linguistically* "أقام" means:
"أَدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "أقمتم" means you: (1) *upheld and fulfilled all the prescribed obligations* of Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold or maintain and perform* it.

[39] See the *Lexicon* attached to this *Translation* for what exactly is, the *Zakah* and its *implications*.

[40] The word "عزّر," in "عزّرتموهم" = النصرة مع التعظيم, i.e. deferential support. See الراغب.

[41] The "ل" in "لأكفرن" and "لأدخلن" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكد," i.e. *affirmation*, stated in *both cases* by "*assuredly*".

[42] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية," the infinitive ma.

[43] The word "قلوب" = "hearts" is a "جمع تكسير" ="broken plural." And the word "قاسية، أو قسية، كما قال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا and "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural.*" Hence: "indurate,[w]" as above stated.

[44] The word "نسي" has *dual* meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you, [z]" (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some-thing/one*. See اللسان.

[45] In *some instances* the word "خائنة" *could* denote a *superlative* sense (مبالغة), so it would be: *iterative/big treachery*.

[46] Ibid, for *forgot*.

to) an allotment of what they[z] (*were*) reminded by it[x] so *aghrayna* (*We glued/aroused/enkindled*) among them the animosity[w] and the *bagh’dha* (*intense-hatred*)[w] to The *Qeyamatey’s*[w] (*Judgment’s*) Day, and will *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them Allah by what they[z] were *yassna’ona*[47] (*carefully-crafting they*[z]).

حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصۡنَعُونَ ١٤

15. O, you the book’s folks, *qad* (*already and affirmatively*) came (*to*) you[b] Our messenger manifesting for you[b] much of what you[c] were concealing of the book and [*he*] overlooks[48] *a’n* (*regarding*) a lot; *Qad* (*already and affirmatively*) came (*to*) you[z] from Allah illumination[x] and a book[x] manifesterer.

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥

16. *Yahdey* (*divinely-guides*) by him/it[x] Allah whom[p] *ettaba’a* ([*he*] *closely-followed*) His *redhwana*[x] (*ultimate delight*) the peace’s paths; and [*he/it*[x]] exits them from the darknesses[w] to the illumination[x] by His leave and [*He*] divinely-guides them to *Sseratten* (*road/way*) straight.

يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٦

17. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] they[z] said: that/truly Allah (*is*) the Messiah *Mariama’s* (*Mary*)’s son; let-say [*you*[s]]: then who[a] [*he*] possesses from Allah a thing *en* (*if*) [*He*] wanted to perish the Messiah *Mariama’s* (*Mary*)’s son and his mother and whom[p] (*are*) in the Earth[w] together; and for Allah (*are*) the Heavens’[w] and the Earth’s[w] proprietorship and what (*are*) between them both; [*He*] creates whatever[49] [*He*] wills; and Allah over everything (*is*) Omnipotent.

لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۚ قُلۡ فَمَن يَمۡلِكُ مِنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۚ يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧

18. And said[w] the Jews and the *Nassara* (*Christians*) we (*are*) Allah’s sons and His beloveds; let-say [*you*[s]]: then wherefore torments you[z] [*He*] by your[n] offenses; rather you[f] (*are*) humans of whom[p] [*He*] created. Forgives [*He*] for whom[p] [*He*] wills and torments [*He*] whom[p] [*He*] wills; and for Allah (*is*) the

وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَلِلَّهِ مُلۡكُ

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[47] The word “**يصنعون**” is rooted in the verb “**صنع**,” which means *carefully* crafting or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

[48] That is in the sense of *deliberately disregard mentioning* that which does *not directly apply to his Prophet-hood.*

[49] The particle “**ما**” is “**إسم أو أداة شرط**,” = *conditional* noun/particle; or “**ما**” = “**إسم موصول**” = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

Heavens'[w] and the Earth's[w] proprietorship and what (*is*) between them both and to Him (*is*) the destiny.	ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨
19. O, you the book's folks *qad* (*already affirmatively*) came (*to*) you[z] Our messenger manifesting for you[b] over an interval of messenger that you[z] say: neither came (*to*) us of a *basheeron*[50] (*iterative teller of pleasant tidings*) and nor a *natheeron* (*iterative warner*); so *qad* (*already and affirmatively*) came (*to*) you[z] a *basheeron*[51] and a *natheeron*; and Allah over everything (*is*) Omnipotent.	يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِنۢ بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٩
20. And *edh* (*when*) said *Mosa* (*Moses*) to his people: O, my people: let-remember you[z] Allah's boon[w52] on you[b] *edh* (*since*) [*He*] made in you[b] prophets and [*He*] made you[b] kings/free-people and *aa'takum* ([*He*] *accorded/gave you*[b]) what not *youa'tey* (*accorded-/given* [*He*]) *ahadan*[53] (*lone/any-one*) of the worlds.	وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ فِيكُمۡ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكٗا وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ٢٠
21. O, my people: let-enter you[z] the land[w] the sacred[w] which[u] Allah wrote for you[b] and let-not *tartaddo* (*you*[z] *forthwith-return*) over your[n] rears then you[z] transpose[54] losers.	يَٰقَوۡمِ ٱدۡخُلُواْ ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي كَتَبَ ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ عَلَىٰٓ أَدۡبَارِكُمۡ فَتَنقَلِبُواْ خَٰسِرِينَ ٢١
22. Said they:[z] O, *Mosa* (*Moses*) verily in it[w] (*are*) people *jabba'rena* (*vigorous compeller/ever contumacious stubborn*) and verily we (*are*) never (*to*) enter it[w] until they[z] exit from it;[w] *en* (*if*) they[z] exit from it[w] then surely we (*are*) enterers/entering.	قَالُواْ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوۡمٗا جَبَّارِينَ وَإِنَّا لَن نَّدۡخُلَهَا حَتَّىٰ يَخۡرُجُواْ مِنۡهَا فَإِن يَخۡرُجُواْ مِنۡهَا فَإِنَّا دَٰخِلُونَ ٢٢
23. Said twain men of whom[r] they[z] fear/know[55] *an'ama*[56] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on them both, let-enter you[z] on them the door[x] then if entered you[z] it[x] then surely you[z] (*are*) overcomeers, and on Allah so let trust you[z] *en* (*if*) you[c] were believers.	قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِمَا ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ فَإِذَا دَخَلۡتُمُوهُ فَإِنَّكُمۡ غَٰلِبُونَۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٣
24. Said they:[z] O, *Mosa* (*Moses*) verily we never enter it[w] [*we*] ever when[O]/as-long-as they[z] bided in it;[w]	قَالُواْ يَٰمُوسَىٰٓ إِنَّا لَن نَّدۡخُلَهَآ أَبَدٗا مَّا دَامُواْ فِيهَا فَٱذۡهَبۡ أَنتَ

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50 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\يُبشِّر\مُبشِّر.
51 Ibid.
52 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
53 See the *Lexicon* attached to this *Translation* regarding "أحد."
54 The word "**تنقلبوا**"= "*you*[z] *transpose*," means you *betook* your selves *becoming*.
55 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
56 See the *Lexicon* attached to this *Translation* for the word "**أنعم**."

so let-go [*you*[s]] you[s] and your[t] Lord then let-fight you both; verily we (*are*) ha here sitters.

وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ﴿٢٤﴾

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25. Said [*he*]: my Lord verily I not own except myself[w] and my brother; so let-sunder [*You*[s]] between us and [between] the people the *fa'seeqeena*[57] (*rebels-vis-à-vis Allah's command*).

قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ إِلَّا نَفۡسِي وَأَخِيۖ فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ﴿٢٥﴾

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26. Said [*He*]: so verily it[w] (*is made*) a ban-she[y] on them forty year(*s*) they[z] wander in the Earth;[w] so let-not [*you*[s]] grieve over the people the *fa'seeqeena*[58] (*rebels vis-à-vis Allah's command*).

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيۡهِمۡۛ أَرۡبَعِينَ سَنَةٗۛ يَتِيهُونَ فِي ٱلۡأَرۡضِۚ فَلَا تَأۡسَ عَلَى ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ﴿٢٦﴾

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27. And let-recite [*you*[s]] on them *naba'a*[59] (*piece-of-significant-and-availing-news*) (*of*) Adam's twain sons by the right; *edh* (*since*)[60] both immolated an offering so *toqobbela*[61] (*had been clemently-accepted*) from an *ahado*[62] (*a lone/any one*) them both and not *youtaqobbel* (*to be clemently-accepted*) from the other; said [*he*]: surely assuredly[63] [*I*] (*shall*) kill you;[g] said [*he*]: verily only Allah *yataqabbalo* (*clemently-accepts*) from the *muttaqeena* (*reverential guarders against Allah's displeasure*).

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ﴿٢٧﴾

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28. Indeed *en* (*if*) *basatta* (*extended/outstretched/set at*) you[g] to me your[t] hand[64] to kill me not I am *bassetton* (*extending/out-stretching/setting at*) my hand to you[g] to kill you;[g] verily I fear/know[65] Allah the worlds' Lord.

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿٢٨﴾

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29. Verily I want that *tabo'a* ([*you*[s]] *deservedly incur*) by my sin and your[t] sin so [*you*[s]] be of the Fire's[w] companions; and *tha'leka* (*afar-that-it*)[x] (*is*) the *dha'lemeena's*[66] (*injustice-doers'*) requital.

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿٢٩﴾

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30. So *tawwa'at* (*facilitated-she*[y] *vouched-she*[y]) for him his self[w] killing (*of*) his brother so [*he*] killed him then became [*he*] of the losers.

فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ﴿٣٠﴾

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57 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.
58 Ibid.
59 See the *Lexicon* attached to this *Translation* for the word "*naba'a*"="**نبأ**."
60 The word "**إذ**" is an *adverbial particle for the past tense* meaning "since" or it could mean "**حيث**," with many meanings, such as: when, whenever, because, due to, etc.
61 The Arabic word used in The Qur'an is "**تقبل**," not "**إقبل**"=accept. Thus, "**تقبل**" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by* His *clemency*. Thus, **تقبّل**= *clemently accepts*.
62 See the *Lexicon* attached to this *Translation* regarding "**أحد**."
63 The "**ل**" in "**لأقتلنك**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".
64 **بسط اليد**=*extending/outstretching the hand*= Arabic *idiomatic expression* meaning as in here: *preparing to assault*.
65 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
66 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

31. Then missioned[67] Allah a raven digging in the land[w] to show him how to hide his brother's *saw'ata*[w68] (*the corpse/the shameful deed he did to his brother*);[w] said [*he*]: O, *waylaty* (*my lengthy*: *stay in a valley in Hell/bane/woe*) have I languished to be like this, the raven so [*I*] hide my brother's *saw'ata*;[w] so [*he*] became of the regretters.

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِي ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِي سَوْءَةَ أَخِيهِۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِيَ سَوْءَةَ أَخِيۖ فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ٣١

32. Because of *tha'leka (afar-that-it/that)*[x] We wrote on Israel's sons: verily [it[x]][69] (*is*) whoever [*he*] killed a self[w] by other than a self[w] or a corruption in the Earth[w] so as if [*he*] killed the mankind together; and whoever [*he*] quickened it[w] so as if [*he*] quickened the mankind together; and *laqad* (*verily, already and affirmatively*) came[w] (*to*) them Our messengers[x] by the evidences;[w] afterwards verily many of them after *tha'leka* in the Earth[w] surely (*are*) prodigals/exceeders.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسَۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًاۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِي ٱلْأَرْضِ لَمُسْرِفُونَ ٣٢

33. Verily only requital (*of*) whom[r] they[z] war[70] Allah and His messenger and they[z] endeavor[71] in the Earth[w] corruptingly that *youqattalo* (*they*[z] *be iteratively killed*) or *youssallabo* (*they*[z] *be iteratively crucified*) or their hands[w] and their feet[w] *toqatta'ao* (*be iteratively cut*) from *khelafen*[72] (*opposite-sides*) or (*are to be*) exiled they[z] from the land;[w] *tha'leka (afar-that-it/that)*[x] (*is*) for them an ignominy in the world[w] and for them in the Hereafter[w] (*is*) a great torment.

إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي ٱلدُّنْيَاۖ وَلَهُمْ فِي ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ٣٣

34. Except whom[r] they[z] repented of before that you[z] overpower [over] them so let-know you[z] that

إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبْلِ أَن

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[67] The word "بعث" in "ابعث" carries *several meanings*, such as: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[68] The word "سوءة" = "*saw'ah*" originally the *pudenda*, but *figuratively* became common to use it for any thing that is bad and ugly imparting "shame" to its doer once it become public. Thus, "سوءة" came to be known as "*shameful deed*." See التاج.

[69] This "*it*" is for the pronoun "هـ," in the "إنّهُ" *emphasizing* the *fact* or the *truth* of the matter *henceforth*.

[70] To war against Allah and His messenger or the Muslims, who *stand* for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out *any activity against their criteria of conduct*.

[71] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

[72] From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*.

Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣٤
35. O you who[r] they[z] believed *ettaqo* (*let you[z] reverentially guard not to displease*) Allah and *ebtagho*[73] (*let-earnestly quest you[z]*) to Him the *waseelata*[74] (*a unique: rank in Paradise/intermediacy/mean of approach*) and *ja'hedo*[75] (*they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) in His path *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥
36. Verily who[r] unbelieved they[z] if that/truly for them what (*are*) in the Earth[w] together and its[x] like[x] with it[x] to ransom they[z] by it[x] from The *Qeyamatey's*[w] (*Judgment's*) Day[x] torment not *toqobbella*[76] (*would have been clemently-accepted*) from them; and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦
37. They[z] want to egress they[z] from The Fire[w] and not they (*are*) surely egressing from it[w] and for them (*is*) a sustainer torment.	يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ٣٧
38. And the he-thief and the she-thief so let-you[z] cut-off their hands[w77] both a requital by what both earned *nakalan* (*punishing-determent*) from Allah, and Allah (*is*) Mighty *Hakeemon*[78] (*infinite hekmah*[79] *Possessor*).	وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٣٨
39. Then whoever [*he*] repented from after his injustice and [*he*] amended then verily Allah relents on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ٣٩
40. Have not known [*you*[s]] that Allah for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] torments whom[p] [*He*] wills and forgives [*He*] whom[p] [*He*] wills; and Allah (*is*) over everything Omnipotent.	أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ لِمَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤٠

[73] The word "إبتغوا" is based on the word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested.*

[74] The "*waseelah*"= "الوسيلة" means any of the various ways of *obeying* Allah and *observing* all His *prohibitions* in order to meet His pleasure. Also, the "*waseela*" is a *unique rank of an abode in Paradise*, according to the true *Hadeeth*, also = *intermediacy*.

[75] The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[76] See footnote61 above تقبّل= *clemently accepts.*

[77] That is when the *minimum Sherey'ah requirement* is attained, then the "*right*" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands." See الطبري.

[78] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[79] See the *Lexicon* attached to this *Translation* for "*hekma.*"

41. O, you the messenger, let-not sadden you[g] who[r] they[z] mutually vie[80] in the unbelief of who[r] they[z] said: we believe by their mouths and believed not their hearts; and of whom[r] *hado*[81] (*they who adopted the Jewish "law"/customs/repented*) (*are*) *samma'ona* (*iterative hearers they*[z]) for the untruth *samma'ona* for other people, they[z] came not (*to*) you;[g] they[z] distort the *ka'lem*[x] (*plural of word/sentence*)[x] from after its[x] places they[z] say: *en* (*if*) *oteytom* (*had been accorded/given you*[c]) this[x] then let-take it[x] you;[z] and *en* not *toa'tawho* (*had been accorded/given you*[c] *it*[x]) then *ehtharo* (*let-take-caution you*[z]); and whom[p] Allah wants his essay then never you[g] possess for him of Allah a thing; those whom[r] not wanted Allah to purge their hearts; for them in the world[w] (*is*) an ignominy and for them in the Here-after[w] (*is*) a great torment.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِ مِنَ ٱلَّذِينَ قَالُوٓاْ ءَامَنَّا بِأَفۡوَٰهِهِمۡ وَلَمۡ تُؤۡمِن قُلُوبُهُمۡۛ وَمِنَ ٱلَّذِينَ هَادُواْۛ سَمَّٰعُونَ لِلۡكَذِبِ سَمَّٰعُونَ لِقَوۡمٍ ءَاخَرِينَ لَمۡ يَأۡتُوكَۖ يُحَرِّفُونَ ٱلۡكَلِمَ مِنۢ بَعۡدِ مَوَاضِعِهِۦۖ يَقُولُونَ إِنۡ أُوتِيتُمۡ هَٰذَا فَخُذُوهُ وَإِن لَّمۡ تُؤۡتَوۡهُ فَٱحۡذَرُواْۚ وَمَن يُرِدِ ٱللَّهُ فِتۡنَتَهُۥ فَلَن تَمۡلِكَ لَهُۥ مِنَ ٱللَّهِ شَيۡـًٔاۚ أُوْلَٰٓئِكَ ٱلَّذِينَ لَمۡ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمۡۚ لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ٤١

42. *Samma'ona* (*iterative hearers they*[z]) to the untruth *akkalona* (*they*[z] *are iterative eaters*) for the *soh'te* (*forbidden/illegal possession*); so *en* (*if*) they[z] came (*to*) you[g] then let-rule [*you*[s]] among them or let-shun [*you*[s]] *a'n* (*regarding*)them; and *en* (*if*) [*you*[s]] shun them *a'n* then never they[z] harm you[g] a thing; and *en* ruled you[s] then let-rule [*you*[s]] among them by the *qestte*[82] (*rendering absolute justice post removal of injustice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٤٢

43. And how they[z] adjudicate you[g] while they have the Torah[w] in it[w] (*is*) Allah's Rule; afterwards they[z] divert from after *tha'leka* (*afar-that-it/that*);[x] and not those (*are*) surely the believers.

وَكَيۡفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ٤٣

44. Verily We descended the Torah[w] in it[w] a *hudan* (*divine-guidance*)[x] and an illumination[x] rule by it[w] the prophets who[r] *aslamo* (*they had submitted to Allah's Criteria*) for whom[r] *hado*[83] (*they who had adopted the Jewish "law"/custom/repented*) and the *rabbaneyyouna*

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ

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[80] That is among them.

[81] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*", that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[82] The word "القسط" is *not* just "*justice*"= "**العدل**." So, "**القسط**" is *rendering absolute-justice post removal of injustice*.

[83] See footnote 1263 above regarding "*hado*."

(*Lordly clerics/chiefs of the clerics*) and the *ahbara* (*erudite clerics*) by what *istohfedho*[84] (*they*[z] *had been sought to keep-up*) Allah's book[x] and they[z] were on it[x] witnessers/testifiers; so let-not *takhshaw* (*reverently - fear you*[z]) the mankind and *ekhshaw'ne*[85] (*let-reverently-fear you*[z] [*Me*]); and let-not purchase you[z] by My *Aya'te*[w] (*messages*) little price; and whoever [*he*] not ruled by what Allah descended then those they (*are*) the unbelievers.

وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ ﴿٤٤﴾

45. And We wrote on them in it:[w] that the self[w] (*is*) by the self[w] and the eye[w] (*is*) by the eye[w] and the nose (*is*) by the nose and the ear (*is*) by the ear and the tooth (*is*) by the tooth and the wounds (*are*) *qessasson* (*lawful-retribution/retaliation*);so whoever *tassaddaqa* (*he gave up his right as a charity*) by it[x] then it[x] (*is*) an expiation[w] for him; and whoever [*he*] ruled not by what Allah descended then they (*are*) the *dha'lemoona*[86] (*injustice-doers*).

وَكَتَبۡنَا عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ قِصَاصٞۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٞ لَّهُۥۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾

46. And We supervened on their traces/footsteps by *Esa* (*Jesus*) *Mariama's* (*Mary's*) son *musaddeqan*[87] (*accepter as credible*) for what (*is*) before his hands[w88] of the Torah[w] and *aa'taynaho* (*We accorded him*) the Euangelion[x89] in it[x] a *hudan* (*divine-guidance*)[x] and an illumination[x] and *musa-ddeqan* for what (*was*) before its[x] hands[w] of the Torah[w] and a *hudan* and an exhortation[w90] for the *muttaqeena* (*reverential-guarders -against-Allah's-displeasure*).

وَقَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبۡنِ مَرۡيَمَ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِۖ وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ فِيهِ هُدٗى وَنُورٞ وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِ وَهُدٗى وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ﴿٤٦﴾

47. And let-rule the Euangelion's[x91] folks by what Allah descended in it;[x] and whoever [*he*] ruled not

وَلۡيَحۡكُمۡ أَهۡلُ ٱلۡإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ

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[84] The word "**اسْتُحفِظُوا**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[85] The letter "**ن**" in "**فَاخشون**," by Arabic (linguistic) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فاخشون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening." See **إعراب القرآن، لمحمود صافي**

[86] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

[87] The word "*musaddeqan*" is more than an "*affirmer*," as "*affirmer* is *directly* for *affirmation* or *confirmation*.

[88] The phrase "*before his hands*" is another of the Arabic *tongue* expressions meaning *before it*.

[89] The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the *Torah* was defiled post *Mosa's* (*Moses*') death, through *deletions*, *additions* and *other alterations*, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation."

[90] The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

[91] See footnote 89 above regarding "*Euangelion*."

فِيهِۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٤٧

by what Allah descended then those they (*are*) the *fa'seeqoona*[92] (*rebels vis-à-vis Allah's command*).

وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ عَمَّا جَآءَكَ مِنَ ٱلۡحَقِّۚ لِكُلّٖ جَعَلۡنَا مِنكُمۡ شِرۡعَةٗ وَمِنۡهَاجٗاۚ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن لِّيَبۡلُوَكُمۡ فِي مَآ ءَاتَىٰكُمۡۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٤٨

48. And We descended to you[g] The Book[x] by the right[x] *musaddeqan*[x93] (*accepter as credible*) for what (*came*) between its[x] both hands[w] of the book[x] and dominator over it;[x] so let-rule [*you*[s]] among them by what Allah descended and let-not *tattabe'a* (*closely-follow* [*you*[s]]) their *ahwa*[94] (*tendentious likings*) *amma* (*regarding*) what came (*to*) you[g] of the right; for each We made a *sher'a'tan precept/ordinance*) and a *menhajan* (*procedure/program*); and if Allah willed surely (*He would have*) made you[z] one[w] *Ummatan*[w] (*community*);[w] [and] but for essaying you[b][*He*] in what [*He*] accorded you;[b] so *istabeq*[95] (*let-affirmably-vie*) you[z] (*for*) the *khayra'te* (*desirable-traits of worthiness and goodness*); to Allah (*is*) your[n] return together; then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were in it[x] differing.

وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ ذُنُوبِهِمۡۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ٤٩

49. And that let-rule [*you*[s]] among them by what Allah descended and let-not *tattabe'a* (*closely-followed* [*you*[s]]) their *ahwa* (*tendentious likings*); and *ehther* (*let-caution* [*you*[s]] *towards*) them that they[z] essay you[g] *a'n* (*regarding*) some (*of*) what Allah descended to you;[g] so *en* (*if*) they[z] diverted then let-know [*you*[s]] verily only Allah wants to betide them by some (*of*) their offenses; and verily much of the mankind surely (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

أَفَحُكۡمَ ٱلۡجَٰهِلِيَّةِ يَبۡغُونَۚ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ٥٠

50. Do then rule (*of*) the *jaheleyyatey*[w96] (*acting ignorantly-/incorrectly/by rule of pre-Islamic era*)[w] *yabghona* (*earnestly-quest they*[z]); and who[a] (*is*) *ahsa'no*[97] (*perfecter and beautifuler*) than Allah's rule for a people *youqenoona* (*believing with certitude*).

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[92] See the *Lexicon* attached to this *Translation* for this important word *fa'seqoon* and its *grammatical* inflections.

[93] See footnote 87 above regarding *musaddeqan.*

[94] The word "هوى," translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile.* The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth.*

[95] It must be pointed out here that the vying is *not* (a) "*to*" or (b) "*for*;" as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to seek vying, or more correctly put, *affirmably vie*, for *higher-ranking* position or achievements. See the *Lexicon* attached to this *Translation* for the effect of the "س" when affixed to a verb.

[96] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct.* So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era.*

[97] There is no English word for أحسن =*ahsane.* Both words *perfecter* and *beautifuler* are in their *adjective* sense.

51. O you who[r] believed they:[z] let-not *tattakhetho*[98] (*you*[z] *take and presume*) the Jews and the *Nassara* (*Christians*) *aw'leyaa*[99] (*guardians/allies*); some of them (*are*) *aw'leyao* (=*aw'leyaa*) (*of*) some; and whoever *yatawallahum*[100] ([*he*]: *takes them aw'leyao*) of you[b] then surely he (*is*) of them; verily Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*[101] (*injustice-doers*).

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ
ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ
بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ
ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥١

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52. So [*you*[s]] see whom[r] (*are*) in their hearts (*is*) an illness[102] mutually vying[103] in them they[z] say: *nakhsha* ([*we*] *reverently-fear*) to betide us a *da'eraton*[w] (*evilturn/defeat-/turn of misfortune*);[w] so *asa* (*craving a deed beyond one's means/may*) that Allah *ya'atee* (*hastens the coming*) by the opening[x104] (*overwhelming victory*) or a command from Him then they[z] become over what they[z] concealed in their selves[w] regretters.

فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن
تُصِيبَنَا دَآئِرَةٞۚ فَعَسَى ٱللَّهُ أَن يَأۡتِيَ
بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ فَيُصۡبِحُواْ
عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ نَٰدِمِينَ
٥٢

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53. And say who[r] they[z] believed: are these who[r] *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*strongest/ultimate*) their *ayma'ne* (*oaths*) verily they[z] (*are*) assuredly with you;[b] miscarried[w] their works[x] so they[z] became losers.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ
أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ
لَمَعَكُمۡۚ حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ
خَٰسِرِينَ ٥٣

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54. O you who[r] they[z] believed whoever *yartadda* ([*he*] *renegades/reneges*) of you[b] *a'n* (*regarding*) his religion then Allah will *ya'atee* (*hasten the coming*) by a people (*that*) He loves them and they[z] love Him *athellaton*[105] (*they who are humbled and subdued vis-à-vis*) on the believers (*but they are*) lords[106] (*vis-à-vis*) on the unbelievers; *youjahidona*[107] (*they exert their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path and they[z] fear not a blamer's blame; *tha'leka* (*afar-that-it/that*)[x] (*is*) Allah's munificence[x] *youa'tehe*

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ
عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ
يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ
أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي
سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ
ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ

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[98] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[99] The word "**أولياء**" could also mean, among them: *protector, friend*.

[100] That is take-their-clientage.

[101] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice.".

[102] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[103] That is *taking and making them allies*. The pronoun "*them*" refers to *those* mentioned in the previous *Ayah*.

[104] The word "**فتح**" means "*overwhelming* victory, i.e. *victory, besting and rule*" see **الراغب**.

[105] The word "*athellaton*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

[106] The word "**أعزّاء**," translated as "*lords*." The word "lord" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others*."

[107] The word "*youjahidona*"= "**يجاهدون**,"= they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

([*He*] *accords/gives* it[x]) to whom[p] [*He*] wills and Allah (*is*) *Wa'seon*[108] (*Surrounder and encompassing all things*) Omniscient.

وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤

55. Verily only your[n] *Wa'leyyo*[109] (*Guardian/Ally*) (*is*) Allah and His messenger and who[r] they[z] believed who[r] *youqey-mona*[110] (*they[z] uphold/sustain the prescribed obligations of*) the Prayer[w] and *youa'tona* (*accord/fulfill they[z]*) the *Zakata*[w111] (*prescribed percentage of personal possessions*)[w] while[112] they (*are*) *ra'keoona* (*they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer*).

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ٥٥

56. And whoever *yatawalla* ([*he*] *takes for: guardian-/ally/friend*) Allah and His messenger and whom[r] they[z] believed then truly Allah's party they (*are*) the overcomeers.

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ٥٦

57. O you who[r] they[z] believed let not *tattakhethto*[113] (*take and presume you[z]*) whom[r] *ittakhathto*[114] (*they who took and presumed*) your[n] religion jestingly and playfully of whom[r] *oto* (*had been accorded/given they[z]*) the book of before you[b] and the unbelievers *aw'leyaa*[115] (*guardian/ally*); and *ettaqo* (*let reverentially guard you[z] not to displease*) Allah *en* (*if*) you[c] were believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ٥٧

58. And if you[c] called to the Prayer[w] *ittakhathoha*[116] (*they took and made it[w]*) jestingly and playfully; *tha'leka* (*afar-that-it*)[x] (*is*) because surely they (*are*) people (*who*) reason not.

وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ٥٨

59. Let-say [*you[s]*]: O, you the book's folks do you[z] resent[117] [of] us except that we believed by Allah and what (*had been*) descended to us and what (*had*

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ

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[108] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

[109] The word "ولي" in "وليكم" lends itself to so many meanings, among them: *guardian, protector, friend, ally.*

[110] The word "يقيمُون" is rooted in "أقَام" =upheld. *linguistically* "ألأقَام" means:

"أدام، بمعنى أبقى أو استمرّ على دوام. والدّوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".

So, "يقيمُون" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow, i.e. perform, and maintain* it.[w]

[111] See the *Lexicon* attached to this *Translation* for what exactly az-*Zakah* is and its *implications.*

[112] It is said that *Emam* Ali, "*karrama* (*bounteously gave him and ennobled his face*)" gave his *Zakah* (charity) *while praying.*

[113] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking.*

[114] Ibid.

[115] The word "أولياء" could also mean, among them: *protector, friend.*

[116] Ibid.

[117] The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See الراغب and اللسان.

been) descended of before; and surely most of you[z] (*are*) *fa’seeqoona*[118] (*rebels vis-à-vis Allah's command*).	أُنزِلَ مِن قَبۡلُ وَأَنَّ أَكۡثَرَكُمۡ فَٰسِقُونَ ٥٩
60. Let-say [*you*[s]]: shall *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by an eviler than *tha'leka* (*afar-that-it/that*)[x] a reward[w119] *enda* (*by munificence of/by Rule of*) Allah; whom[p] cursed him Allah and [*He*] ired on him and [*He*] made of them the apes and the pigs and (*who*) [*they*] worshipped[120] the *Ttaghoota* (“*devil*”/“*tyrant*”/*rule of an irreligious man-made system*); those (*are*) eviler place and *adhallo*[121] (*more astray*) *a’n* (*regarding*) the path’s center/intent.	قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيۡهِ وَجَعَلَ مِنۡهُمُ ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠
61. And if they[z] came (*to*) you[b] said they:[z] we believed, and *qad* (*already and affirmatively*) they[z] entered by the unbelief[x] and they *qad* exited they[z] by it;[x] and Allah (*is*) knowinger by what they[z] were concealing.	وَإِذَا جَآءُوكُمۡ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ بِٱلۡكُفۡرِ وَهُمۡ قَدۡ خَرَجُواْ بِهِۦۚ وَٱللَّهُ أَعۡلَمُ بِمَا كَانُواْ يَكۡتُمُونَ ٦١
62. And [*you*[s]] see many of them mutually vying they[z] in the sin and the aggression and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); surely wretched what they[z] were working.	وَتَرَىٰ كَثِيرٗا مِّنۡهُمۡ يُسَٰرِعُونَ فِي ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ يَعۡمَلُونَ ٦٢
63. *Lawla* (*why do not*) restrain them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *ahbaro* (*erudite clerics*) *a’n* (*regarding*) their saying the sin and their eating (*of*) the *sohta* (*forbidden/illegal possessions*); verily wretched what were *yassna’ao*[122] (*carefully crafting*) they.[z]	لَوۡلَا يَنۡهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ عَن قَوۡلِهِمُ ٱلۡإِثۡمَ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ يَصۡنَعُونَ ٦٣
64. And said[w] the Jews Allah’s hand[w123] (*is*) *maghlolaton*[w] (*manacled/restricted*);[w] *ghullat* (*had been manacled-she*[y] *restricted-she*[y]) their hands[w] and (*had been*) cursed they[z] by what they[z] said; rather His both hands[w] (*are*) *Mubsottata’ne*[w] (*Both Spenders/Outstretchers*);[w124] [*He*] spends how [*He*] wills; and surely assuredly[125] increases many of them what (*had been*) descended to you[g] from your[t] Lord excessiveness and unbelief; and We cast among them the animosity[w]	وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْۘ بَلۡ يَدَاهُ مَبۡسُوطَتَانِ يُنفِقُ كَيۡفَ يَشَآءُۚ وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ طُغۡيَٰنٗا وَكُفۡرٗاۚ وَأَلۡقَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ كُلَّمَآ

[118] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.
[119] The word “**مثوبة**” is like “**ثواب**,” according to *Qur’an commentators and most linguists*.
[120] The word “**عَبَدَ**”=“*worshipped*” here in the sense of obeyed or followed the “*Taghoot’s*” dicta.
[121] The word “**أضل**”= “*adhall*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent.
[122] The word “**يصنعون**” is rooted in the verb “**صنع**,” which means (1) *carefully* chose, or (2) *carefully* crafted or tried to *approach perfection* in making of (*anything*) or upbringing of any human or animal.
[123] Some maintain that the “hands” are *symbols* of divine Might or Power.
[124] Qur’an commentators are *not* clear as to *exact* meaning of “**يداه مبسوطتان**,” and so for lack of better words rendered as: “His both hands (*are*) both out-stretchers).” As The Qur’an mentions: *His Hands*, *His both Hands*, *His Hand*, in various *Ayat*.
[125] The "**ل**" in "**ليزيدنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* by "*assuredly*"

and the *bagh’dha* (*intense-hatred*)[w] to The *Qeyamatey’s*[w] (*Judgment’s*) Day;[x] every-when they[z] kindled a fire[w] for the war extinguished it[w] Allah; and endeavor they[z] in the land[w] corruption and Allah loves not the corrupters.

أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

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65. And had that the book’s folks believed they[z] and *ettaqaw* (*they reverentially guarded not to displease Allah*) surely (*would have*) expiated We *a’n* (*regarding*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and surely admitted them We paradises[w]/gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in Paradise's highest chambers*).

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾

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66. And had that *aqamo*[126] (*they[z] upped-to-fulfill the prescribed obligations of*) the Torah[w] and the Euangelion[x][127] and what (*had been*) descended to them from their Lord surely (*would have*) eaten they[z] from above them and from below their feet;[w][128] of them *ummaton*[w] (*party-/community*)[w] *mugtasedaton*[129] (*that which it is moderate all around*) and many of them fouled what they[z] work.

وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ﴿٦٦﴾

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67. O, you[s] the messenger: let-communicate [*you*[s]] what (*had been*) descended to you[g] from your[t] Lord; and *en* (*if*) did not [*you*[s]], then not communicated you[g] His message; and Allah *ya’assemo* (*safeguards*) you[g] from the mankind; verily Allah not *yahdey* (*divinely-guides*) the people, the unbelievers.

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٦٧﴾

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68. Let-say [*you*[s]]: O, you the book’s folks not you[c] (*are*) on a thing until *toqeymo* (*you[z] uphold/sustain*) the Torah[w] and the Euangelion[x] and what (*had been*) descended to you[b] from your[n] Lord; and surely assuredly[130] increases many of them what (*had been*) descended to you[g] from your[t] Lord excessiveness and unbelief; so let-not [*you*[s]] grieve over the people the unbelievers.

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٦٨﴾

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[126] "أقامَ"=upped/sustained/maintained.

[127] See footnote 89 above regarding *Euangelion*.

[128] The great Qur’anic expression “*eat they from above them and from below their feet*” means Allah would have *blessed* and *augmented* their possessions and provisions, be it from the Heavens or the Earth.

[129] The word “*mugtasedah*” meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad on both the peace. Or may be the *hypocrites* but *not jesters or scoffers*. See **القرطبي**.

[130] The "**ل**" in "**ليزيدنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*"

69. Verily who[r] they[z] believed and who[r] *hado*[131] (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beoona*[132] (*followers of Noah/leavers of their people's religion*) and the *Nassara* (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously then no fear (*is*) on them and not sadden they.[z]

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٩

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70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*[x133] (*ratified-covenant*)[x] (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves[w] a team of them they[z] denied and a team they[z] kill.

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُواْ وَفَرِيقًا يَقْتُلُونَ ٧٠

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71. And they[z] reckoned that not (*there*) is an essay so they[z] blinded (*their selves*) and they[z] deafened[134] (*their selves*); afterwards relented on them Allah; afterwards they[z] blinded (*their selves*) and they[z] deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by what they[z] work.

وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ٧١

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72. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] said they:[z] that Allah (*is*) he the Messiah *Mariams's* (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you[z] worship Allah my Lord and your[n] Lord; verily it[x] (*the fact*[w]/*truth*[x]) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (*verily and affirmatively*) prohibited Allah on him the Paradise[w] and his abode/lodging (*is*) The Fire[w] and not for the *dha'lemeena*[135] (*injustice-doers*) of succorers.

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٧٢

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73. *Laqad* (*verily, already and affirmatively*) unbelieved who[r] said they:[z] that Allah (*is*) a third (*of*) three; while not of an *elahon* (*a deity*) except *elahon* (*a deity*) One; and *en* (*if*) not ceased they[z] *amma* (*regarding*)

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا

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[131] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[132] This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See **الراغب**

[133] The word "**ميثاق**"="*assured covenant*" and "**عهد**"=covenant. See the *Lexicon* attached to this *Translation*.

[134] In Arabic both words "**عموا**" and "**صموا**" are *intransitive* verbs. In English "*blinded*" and "*deafened*" are *both transitive* verbs. Therefore, the word "*themselves*" *was used in an attempt to solve this problem.*

[135] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

what they[z] say surely (*shall*) assuredly touches-/betides[136] whom[r] they[z] unbelieved of them a painful torment.	يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾
74. Do then not repent they[z] to Allah and *yastagh-feronaho*[137] (*seek forgiveness they*[z] *from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٤﴾
75. Not the Messiah, *Mariama's* (*Mary's*)son, except a messenger *qad* (*already and affirmatively*) ceded[w] before him the messengers and his mother (*is*) a *sseddiqaton*[w][138] (*indeed steadfast affirmer and practicer of the truth*)[w] both were [both] eating the *tta'aamo*[x] (*wheat-/edibles/food-grains*);[x][139] let-look [*you*[s]] how [*We*] manifest for them the *Aya'te*[w] (*proofs*); after-wards let-look [*you*[s]] where-from[140] *yo'afakona*[141] (*they*[z] *are: off-right dissuaded/dissuaded speciously*).	مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْـَٔايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾
76. Let-say [*you*[s]]: do you[z] worship of a lesser than Allah what neither possesses for you[b] a harm and nor a benefit; and Allah He (*is*) The *Sa'meeo*[142] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.	قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٧٦﴾
77. Let-say [*you*[s]]: O, you the book's folks let-not exceed you[z] in your[n] religion other than the right and let-not *tatta'be'o* (*closely-follow you*[z]) *ahwa* (*tendentious likings*) a people *qad* (*already and affirmatively*) strayed they[z] of before and they[z] misled many *a'n* (*regarding*) the path's center/intent.	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ﴿٧٧﴾
78. (*Had been*) cursed whom[r] unbelieved they[z] of Israel's sons on/over tongue (*of*) *Dawooda* (*David*) and *Esa* (*Jesus*) *Mariama's* (*Mary's*) son; *tha'leka* (*afar-that-it/that*)[x] (*is*) by what they[z] disobeyed and they[z] were aggressing.	لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾

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[136] See footnote 130 regarding the juratory article="ل القسم,"above only here with respect to "ليمسنّ."

[137] The word "يستغفرون" in "يستغفرونه" = "يطلبون غفرانه" = "[*they*] *seek His forgiveness*." In English there is *no seemly way* to say: "يستغفرونه" *per se*. So I settled for saying: "[*they*] *seek His forgiveness*."

[138] The word "*seddiqah*"= "صديقة" is the feminine of "*seddiq*"= "صديق," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "صديق," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

[139] The obvious *implications* are the facts that both have *needs* to *eat* and therefore *needs* to *excrete*. Thus how could they be "deities" if they have such needs and other needs?

[140] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

[141] The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*.

[142] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع."

79. They[z] were not mutually restraining *a'n* (*regarding*) a *munka'ren*[x][143] (*rationally objectionable, Sharey'ah prohibited say/deed*)[x] they[z] did it;[x] verily wretched what they[z] were doing.

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾

80. [*You*[s]] see many of them *yatawallawna* (*they:*[z] *take for guardian/ally/friend*) whom[r] unbelieved they;[z] verily wretched what advanced[w] for them their selves[w] that discontented Allah on them and in the torment they (*are*) immortals.

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ﴿٨٠﴾

81. And had [were] they[z] believing by Allah and the Prophet and what (*had been*) descended to him not *ittakhatho*[144] (*they*[z] *took and presumed*) them[145] *aw'leyaad*[146] (*guardian/ally*); [and] but many of them (*are*) *fa'seeqoona*[147] (*rebels vis-à-vis Allah's command*).

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾

82. Assuredly[148] surely [*you*[s]] find hardest (*of*) the mankind's animosity[w] for whom[r] they[z] believed (*are*) the Jews and who[r] they[z] partnered (*deities with Allah*); and surely assuredly[149] [*you*[s]] find closer (*in*) affection for whom[r] they[z] believed (*are*) who[r] said they:[z] verily we (*are*) *Nassara*[150] (*Christians*) *tha'leka* (*that-afar-it/that*) because surely of them (*are*) priests and monks and surely they (*are*) not *yestakberoona*[151] (*they*[z] *affirm their prideful haughtiness*).

۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

83. And if heard they[z] what (*had been*) descended to the messenger [*you*[s]] see their eyes over-flowing [of] the tears of what they[z] knew of the right; they[z] say:

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا

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[143] See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word, *faseqoon*.
[144] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[145] This "*them*" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.
[146] The word "أولياء" could also mean, among them: *protector, friend*.
[147] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.
[148] The "ل" in "لتجدنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*."
[149] Ibid.
[150] In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT "Gospels" also speak of *Nazarenes*, which are *different* from *Nazirite As the Nazirites* are referred to in the OT, e.g. (Judg.13:7), and are the followers of *"Yahweh."* Thus, the Nazarenes are the true followers of Jesus. And Jesus did not come to establish a new religion, according various statements by Jesus in the New Testament, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17). Because Jesus is sent *only* to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch."
[151] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

O, our Lord we believed so let-write us [*You*[s]] with the *sha'heedeena* (*iterative witnessers/ testifiers*).	فَاكْتُبْنَا مَعَ الشَّٰهِدِينَ ٨٣
84. And what (*is*) for us not believe [*we*] by Allah and what came (*to*) us of the right; and [*we*] crave to admit us our Lord with the people the *ssa'leheena* (*righteous-people*).	وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَآءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّٰلِحِينَ ٨٤
85. So rewarded them Allah by what they[z] said paradises[w]/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w] and *tha'leka* (*afar-that-it*)[x] (*is*) the benefactors' requital.	فَأَثَٰبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ الْمُحْسِنِينَ ٨٥
86. And who[r] unbelieved they[z] and they[z] denied by Our *Aya'te*[w] (*messages/ signs/ proofs*) those (*are*) the *Jaheeme's*[152] (*intensely-blazing Fire*[w]) companions.	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَٔايَٰتِنَآ أُولَٰٓئِكَ أَصْحَٰبُ الْجَحِيمِ ٨٦
87. O you who[r] they[z] believed: let-not illegitimize you[z] what goodies[w153] Allah legitimized for you[b] and let-not transgress you;[z] verily Allah loves not the transgressors.	يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَٰتِ مَآ أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ٨٧
88. And let-eat you[z] of what provided you[b] Allah goodly legitimate and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah Who you[f] (*are*) by Him believers.	وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَٰلًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِيٓ أَنتُم بِهِۦ مُؤْمِنُونَ ٨٨
89. Not *youaa'khethokum*[154] ([*He*] *retributively-punishes you*[b]) Allah by the frivolity in *ayma'nekum* (*your*[n] *oaths*) [and] but *youaa'khethokum* [*He*] by what *aqqatom* (*you*[c] *iteratively tied*) the *ayma'ne* (*oaths*);[x] so its[x] expiation (*is*) *ett'aamo* (*giving to: ingest/ feed*) ten *masakee'na*[155] (*ones not having sufficient material possessions*) of *awsatte* (*middle-most*) (*of*) what *tott'emona* (*you*[z] *give to: ingest/ feed*) your[n] families[w] or clothe them or freeing a neck[w] (*e.g. a slaved person*); then whoever [*he*] found not[156] then fasting three days; *tha'leka* (*afar-that-it*)[x] (*is*) expiation[w] (*for*) your[n] *ayma'nekum* (*oaths*) if *halaftom* (*you*[c] *swore*); and let-keep-up[157]	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِيٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوٓا أَيْمَٰنَكُمْ ۚ كَذَٰلِكَ

[152] The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.
[153] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.
[154] The word "يؤآخذ" in "يؤآخذ هم" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*. See اللسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (i.e. *the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "آخذ" is *retributively-punished*.
[155] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas فقير *lacks any* material possessions.
[156] That is who found not the *wherewithal*.
[157] The word "احفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." =

يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٨٩﴾

you[z] *ayma'nekum* (*your*[n] *oaths*); like *tha'leka* manifests Allah for you[b] His *Aya'te*[w] (*messages of commands and forbiddance*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٩٠﴾

90. O you who[r] they[z] believed verily only the *khamro* (*any intoxicating drink*) and the *mysero* (*game of chance*) and the stone-alters and the divining arrows (*all are*) *rejson*[x] (*filth/anathema*)[x] of the Satan's work[x] so let-avoid [it[x]][158] you[z] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you.[z]

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ﴿٩١﴾

91. Verily only wants the Satan to cast among you[b] the animosity[w] and the *bagh'dha* (*intense-hatred*)[w] in the *khamre* (*any intoxicating drink*) and the *mysere* (*game of chance*) and to[159] [*he*] repel you[b] *a'n* (*regarding*) Allah's *Thekre* (*Qur'an/invocation/mention*) and *a'n* the Prayer;[w] so are you[b] desisting/ceasing.

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿٩٢﴾

92. And let-obey you[z] Allah and let-obey you[z] the messenger and *ehtharo* (*let-take-caution you*[z]); so *en* (*if*) you[c] diverted then let-know you[z] that only on Our messenger (*is*) the announcement the manifesterer.

لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٞ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿٩٣﴾

93. Not on whom[r] they[z] believed and they[z] worked the righteous-works[w] (*is*) a *jonahon*[160] (*sin*) in what *tta'emo* (*ingested they*[z]) if when[o161] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) and they[z] believed and they[z] worked the righteous-works;[w] afterwards *ettaqaw* and they[z] believed afterwards *ettaqaw* and *ahasano* (*they*[z] *rendered: meritorious-deeds-/says*); and Allah loves the benefactors.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ﴿٩٤﴾

94. O you who[r] they[z] believed surely assuredly[162] essays you[b] Allah by a thing[x] of the game[x] attain it[x] your[n] hands[w] and your[n] spears to know Allah whom[p] [*he*] fears/knows[163] Him by the invisible; so whoever [*he*] transgresses after *tha'leka* (*afar-that-it/that*)[x] then for him (*is*) a painful torment.

= *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

158 The text in this *Ayah* says: "avoid it,[x]" and not "avoid them." Hence the "it[x]" is bracketed by the square bracket, [it[x]]. This is perhaps, and Allah knows best, that to *emphasize* the *individual* avoidance of *each*, as *each* is a *major offense/sin* deserving a particular and individual effort to avoid it.[x]

159 The reason for this "to," here is because of the "*fat'ha*" on "يصدَّكم," i.e. أن يوقعَ و أن يصدَّ.

160 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

161 See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية."

162 The "ل" in "ليبلونكم" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*".

163 *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

95. O you who[r] they[z] believed let-not kill you[z] the game[x] while you[f] (*are*) *hurumon* (*consecrated and garmented for Hajj or Umrah*); and whoever [*he*] killed it[x] of you[b] intentionally then a requital (*is*) like what [*he*] killed of the *ne'amee*[164] (*camels/cows-/and sheep*), rules by it[x] twain justice-possessors of you[b] a *hadyan* (*sacrificial offering*) reaching the *Ka'aba'te* or an expiation (*by*) *tta'aamo*[x] (*giving: wheat/edible-/food-grains*)[x] *masakee'na*[165] (*not having sufficient material possessions*) or *adlo* (*coequal/equivalent to/of*) *tha'leka* (*he-that-afar-it/that*) fasting to taste [*he*] his matter's *wabala* (*burdensome ill-result*); Allah pardoned *a'n* (*regarding*) what antedated; and whoever [*he*] reverted so Allah avenges from him; and Allah (*is*) Mighty revenge possessor.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ
وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا
فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ
ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ
كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ
صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ
عَمَّا سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۚ
وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ﴿٩٥﴾

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96. (*Had been*) legitimized for you[b] the sea game[x] and its[x] *tta'aamo*[x] (*wheat/edible/food-grains*)[x] a *mata'an*[166] (*resource for a transitory worldly delight*) for you[b] and the travelers; and (*had been*) illegitimized on you[b] the [desert][167] (*land*) hunting while bided (*observing time-/place of being*) you[c] *huruman* (*consecrated and garmented for Hajj or Umrah*); And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah Whom to Him (*shall be*) thronged you.[z]

أُحِلَّ لَكُمۡ صَيۡدُ ٱلۡبَحۡرِ وَطَعَامُهُۥ
مَتَٰعٗا لَّكُمۡ وَلِلسَّيَّارَةِۖ وَحُرِّمَ عَلَيۡكُمۡ
صَيۡدُ ٱلۡبَرِّ مَا دُمۡتُمۡ حُرُمٗاۗ وَٱتَّقُواْ
ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ﴿٩٦﴾

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97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (*sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion*) for the mankind; and the Sacred [the] Month and the *hadya* (*sacrificial animals*) and the *gala'eda*[w] (*collar-garlanded sacrificial animals*)[w168] *tha'leka* (*afar-that-it/that*)[x] (*is*) to know you[z] that Allah knows what (*are*) in the Heavens[w] and [what (*are*) in] the Earth;[w] and that Allah by everything (*is*) Omniscient.

۞ جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ
ٱلۡحَرَامَ قِيَٰمٗا لِّلنَّاسِ وَٱلشَّهۡرَ ٱلۡحَرَامَ
وَٱلۡهَدۡيَ وَٱلۡقَلَٰٓئِدَۚ ذَٰلِكَ لِتَعۡلَمُوٓاْ أَنَّ
ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٌ
﴿٩٧﴾

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98. Let-know you[z] that Allah (*is*) severe (*in*) the punishment and that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ
وَأَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٩٨﴾

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99. Not on the messenger except the announcement (*of Our message*) and Allah knows what you[z] disclose/flash and what you[z] conceal.

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُۗ وَٱللَّهُ
يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ﴿٩٩﴾

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[164] See the *Lexicon* attached to this *Translation* for full meaning of "*na'am*."

[165] For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=**مسكين**, i.e. having *some* material possessions but *not* sufficient; whereas **فقير** *lacks any* material possessions..'

[166] The word "**متاع**"="*mata'an*" is rooted in the word "**متّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[167] The word "**البرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "**البرّ**" *figuratively* speaking could stand for "land." See **اللسان**.

[168] See the *Lexicon* attached to this *Translation* for this word, "*gala'ed*."

100. Let-say [*you*[s]]: levels/evens not the *khabeetho* (*wicked/ ill-natured*) and the good albeit marveled you[g] the *khabeethe’s* multitude; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah O, the *albab’s* (*the hearts-intellects staff*) possessors[169] *la’alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you.[z]

قُل لَّا يَسْتَوِي ٱلْخَبِيثُ وَٱلطَّيِّبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟
ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ
تُفْلِحُونَ ١٠٠

101. O you who[r] they[z] believed let-not ask you[z] *a’n* (*regarding*) things[w] *en* (*if*) (*to be*) disclosed/flashed for you[b] [*it*[w]][170] displeases you[b] and *en* you[z] ask *a’n* it[w] while The Qur’an (*is being*) repetitively descended [*it*[w]] (*shall be*) disclosed/flashed for you[b] spared[171] Allah regarding it;[w] and Allah (*is*) *Ghafooron* (*iterative Forgiver*) Forbearer.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟
عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن
تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ
لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ
حَلِيمٌ ١٠١

102. *Qad* (*already and affirmatively*) asked it[w] a people of before you[b] afterwards they[z] became by it[w] unbelievers/rejecters.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ
أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ١٠٢

103. Not made Allah of a *baheyara’ten*[172] (*see footnote below*) nor a *sa’iba’ten* (*see footnote below*) nor *wassila’ten* (*see footnote below*) nor *ha’men* (*see footnote below*) [and] but whom[r] unbelieved they[z] *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the lie and most of them not reason they.[z]

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ
وَلَا وَصِيلَةٍ وَلَا حَامٍ ۙ وَلَٰكِنَّ ٱلَّذِينَ
كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ١٠٣

104. And if (*had been*) said for them: let-come you[z] to what Allah descended and to the messenger said they:[z] our sufficiency[173] (*is*) what we found on [it[x]] our fathers; is while albeit[174] their fathers [were]

قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ

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[169] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.

[170] The *hidden* pronoun here “*it*,” in “تسؤكم,” refers to “*the things*.”

[171] Here the word “عفا” meaning “*pardoned*” or more aptly here “ ‘*spared*’ Allah off it,” that is He left it *unidentified*, because if He were to identify such things that *would* or *might* distress you. See الطبري.

[172] The words: “*Baheyrah*”= “بحيرة,” “*Saibah*”= “سائبة,” “*Wasilah*”= “وصيلة,” and “*Hamm*”= “حام” all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The تفسير books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The “*Baheyrah*”= “بحيرة” is the *she-camel*, *daughter* of “*Saibah*.” And the “*Saibah*” is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the “*Baheyrah*.” When it dies its meat is considered “*lawful*” for the *men* but *not* for the *women*. Hence, the *Qur’an forbade that* by this *Ayah*.

B. The “*wasilah*”= “وصيلة” means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of hir sister. Also, the women do not drink its milk. And they let her loose.

C. The “*hamm*”= “حام” is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose.

[173] The word “حسب في حسبنا” = “مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر.” So, “المصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

[174] The construct “أولَو” is made up of *three distinct* components: (1) “أ، الإستفهام الإستنكاري”= *disapprobatory* =

not knowing a thing and nor *yahtadoona* (*he-they who are divinely-guided*).

ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ١٠٤

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105. O you who[r] they[z] believed: on you[b] (*are*) your[n] selves;[w175] not harms you[z] who[p] [*he*] strayed if *ihtaday-tom* (*found and accepted you*[z] *the divine-guidance*); to Allah (*is*) your[n] return together then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[z] by what you[z] were working.

وَإِذَا يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥

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106. O you who[r] they[z] believed: a testimony among you[b] if *hadhara*[176] (*attended at predetermined time and place*) an *ahada*[177] (*a lone/any-one*) (*of*) you[b] the death while (*spelling out*) the will two men both justice-possessors of you[b] or two of other than you[b] *en* (*if*) you[f] struck[178] in the Earth[w] then betided[w] you[b] [the] death's disaster[w] you[z] confine/imprison them both from after the Prayer[w] then *yoq'semaney* (*both oath*) by Allah, *en* suspected you,[z] we purchase not by it[x] a price albeit [was] kin possessor and we conceal not Allah's testimony[w] verily we then surely (*are*) of the sinners.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَـٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَـٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَـٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ ١٠٦

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107. Then *en* (*if*) (*had been*) stumbled that both (*of*) them [both] deserved a sin then two-others both up[179] (*in*) their [both] stead of whom[r] deserved on them the twain nearest-kin[180] then *yoq'semaney* (*both oath*) by Allah surely our testimony[w] (*is*) righter[181] than testimony[w] (*of*) them both and not we transgressed we verily we then (*are*) of the *dha'le-meena*[182] (*injustice-doers*).

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَـٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَـٰدَتُنَآ أَحَقُّ مِن شَهَـٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّـٰلِمِينَ ١٠٧

= *interrogative*, (2) "**و، الحالية**" adverbial= "while," and (3) "**لو**"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

175 The Qur'anic phrase "on you[z] (*are*) your-selves[w]" is another of those Arabic *tongue expressions*, meaning: *guard yourselves* by upholding the *Sha'rey'ah* prescription and proscription.

176 The word "**حضر**" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as student who knows *when* and *where* to attend his class. In the case of "*death*" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize any time and any where* and "*death*" *knows when* and *where to be present*.

177 See the *Lexicon* attached to this *Translation* regarding "**أحد**."

178 That is in the sense of "*set out in a new direction*," "*peregrinated*," "*journeyed*."

179 There is a *distinction* between "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "**يقف**."

180 That is the *closest relatives concerned* in the *lawful administration of the will of the deceased*. See **تفسير البيضاوي**.

181 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "**أحَق**" = "*righter*" as an *adjective comparative*.

182 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

108. *Tha'leka* (*afar-that-it*)[x] (*is*) *adna* (*lower/closer*) to they[z] come-in[183] by the testimony[w] on its[w] face[184] or they[z] fear/know[185] to *toradda*[186] (*be forthwith-refuted*) *ayma'non* (*oaths*) after their *ayma'ne* (*oaths*); and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-hear you;[z] and Allah not *yahdey* (*divinely-guides*) the people the *fa'seeqeena*[187] (*rebels vis-à-vis Allah's command*).

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ١٠٨

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109. Day gathers Allah the messengers then says [*He*]: what (*had been*) answered you;[c] said they:[z] no know-ledge for us; verily You[g] You[s] (*are*) indeed the invisibles' *Allamo* (*Ever/Stout Omniscient*).

۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ١٠٩

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110. *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son let-remember [*you*[s]] My boon[w188] on you[g] and on your[t] mother *edh* (*since*) I supported[189] you[g] by the *Ruh-Al-Qudos*[190] (*The Arch Angle Gabriel*); [*You*[s]] speak (*to*) the mankind in the cradle and *kahlan*[191] (*maturely/at middle age*) and I taught you[g] the book and the *hekmata*[w192] (*wisdom*) and the Torah and the Euangelion;[193] and *edh* (*when*) [*you*[s]] create from the mud like the bird's form[w] by My leave then [*you*[s]] blow in it[w] then [*it*[w]] [is/be] a bird by My leave and [*you*[s]] cure the *akmaha* (*born-blind*) and the leper by My leave and *edh* (*since*) *tokhrejo* ([*you*[s]] *emerge/produce*) the dead by My leave; and *edh* (*since*) I checked Israel's sons *a'n* (*off*) you[g] *edh* (*when/since*) you[g] came (*to*) them by the evidences[w] then said they[z] who[r] unbelieved they[z] of them: *en* (*not*) this (*is*) except a magic manifester.

إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ١١٠

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[183] That is *reply in a specified manner to a call for such a testimony*. See *American Heritage Dictionary* for "*come in*."
[184] That is on its "*face value*," i.e. "*reality*," *as is, or as should be*.
[185] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
[186] The Arabic word used is: "*turadda*"="تردَّ," *meaning* "*tudhadh*"= "**تدحض**," *i.e. readily rejected* or *refuted*.
[187] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.
[188] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[189] The word "**أيّد**" from "**ألأيد**," which is *exclusively Allah's Might*. Thus, anywhere in The Qur'an we meet "أيّد" it is always a "*support*" *from Allah alone*, and no other entity could *match*, hence it is "*divine*." There is *no* English word to describe such "**أيّد**." The word "support," obviously is *not* sufficient to indicate the implication of "**أيّد**."
[190] That is *angel of revelation, Gabriel*.
[191] The word "*kahlan*" also means *thirty years old and beyond*.
[192] The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*." See the *Lexicon* attached to this *Translation* for an exposition.
[193] See footnote 89 above regarding *Euangelion*.

111. And *edh* (*when*) I revealed[194] to the Disciples that let-believe you[z] by Me and by My messenger; said they:[z] webelieved and let-witness/testify [*You*[s]] of-such verily we (*are*) Muslims (*consigners to Allah*).	وَإِذۡ أَوۡحَيۡتُ إِلَى ٱلۡحَوَارِيِّـۧنَ أَنۡ ءَامِنُواْ بِي وَبِرَسُولِي قَالُوٓاْ ءَامَنَّا وَٱشۡهَدۡ بِأَنَّنَا مُسۡلِمُونَ ١١١
112. *Edh* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your[t] Lord can [*He*] to *younazzela* (*iteratively descend*) on us a repast[w195] from the sky;[w] said [*he*]: *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah *en* (*if*) you[c] were believers.	إِذۡ قَالَ ٱلۡحَوَارِيُّونَ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ هَلۡ يَسۡتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِۖ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ١١٢
113. Said they:[z] we want to eat from it[w] and tranquilize our hearts and know [*we*] that *qad* (*already and affirmatively*) *ssadaqtana* ([*you*[g]] *had always enforced the truth with us*) and we be over it[w] of the *sha'heedeena* (*iterative witnessers/testifiers*).	قَالُواْ نُرِيدُ أَن نَّأۡكُلَ مِنۡهَا وَتَطۡمَئِنَّ قُلُوبُنَا وَنَعۡلَمَ أَن قَدۡ صَدَقۡتَنَا وَنَكُونَ عَلَيۡهَا مِنَ ٱلشَّٰهِدِينَ ١١٣
114. Said *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: *Allah-humma*[196] (*O, Allah*) our Lord let-descend [*You*[s]] on us a repast[w197] from the sky[w] [*it*[w]] be[w] for us a festival for our first and our last and an *Ayatan*[w] (*sign/proof*) from You[g] and *erzoq* (*let-give provision-/victuals for sustenance for*) us [*You*[s]] and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).	قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلۡ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدٗا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةٗ مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰزِقِينَ ١١٤
115. Said Allah: verily I am *munzelo*[198] (*Causer of the descending of*) it[w] on you[b] then whoever [*he*] unbelieves after of you[b] then verily I torment him a torment[x] not [*I*] torment by it[x] an *ahadan*[199] (*a lone/any-one*) of the worlds.	قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيۡكُمۡۖ فَمَن يَكۡفُرۡ بَعۡدُ مِنكُمۡ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابٗا لَّآ أُعَذِّبُهُۥٓ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ١١٥
116. And *Edh* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: have you[g] said for the mankind *ittakhe-thoney*[200] (*let-you*[z] *take and make me*) and my mother twain deities of without/lesser-	وَإِذۡ قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ءَأَنتَ قُلۡتَ لِلنَّاسِ ٱتَّخِذُونِي وَأُمِّيَ

[194] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

[195] The word "مائدة," means repast, i.e. even without *a table*. When it is just a "*table*" *per se*, it is called "طاولة." See اللسان.

[196] The expression "اللهم"= "يا الله" means a call of *invoking/ supplicating/ beseeching* Allah. See اللسان.

[197] Refer to footnote 195 above regarding "repast."

[198] The word "*munzelo*" is *singular*, *masculine subjective noun*, meaning the *causer of the descending*. Hence "*munzelo*" has *no* English equivalent. *Descender*= *one that descends*, gives a *different* meaning.

[199] See the *Lexicon* attached to this *Translation* regarding "أحد."

[200] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

than[201] Allah; said [*he*]: *subhana*[202] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] not (*it*) be for me that I say what (*is*) not for me surely a right;[x] *en* (*if*) was I said it[x] then *qad* (*already and affirmatively*) knew it;[x] You[g] know [*You*[s]] what (*is*) in my-self[w] and not [*I*] know what (*is*) in Your[t] Self;[w] verily You[g] You[s] (*are*) *Allamo* (*Ever/Stout Knower*) (*of*) the invisibles.	إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ﴿١١٦﴾
117. Not I said for them except what commanded me You[g] by it:[x] that (*is*) let-worship you[z] Allah my Lord and your[n] Lord; and I was over them *sha'heedan* (*iterative witnesser/testifier*) while I bided [in] them; then *lamma* (*when/whence*) *tawaffaytaney*[203] ([*You*[s]] *fully received me while before dying*) You[c] were The *Raqeeba* (*Watcher/Observer*) over/on them and You[s] (*are*) over everything *Sha'heedon* (*Witnesser/Testifier*).	مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾
118. *En* (*if*) [*You*[s]] torment them then verily they (*are*) Your[t] *eba'do* (*worshippers/submitters/slaves*), and *en* (*if*) [*You*[s]] forgive [for] them then verily You[g] You[s] (*are*) the Mighty The *Hakeemo*[204] (*infinite hekmah*[205] *Possessor*).	إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾
119. Said Allah: this day benefits the *ssa'deqeena* (*always-truth-enforcers*) their truth, for them paradises[w]-/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w] forever; delighted (*is*) Allah *a'n* (*regarding*) them and they[z] (*are*) delighted *a'n* Him *tha'leka* (*afar-that-it/that*)[x] (*is*) the win the great.	قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١٩﴾
120. For Allah (*are*) the Heavens'[w] and the Earth's[w] proprietorship and what (*is*) in them;[y] and He (*is*) over everything Omnipotent.	لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ﴿١٢٠﴾

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[201] The phrase "*without/lesser than*" *explicitly* states the obvious fact which "*instead of*" might hide, that whatever is taken is *lesser* than Allah. So, why take that *without/lesser* entity for a compeer to Allah?

[202] The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

[203] The word "*tawaffaytaney*"= "**توفّيتني**" is made up of two parts: the word (a) "*tawaffa*"= "**توفّى**," and (b) the pronoun "*ney*"= "**ني**"=me. The word "*tawaffa*"= "**توفّى**," means *fully received while dying*.

[204] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[205] Ibid. +



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. The Praise (*is*) for Allah Who [*He*] created the Heavens[w] and the Earth[w] and [*He*] made the darknesses[w] and the illumination;[x] afterwards who[r] unbelieved they[z] by their Lord *ya'adeloona* (*they[z] equalize i.e. they partner other deities by Allah*).	ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you[b] of a mud; afterwards [*He*] judged *ajala[1]n[2]* (*term-limit*), and *ajalon* (=*ajalan*) *musamma[3]* (*that which is designated and/or named*) *endaho* (*by His munificence/by His Rule*); afterwards you[z] dubitate.	هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (*is*) Allah in the Heavens[w] and in the Earth;[w] [*He*] knows your[n] secret and your[n] disclosure[4] and [*He*] knows what you[z] earn.	وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not *ta'tee* (*comes/being sent*) (*to*) them of an *Aya'ten*[w] (*miracle/sign/message*) of their Lord's *Aya'te*[w] (*miracles/signs/messages*)[w] except they[z] were *a'n* (*off*) it[w] shunners.	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So *qad* (*already and affirmatively*) they[z] denied by the right[x] *lamma* (*when/whence*) it[x] came (*to*) them; so will *ya'tee* (*approach/come to*) them *an'ba'o[5]* (*significant-and-availing-news*) (*of*) what they[z] were by it[x] *yastah'zeoona* (*jesting/affirmably jesting*).	فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾
6. Have not seen they[z] how-many[6] We perished of before them of a generation We established-/empowered[7] them in the Earth[w] what not [*We*] established/empowered [for] you;[z] and We sent the Heaven[w] over them (*showering*) abundantly; and We made the rivers run from beneath them	أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن

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1 The word "**الأجل**" means term-limit, see **اللسان**.
2 The word "**الأجل**" means term-limit, see **اللسان**.
3 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
4 The word "**الجهر**" is a *subjective, singular, masculine noun*, meaning *that which is disclosed*, and *disclosure* is the closest in the sense of "exposure." The word "*loudening*," in terms of sound, does *not seem applicable here.*
5 See the *Lexicon* attached to this *Translation* for "*naba'a*."
6 The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
7 The word "**مكّن**" in "**مكّنّاكم**," means "*found*" or "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "**مكّن**" *per se.*

then We (*caused*) them (*to*) perish by their offenses and We established/found from after them generation [others].[8]	تَحۡتِهِمۡ فَأَهۡلَكۡنَٰهُم بِذُنُوبِهِمۡ وَأَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٦
7. And had *nazzalna* (*We recurrently descended*) on you[g] a book[x] in a paper (*parchment*) then touched it[x] they[z] by their hands surely (*would have*) said who[r] unbelieved they:[z] *en* (*not*) this except a magic manifester.	وَلَوۡ نَزَّلۡنَا عَلَيۡكَ كِتَٰبٗا فِي قِرۡطَاسٖ فَلَمَسُوهُ بِأَيۡدِيهِمۡ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧
8. And said they:[z] *lawla* (*why have not*) (*been*) descended on him an angel; and had We descended an angel surely (*would have been*) judged/finished the matter; afterwards not they[z] (*be*) reprieved.	وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ مَلَكٞۖ وَلَوۡ أَنزَلۡنَا مَلَكٗا لَّقُضِيَ ٱلۡأَمۡرُ ثُمَّ لَا يُنظَرُونَ ٨
9. And had We made him an angel surely We (*would have*) made him a man (*to deal with men*) and surely We (*would have*) addled on them what they[z] (*are*) addling.	وَلَوۡ جَعَلۡنَٰهُ مَلَكٗا لَّجَعَلۡنَٰهُ رَجُلٗا وَلَلَبَسۡنَا عَلَيۡهِم مَّا يَلۡبِسُونَ ٩
10. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been jested/affirmably jested*) by messengers of before you;[g] then *haqa* (*deservedly besieged*) by whom[r] scoffed they[z] of them what they[z] were by it[x] *yastah'zeona* (*affirmably jesting they*[z]).	وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ١٠
11. Let-say [*you*[s]]: let-tread you[z] in the land;[w] afterwards let-look you[z] how [was] the deniers' consequence.[w]	قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ ثُمَّ ٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ١١
12. Let-say [*you*[s]]: for whom[a] what (*are*) in the Heavens[w] and the Earth;[w] let-say [*you*[s]]: for Allah; [*He*] wrote on Himself[w] the mercy[w] surely assuredly[9] gathers you[b] [*He*] to The *Qeyamatey's*[w] (*Judgment's*) Day[x] no suspicion (*is*) in it;[x] who[r] lost they[z] their selves[w] verily they believe not.	قُل لِّمَن مَّا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُل لِّلَّهِۚ كَتَبَ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۚ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ١٢
13. And for Him (*are*) what reposed in the night and in the *naha're* (*between sunrise and sunset*); and He (*is*) The *Sameeo*[10] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.	۞ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣
14. Let-say [*you*[s]]: do other than Allah *attakhetho*[11] (*I take and presume*) a *wa'leyan* (*guardian/ally*); the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*); while *youtt'emo* ([*He*] *gives to: ingest/feed*)	قُلۡ أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ يُطۡعِمُ وَلَا

[8] The word "قرن" = "*generation*" is a *group* of generally contemporaneous *individuals* regarded as having common cultural or social characteristics and attitudes. Thus, the word "آخرين" = "*others*" is *very apt* description for the *individuals* of the "generation" and *not* as all lumped together.

[9] The "لَ" in "ليجمعنكم" is a *juratory* "لَ"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*."

[10] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع."

[11] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

and [*He*] (*is*) not *youtt'-amo* (*given to*: *ingest/feed*); let-say [*you*[s]]: that I (*had been*) commanded that [*I*] be first (*of*) who[p] *aslama* (*he became Muslim*); and let-not you[g] assuredly be of the *mushre-keena* (*he-they who partner deities with Allah/he-polytheists*).	يُطۡعَمُۗ قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَكُونَ أَوَّلَ مَنۡ أَسۡلَمَۖ وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٤﴾
15. Let-say [*you*[s]]: verily I fear/know[12] *en* (*if*) I disobeyed my Lord a great day's torment.	قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ﴿١٥﴾
16. Whomever (*is to be*) parried *a'n* (*off/regarding*) him then-day then *qad* (*already and affirmatively*) [*Allah*] *ra'hema* (*had accorded mercy*[w] *to*) him; and *tha'leka* (*afar-that-it*)[x] (*is*) the win the manifester.	مَّن يُصۡرَفۡ عَنۡهُ يَوۡمَئِذٖ فَقَدۡ رَحِمَهُۥۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ﴿١٦﴾
17. And *en* (*if*) touches you[g] Allah by a harm[x] then no a remover[13] for it[x] except Him; and *en* touches you[g] [*He*] by a *khayren*[x] (*mercy/goodness/possession/provision*)[x] so He (*is*) over everything Omnipotent.	وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٧﴾
18. And He (*is*) The Subduer, above His *eba'de* (*worshippers/submitters/slaves*); and He (*is*) The *Hakeemo*[14] (*infinite hekmah*[15] *Possessor*) The Proficient.	وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ﴿١٨﴾
19. Let-say [*you*[s]]: what a thing (*is*) bigger a testimony;[w] let-say [*you*[s]]: Allah (*is*) Witnesser/Testifier between me and [between] you;[b] and (*had been*) revealed[16] to me this The Qur'an[x] to [*I*] warn you[b] by it;[x] and whomever it[x] reached; do surely you[b] witness-/testify that (*there are*) with Allah other deities; let-say [*you*[s]]: [*I*] witness/testify not; let-say [*you*[s]]: verily only He (*is*) One *Elahon* (*Deity*) and indeed I am a disclaimant/absolver[17] (*of myself*) of what you[z] partner (*deities with Him*).	قُلۡ أَيُّ شَيۡءٍ أَكۡبَرُ شَهَٰدَةٗۖ قُلِ ٱللَّهُۖ شَهِيدُۢ بَيۡنِي وَبَيۡنَكُمۡۚ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَۚ أَئِنَّكُمۡ لَتَشۡهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخۡرَىٰۚ قُل لَّآ أَشۡهَدُۚ قُلۡ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَإِنَّنِي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ﴿١٩﴾
20. Whom[r] *aa'tayna* (*We accorded/given*) [them] the book,[x] they[z] know him/it[x18] just-as they[z] know their sons; who[r] they[z] lost their selves so they believe not.	ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمُۘ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ﴿٢٠﴾

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12 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
13 The word "**كاشف**" is a *masculine, singular noun* with many meanings, in this case "*remover*."
14 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
15 See the *Lexicon* attached to this *Translation* for "*hekma*.".
16 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*. See **اللسان**.
17 The word "**برىء**," "**فعيل**" **على وزن**. "**فاعل**" **بمعنى** or "**مفعول به**." In this case,"**فاعل**"**بمعنى**," *masculine, singular noun*." Thus, "disclaimant" in *two distinct senses*: (a) In the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses* to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.
18 In *this case* they know *Mohammad* (SAWS), or The "*Qur'an*," or the *truth in it*[x].

21. And who[a] (*is*) wronger[19] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*miracles/signs/The Qur'an*); verily it[x] not prosper the *dha'lemoona*[20] (*injustice-doers*).	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ٢١
22. And day [*We*] throng them together afterwards [*We*] say to whom[r] they[z] partnered (*deities with Allah*): where (*are*) your[n] partners whom[r] you[c] were claiming.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٢٢
23. Afterwards not was their essay[w] except that they[z] said: by Allah our Lord we were not *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ٢٣
24. Let-look [*you*[s]] how they[z] lied on their selves[w] and strayed *a'n* (*off/regarding*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٢٤
25. And of them who[p] *yasta'meao* (*affirmably-listens*) to you;[g] and We made over their hearts coverts[x] that not they[z] understand it;[x21] and in their ears *wagran* (*hearing-heaviness*); and *en* (*if*) they[z] see every *Aya'ten*[w] (*miracles/sign/proof/Qur'anic statement*) not believe they[z] by it;[w] until if came they[z] (*to*) you[g] they[z] mutually dispute you;[g] say who[r] unbelieved they:[z] *en* (*not*) this except the [firsts'] (*ancients'*) fables.	وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٢٥
26. And they restrain *a'n* (*regarding*) it[x] and they withdraw *a'n* (*off*) it;[x] and *en* (*not*) perish they[z] except their selves[w] while they[z] perceive not.	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۖ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٢٦
27. And if [22] [*you*[s]] see *edh* (*when*) (*had been*) stood they[z] over The Fire[w] then said they:[z] *yalaytana* (*O, for a longing of us*) *nurraddo*[23] ([*we*] *be forthwith-returned*) and not deny [*we*] by our Lord's *Aya'te*[w] (*miracles-/Qur'anic statements*) and we be of the believers.	وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ٢٧
28. Rather appeared for them what they[z] were concealing of before; and if *ruddo*[24] (*had been forthwith-returned they*[z]) surely (*would have*) returned they[z] for what they[z] (*had been*) restrained *a'n* (*regarding*) it[x] and verily they surely (*are*) liars.	بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ٢٨

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19 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*.

20 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

21 That is understand your say[x] of The Qur'an.[x]

22 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a *present* occurrence. Such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

23 The word "نُرَدُّ" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith- retuned*," Allah says: "And when (*had*) been greeted you [c] (*are*) by a greeting[w] then let-greet you [z] by better than it [w] or let-you[z] forthwith-return it[w]." (S4:86)

24 Ibid.

29. And said they:[z] *en* (*not*) it[w] except our life[w] (*of*) the world[w] and not we (*are*) surely *mub'ootheena*[25] (*ones to be resurrected*).

وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ٢٩

30. And if [*you*[s]] see *edh* (*when*) (*had been*) stood they[z] on their Lord said [*He*]: is not this by the right; said they:[z] *bala*[26] (*certainly-not*); by[27] our Lord; said [*He*]: so let-taste you[z] the torment by what you[c] were unbelieving.

وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَىٰ رَبِّهِمۡۚ قَالَ أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٣٠

31. *Qad* (*already and affirmatively*) lost who[r] they[z] denied by Allah's *lega'a* (*meeting with*) until if/when came[w] (*to*) them the Hour[w28] suddenly; said they:[z] O, our *hasrata*[w29] (*ardent contritions*)[w30] over what *farrattna*[31] (*we had-remiss*) in it[w] while they[z] bear their *awzara*[32] (*ill-burden*[s]/*sins*/*offenses*) over their backs; indeed fouled what *ya'zeroona* (*they*[z] *ill-burden*/*sin*/*offend*).

قَدۡ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ بَغۡتَةٗ قَالُواْ يَٰحَسۡرَتَنَا عَلَىٰ مَا فَرَّطۡنَا فِيهَا وَهُمۡ يَحۡمِلُونَ أَوۡزَارَهُمۡ عَلَىٰ ظُهُورِهِمۡۚ أَلَا سَآءَ مَا يَزِرُونَ ٣١

32. And not the life[w] (*of*) the world[w] except a play and an amusement; and indeed the Hereafter's[w] home[w] (*is*) *khayron* (*choicer*/*superior*/*worthier*) for whom[r] *yatta-qoona* (*they who reverently guard not to displease Allah*) do then not reason you.[z]

وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا لَعِبٞ وَلَهۡوٞۖ وَلَلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا تَعۡقِلُونَ ٣٢

33. *Qad*[33] (*iteratively and affirmatively*) [*We*] know verily it[x] surely saddens you[g] which[x] they[z] say; so surely they not deny you;[g] [and] but the *dha'lemeena*[34] (*injustice-doers*) by Allah's *Aya'te*[w] (*miracles*/*Qur'anic statements*) reject they.[z]

قَدۡ نَعۡلَمُ إِنَّهُۥ لَيَحۡزُنُكَ ٱلَّذِي يَقُولُونَۖ فَإِنَّهُمۡ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ٣٣

34. And *laqad* (*verily, already and affirmatively*) (*had been*) denied[w] messengers[x] of before you[g] then *ssabaro* (*they held on patiently*) over what (*had been*) denied

وَلَقَدۡ كُذِّبَتۡ رُسُلٞ مِّن قَبۡلِكَ فَصَبَرُواْ عَلَىٰ مَا كُذِّبُواْ وَأُوذُواْ حَتَّىٰٓ

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[25] The word "*mub'ootheen*" is a *masculine plural objective noun* for which there is no English equivalent.

[26] The word "*bala*"= "*certlyain-not*" is absolutely *not* synonymous to "yes"="**نعم**," see the *Lexicon* attached to this *Translation* for more elaboration.

[27] This "**و**" in "**و ربنا**" is "**و القسم**." See **إعراب القرآن، لمحمود صافي**.

[28] That is the "*Hour*" of death or the "*Hour*" meaning *The Day of Judgment*.

[29] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.

[30] Ibid.

[31] The word "*farratta*"="**فرّط**" in "**فرَّطنا**" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*. But "**فرّط**" and "**فرَّطنا**" all are *verbs* in the *past tense*. So I chose "*had-remiss*."

[32] The word "**وِزرٌ**"=*we'zr*, in the word "**أوزارهم**" means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See **اللسان**.

[33] The particle "*Qad*" preceding a *future tense* means "**للتوكيد و التكثير**" = "*iteratively and affirmatively*," different than in the case of following a *past* tense. See المغني.

[34] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

they[z] and (*had been*) annoyed they[z] until came (*to*) them Our succor; and no substituter for Allah's words;[w] and *laqad* (*verily, already and affirmatively*) came (*to*) you[g] of the *naba'e*[35] (*piece-of-significant-and-availing-news*) (*of*) the *mursaleena* (*sent-messengers*).

أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ
وَلَقَدْ جَآءَكَ مِن نَّبَإِي۟ ٱلْمُرْسَلِينَ
﴿٣٤﴾

35. And *en* (*if*) [was] enlarged on you[g] their shunning then *en* you[g] could to *tabtaghey*[36] ([*you*[s]] *earnestly-quest*) a tunnel in the Earth[w] or a ladder [in] the sky[w] so *ta'teya* ([*you*[s]] *approach/come to*) them by an *Aya'ten*;[w] (*miracle/sign/proof*) and had willed Allah surely (*would have*) gathered them [*He*] on the *huda* (*divine-guidance*); so let-not assuredly be [*you*[s]] of the *ja'heleena*[37] (*they who act ignorantly or incorrectly*).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ
ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ
فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾

36. Verily only *yestajeebo*[38] (*compliantly-answer*) who[r] they[z] listen; and the decedents resurrects[39] them Allah; afterwards to Him (*to be*) returned they.[z]

إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ
يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

37. And said they:[z] *lawla* (*why have not*) *nozzela* (*been recurrently descended*) on him an *Aya'ton*[w] (*miracle*) from his Lord; let-say [*you*[s]]: verily Allah (*is*) *Qadir*[40] (*He-Who is capable of: giving/doing/enforcing-/causing*) on to *younazzelo* (*iteratively descends* [*He*]) an *Aya'tan*[w] (*miracle*); [and] but most (*of*) them know not.

وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن
رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن
يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٣٧﴾

38. And neither of *dabba'ten*[w41] (*she-moving-creature*) in the Earth[w] and nor a flyer[x] flying by its[x] twain wings except *umamun*[w] (*communities*)[w] your[n] likes; not *farrattna*[42] (*had-remiss We*) in the book of a thing; afterwards to their Lord (*to be*) thronged they.[z]

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى
ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ ﴿٣٨﴾

39. And who[r] they[z] denied by Our *Aya'te*[w] (*miracle-/Qur'anic statements*) (*are*) *ssommon* (*deaf people*) and *bokmon* (*born dumb-mute people*)[43] in the darknesses;[w] whomever Allah wills (*to*) mislead him and whomever (*He*) wills [*He*] makes him on a *Sseratten* (*road/way*) straight.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ
فِى ٱلظُّلُمَٰتِ ۗ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ
وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ﴿٣٩﴾

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[35] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[36] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.
[37] The word "جاهلين"="*jaheleena*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.
[38] The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly answers*, *not* just *answers*. See الهادي.
[39] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, *missioned*, and *prompted*.
[40] The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.
[41] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.
[42] The word "*farratta*"="فرّط" in "فرّطنا" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*. But "فرّط" and "فرّطنا" all are *verbs* in the *past tense*. So I chose "*had-remiss*."
[43] The words "عُميّ, بكم, صمّ" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*. Hence, I *transliterated*.

40. Let-say [*you*[s]]: have seen you[b] *en* (*if*) *ata*[x] (*came to/betided*) you[b] Allah's torment[x] or *atat*[w] (*befell on/came*[44] *to*)[w] you[b] the Hour[w] do other than Allah you[z] invoke/pray; if you[c] were *ssa'deqeena* (*always-truth-enforcers*).

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ
أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ
إِن كُنتُمْ صَٰدِقِينَ ٤٠

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41. Rather *eyyaho*[45] (*indeed particularizing Him*) you[z] invoke/pray then doffs [*He*] what you[z] invoke to it[x] *en* (*if*) [*He*] willed; and you[z] forget what you[z] partner (*deities with Allah*).

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ
إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ٤١

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42. And *laqad* (*verily, already and affirmatively*) We sent to *Umamen*[w] (*nations/communities*)[w] of before you;[g] then We took them by the *ba'asa'e*[w46] (*penury-tension*)[w] and the *dharra'e*[w47] (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that, perhaps*) they *yatadharroona* (*iteratively supplicate they*[z]).

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ٤٢

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43. So *lawla* (*why have not*) *edh* (*when*) came (*to*) them Our *ba'aso* (*intense torment*) they[z] supplicated;[48] [and] but indurated[w] their hearts and adorned for them the Satan what they[z] were working.

فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟
وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ٤٣

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44. So *lamma* (*when/whence*) they[z] forgot[49] (*ceased paying attention to*) what (*had been*) reminded they[z] by it[x] We opened on them doors (*of*) every-thing until *edha* (*when/if*) they[z] reveled/rejoiced by what *oto* (*had been accorded/given they*[z]) We took them suddenly then *edha* (*surprisingly/whereas*) they (*are*) *mublesoona*[50] (*ones that are nonplused*).

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦ
فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ
شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟
أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ٤٤

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45. Then (*had been*) cut-off the people's *da'bero*[51] (*rear-most/last*) (*of*) who[r] *dhalamo*[52] (*they*[z] *wronged*) and the praise (*is*) for Allah the worlds' Lord.

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُوا۟
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٤٥

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46. Let-say [*you*[s]]: have you[c] seen *en* (*if*) Allah took your[n] hearing[x] and your[n] *abssa'ra* (*insights/discernments*)[x] and [*He*] sealed[53] over your[n] hearts which[x] an

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ
وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ

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[44] The word "*came*[w]="أتتكم"" is because the "*Hour*" is a *feminine* in Arabic, so its *pronoun attached to* "came" is as *shown*.
[45] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.
[46] The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.
[47] The Arabic word "*Al-dharra*" means *distress out of adversity* and *people* who render support.
[48] That is they did *not* supplicate when came to them the "*intense torment*," as indicated by "لولا" = *whey not*.
[49] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.
[50] The word "مُبلِسون" based on "أبلس," *masculine plural noun* meaning: *ones who suddenly became nonplus*.
[51] The *Qur'anic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people"= "قُطِع دابر القوم" is yet *another of the lofty* Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =دابر *of such people*.
[52] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."
[53] That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

elahon (*a deity*) other than Allah *ya'teekom* (*brings-/comes to you*[b]) by it;[x] let-look [*you*[s]] how We variegate[54] the *Aya'te*[w] (*messages/signs/proofs*) afterwards they shun.

غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْـَٔايَـٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

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47. Let-say [*you*[s]]: have I seen you[b] *en* (*if*) *ata*[x] (*betided-/came to*) you[b] Allah's torment[x] suddenly or openly[w] do perish except the people the *dha'lemoona*[55] (*injustice-doers*).

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّـٰلِمُونَ ﴿٤٧﴾

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48. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*[56] (*iterative tellers of pleasant tidings*) and *munthereena* (*iterative warners*); so whoever [*he*] believed and [*he*] reformed then neither fear (*is*) on them and nor they sadden.

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

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49. And who[r] they[z] denied by Our *Aya'te*[w] (*Qur'anic statements*) touches them the torment by what were they[z] *yafso-qoona*[57] (*rebelling they*[z] *vis-à-vis Allah's command*).

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

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50. Let-say [*you*[s]]: [*I*] say not for you[b] I have Allah's treasures and nor [*I*] know the invisible; and [*I*] say not for you[b] verily I am an angel; *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is being*) revealed[58] to me; let-say [*you*[s]]: are level/even the blind and the *Basseeron* (*keenly: Seer/Omniscient*); do then not you[z] rethink.

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

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51. And let-warn [*you*[s]] by it[x] whom[r] they[z] fear/know[59] to (*be*) thronged they[z] to their Lord not for them of lesser than/without Him (*of*) a *wa'leyen* (*guardian-/ally*) and nor an intercessor *la'alla* (*craving currently unavailable deed that/perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

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52. And let-not [*you*[s]] oust who[r] they[z] invoke their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asheyye* (*early night/whole night*)[60] they[z] want His Face;[61] not on you[g] of their account of a thing and not of your[t] account on them of a thing so oust them [*you*[s]] then [*you*[s]] be of the *dha'lemeena*[62] (*injustice-doers*).

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّـٰلِمِينَ ﴿٥٢﴾

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54 The Arabic word, "نصرف," is translated as (*variegate* We), to indicate that the *Ayat* are *repeated* in a *variety* of ways for *emphasis* and *additional clarification*.
55 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."
56 The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no* English equivalent.
57 See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word.
58 See footnote 16 above regarding "أوحى."
59 *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.
60 In English there is *no* exact corresponding words for "غداة" = "*ghadatee*" meaning (*dawn-until-sunrise*) and "عشي," i.e. "*asheyyo*" (*early night or the whole night*).
61 See *Lexicon* attached to this *Translation*, for this *Arabic tongue expression*: "*His Face*," =*His Pleasure or countenance.*
62 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

53. And like *tha'leka* (*afar-that-it*)[x] We essayed some (*of*) them by some to say they:[z] are these (*whom*) *manna*[63] ([*He*] *had graced His boon*[w]) Allah on them from among us; is not Allah surely knowinger by the thankers.

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ
لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ
بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ
٥٣

54. And if came (*to*) you[g] who[r] believe they[z] by Our *Aya'te*[w] (*miracles/The Qur'an*) let-say [*you*[s]]: peace (*be*) on you;[b] wrote your[n] Lord on Himself the mercy;[w] verily it:[x64] whoever [*he*] worked of you[z] an ill[x] by a *jahala'ten*[65] (*acting ignorantly/incorrectly*) afterwards [*he*] repented from after it[x] and [*he*] reformed then verily He (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ
بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ
مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ
ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ
غَفُورٌ رَّحِيمٌ ٥٤

55. And like *tha'leka* (*afar-that-it*)[x] [*We*] expound the *Aya'te*[w] (*messages*) and to *tastabeena*[66] (*to: see it self-manifester/verify*) the criminals' path.

وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ
سَبِيلُ ٱلْمُجْرِمِينَ ٥٥

56. Let-say [*you*[s]]: verily I (*had been*) restrained that [*I*] worship whom[p] you[z] invoke of lesser than Allah; let-say [*you*[s]]: not *attabe'o* ([*I*] *closely-follow*) your[n] *ahwa* (*tendentious likings*) *qad* (*already and affirmatively*) I strayed then and not I of the *muhtadeena*[67] (*he-they who are divinely-guided*).

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ
تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ
أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ
أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ٥٦

57. Let-say [*you*[s]]: verily I am on an evidence[w] from my Lord[x] while you[c] denied by it;[x68] not have I what *tasta'ajelona* (*affirmably-hasten you*[z]) by [it[x]]; *en* (*not*) the rule except for Allah; [*He*] cuts/traces[69] the right and He (*is*) *khayro* (*choicer/worthier*) (*of*) The Resolvers.[70]

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى
وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا
تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ
يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ٥٧

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63 The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها." That a "*boon* He *graces it*."

64 The pronoun "ه" in "أنّه" refers to the truth[x] regarding "الرحمة" that such "الرحمة" is for whoever repented after *wronging ignorantly*.

65 The word "جهالة"="*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahalaten*" is *acting ignorantly or incorrectly*.

66 The word "تستبين" has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier.

67 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

68 The pronoun "ه" in "به" could refer to: (1) my Lord, (2) The Qur'an [x] (3) the *evidence* in the *sense of* "*proof*[x]" see الدّر المصون، لـ احمد الحلبي.

69 The word "يقصُّ" from "القُّص" = cutting/or "tracing." Cut, in the sense of *separate*. And *trace* meaning to *locate by tracing the physical imprints* of the *evidence* and *ascertain* the facts for judging, and hence to *follow* the right and *sunder* by it. See روح المعاني للألوسي. Although there are others who say: "يقصُّ" means "judge," see القرطبي و الطبري. I find للألوسي *better*.

70 The word "فاصلين" ="resolvers," that is makers of *firm decision* or *separator into parts*. And the word "فاصلين" is exactly both of these two meanings.

58. Let-say [*you*[s]]: if that I have what *tasta’ajelona* (*affirmably hasten you*[z])[71] by it[x] surely (*would have been*) finished/judged the matter between me and [between] you;[z] and Allah (*is*) knowinger by the *dha’lemeena*[72] (*injustice-doers*).

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّـٰلِمِينَ ﴿٥٨﴾

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59. And He has keys (*of*) the invisible not knows it[w] except Him; and knows [*He*] what (*is*) in the [desert][73] (*land*) and the sea; and not falls of a leaf[w] except knows it[w] [*He*]; and not a grain[w] in the Earth’s darknesses[w] and neither a wet and nor a dry except in a book manifester.

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَـٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ ﴿٥٩﴾

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60. And He Who *yatawaffakum* (*receives you*[b] *while dying*) by the night[x][74] and knows [*He*] what *jarahtom*[75] (*had: you*[c] *acquired or committed by the senses*) by the *naha’re*[x] (*between sunrise and sunset*); afterwards [*He*] arouses[76] you[b] in it[x] to fulfill *ajalon*[77] (*term-limit*) *musamma*[78] (*that which is designated and/or named*); afterwards to Him (*is*) your[n] return; afterwards *youna-bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working you.[z]

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

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61. And He (*is*) The Subduer above His *eba’de* (*worshippers/ submitters/laves*); and [*He*] sends on you[z] keepers-up[79], until if came (*to*) an *ahadakom*[80] (*lone/any-one of you*[b]) the death *tawafat’ho*[81] (*received him dying* [*he*]) Our messengers while they not *youfarrettona*[82] (*be-remiss he-they*[z]).

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

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62. Afterwards *ruddo*[83] (*had been forthwith-returned they*[z]) to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.

ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَـٰسِبِينَ ﴿٦٢﴾

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71 As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment.

72 The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 1444 above.

73 The word “البَرّ” = “القفار، أي الخلاء من الأرض,” *literally* means “*desert*,” i.e. furthest from *any body of water*. Also, “البَرّ” *figuratively* speaking could stand for “land.” See اللسان.

74 That is when you sleep, and *sleep* is the “*minor death*.’

75 The word “جرحتم,” is used as Arabic *tongue* expression of *several meanings*, among them is: “*you acquired*” by your “جوارح,” i.e. *one or more* of your *senses*, i.e. your *body parts* such as: hands, feet, ears, eyes, etc..”

76 See footnote 39 above regarding بعث.

77 The word “الأجل” means term-limit, see اللسان.

78 The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

79 The word “حفظة” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

80 See the *Lexicon* attached to this *Translation* regarding “أحد.”

81 That is body and soul.

82 The word *farratta*=“فرّط” in “يفرّطون” is *best described* by the word “*remiss*” which is an *adjective* and all its *synonyms* are also *adjectives as expected*. But “فرّط” and “يفرّطون” all are *verbs* in the *past tense*. So I chose “*be-remiss*.”

83 The word “ردّوا” is rooted in “ردّ” meaning *forthwith return*; example the greeting must be “*forthwith retuned*,” The Qur’an says: “And when (*had*) been greeted you [z] by a greeting [w] then you [z] greet by better than it [w] or you [z] forthwith-return it [w].” (S4: 86).

63. Say [*you*[s]]: who[a] *younajjeykom* (*recurrently delivers you*[b]) from the [desert's][84] (*land's*) and the sea's darknesses;[w] you[z] invoke Him supplicantly and secretly indeed *en* (*if*) [*He*] delivers us from this[w] surely we (*shall*) assuredly[85] be of the thankers.	قُلۡ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾
64. Let-say [*you*[s]]: Allah *younajjey* (*recurrently delivers*) you[b] from it[w] and from every distress;[x] afterwards you[f] partner (*deities with Him*).	قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ ثُمَّ أَنتُمۡ تُشۡرِكُونَ ﴿٦٤﴾
65. Let-say [*you*[s]]: He (*is*) The *Qadir*[86] (*He-Who is capable of: giving/doing/enforcing/causing*) on to mission[87] on you[b] a torment from above you[b] or from beneath your[n] feet;[w] or addles you[b] [*He*] (*into*) sects-/factions[88] and (*makes He*) some (*of*) you[b] taste *ba'asa* (*warfare/torment/poiwer*) (*of*) some; let-look [*you*[s]] how [*We*] variegate the *Aya'te*[w] (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) they understand.	قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا مِّن فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم بَأۡسَ بَعۡضٍۗ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَفۡقَهُونَ ﴿٦٥﴾
66. And denied by it[x] your[t] people while it[x] (*is*) the right;[x] let-say [*you*[s]]: not I over you[b] surely a custodian.	وَكَذَّبَ بِهِۦ قَوۡمُكَ وَهُوَ ٱلۡحَقُّۚ قُل لَّسۡتُ عَلَيۡكُم بِوَكِيلٖ ﴿٦٦﴾
67. For every a *naba'en*[x89] (*piece-of-significant-and-availing-news*) (*is*) a *mustagarron*[90] (*permanent-abode/ultimate realization*) and you[z] will know.	لِّكُلِّ نَبَإٖ مُّسۡتَقَرّٞۚ وَسَوۡفَ تَعۡلَمُونَ ﴿٦٧﴾
68. And if saw you[g] whom[r] they[z] wade[91] in Our *Aya'te*[w] (*Qur'anic statements*) then let-shun [*you*[s]] *a'n* (*off*) them until they[z] wade in a discourse[x] other than it;[x] and if the Satan (*causes*) you[g] to assuredly forget then let-not sit [*you*[s]] after [the] reminiscence[w]-/remembrance[w92] with the people the *dha'lemeena*[93] (*injustice-doers*).	وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾

[84] See footnote 73 above regarding *desert*.

[85] The "ل" in "لنكوننّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*."

[86] The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing.*

[87] See footnote 39 above regarding بعث.

[88] The word "شيع"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.

[89] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[90] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.

[91] The word: "خاض," metonymically means: *plunged* into discussing a topic *recklessly* or *without knowledge*.

[92] The word "ذكرى" is "*reminiscence*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then [*you*[g]] sit not, after [the] reminiscence" (*S*6: 68).

[93] The word ظالم" in "ظالمون"= "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice."

69. And not on whom[r] *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*) of their account of a thing [and] but a reminiscence/remembrance,[w94] *la'alla* (*craving currently unavailable deed that, perhaps*) they[95] *yattaqoona*.[96]

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

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70. And *tharr*[97] (*let-you*[z] *alone/forsake*) whom[r] *ittakhatho*[98] (*they*[z] *took and made*) their religion a play and a pastime, and beguiled[w] them the life[w] (*of*) the world;[w] and let-remind [*you*[s]] by it[x] that (*to be*) imperiled a self[w] by what earned-she[y] not for it[w] from lesser than Allah (*of*) a *wa'leyen* (*guardian/ally*) and nor an intercessor; and *en* (*if/albeit it*) *ta'a'del* (*matches every match by way of ransom*) not (*to be*) taken from it[w]; those who[r] (*had been*) imperiled by what earned they[z] for them (*is*) a drink of *hameemen*[99] (*maximally heated/cooled water*) and a painful torment by what they[z] were unbelieving.

وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

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71. Let-say [*you*[s]]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (*to be forthwith-returned* [*we*]) over our heels[100] after *edh* (*when*) Allah *hada* (*divinely-guided*) us; like whom[x] [*he*] the Satans *istahwat*[101] (*affirmably-lured*)[w] him in the land[w] perplexed [*he*]; for him companions, they[z] summon him to the *huda* (*divine-guidance*): *e'etena* (*let-*[*you*[s]] *come to/approach us*); let-say [*you*[s]] verily Allah's *huda*[x] it[x] (*is*) the *huda*;[x] and we (*had been*) commanded to *nuslima* (*we: submit, consign to Islam*) for the worlds' Lord.

قُلْ أَنَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾

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72. And that *aqemo*[102] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *ettaqo* (*let you*[z] *reverentially guard against the displeasure of*) Him and He (*is*) Whom to Him (*shall be*) thronged you.[z]

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

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94 See footnote 92 above regarding reminiscence ="ذكرى."

95 Here "*they*" means: those who "*wade*" (i.e. *meddle*) in Allah's *Ayat* will *guard against such a wading*, as it *drives* the believers *away* from continuing the discussion; thus, they might or would cease their "wading."

96 The words "*yattaqoo*" and "*yattaqoona*" are identical in meaning from an English language stand point. In Arabic they are also identical in meaning except *grammatically* they are *different* inflections.

97 The word "*tharr*," = "*let alone, forsake*" has *no* English equivalent *per se*, so we *transliterate*.

98 The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

99 The word "*hameem*"="حميم," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*. See اللسان.

100 This is another Arabic *tongue* expression: "*return to our heels*" means *returned to where we came from*.

101 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

102 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.

73. And He Who created the Heavens[w] and the Earth[w] by the right;[x] and day [*He*] says: let-be [*you*[s]] so [*it*[x]] is; his say[x] (*is*) the right;[x] and for Him (*is*) the proprietorship; day (*being/to be*) blown in the horn Knower[x] (*of*) the invisible and the visible and He (*is*) The *Hakeemo*[103] (*infinite hekmata*[104] *Possessor*) The Proficient.	وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾
74. And *edh* (*when*) said *Ebraheemo* (*Abraham*) to his father *Aazar*[105]: *atattakhetho*[106] (*do* [*you*[s]] *take and presume*) idols *aalehatan* (*as deities*); verily I see you[g] and your[t] people in a misguidance[x] manifester.	۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾
75. And like *tha'leka (afar-that-it)*[x] [*We*] show *Ebraheema* (*Abraham*) the Heavens'[w] and the Earth's[w] *malakoota*[107] (*enormous and permanent ownership/proprietorship*) and to be [*he*] of the *moqeneena* (*certitude possessors*).	وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾
76. So *lamma* (*when/whence*) *janna* (*darkened and covered/shadowed/intensified its darkness*) over him the night [*he*] saw a star;[x108] said [*he*]: this (*is*) my lord;[x] then when [*it*[x]] faded said [*he*]: [*I*] love not the faders.	فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾
77. Then *lamma* (*when/whence*) [*he*] saw the moon[x] *ba'zegan* (*initially-rising*) said [*he*]: this (*is*) my lord;[x] then *lamma* [*it*[x]] faded said [*he*]: indeed *en* (*if*) not divinely-guides me my Lord surely assuredly[109] be [*I*] of the people the strayers.	فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾
78. Then *lamma* (*when/whence*) [*he*] saw the sun[w] *ba'zegatan*[110] (*initially-rising*) [*he*] said: this is my lord[x] this (*is*) bigger; then *lamma* faded-she[y] said [*he*]: O, my people verily I am a disclaimant/absolver[111] (*of myself*) of what you[z] partner (*deities with Allah*).	فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

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[103] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[104] See the *Lexicon* attached to this *Translation* for "*hekma*."
[105] Qur'an commentators are variants about the word "*Aazar*," as a *name* for an "*idol*" or a *surname* for Abrahm's father, or an "*errorist*," plus other explanation. However, by "Arabic (*linguistic*) *Rules*," the *grand father* and the *brother of the begetter-father* are *all referred* to as "*father*" on calling or referring to them; so *whenever such "father" is intended by his personal name then* the *real* ("*begetter*") father is *not* the one intended, but when the father's name is *not* mentioned, as it is taken for granted, the "begetter-father" is what is intended. Also, and Allah knows best, no *paternal* linage of Prophet Mohammad (SAWS) is *linkable* to be non-Muslim.
[106] The word "**إتّخذ**" from "**الإتّخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[107] The word "**ملكوت**"= "**الملك مع العظمة و الديمومة**," i.e. the enormous and permanent proprietorship.
[108] The word "كوكب" from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.
[109] The "**ل**" in "**أكونَنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*."
[110] Unlike English, the "sun" *in Arabic is a feminine*. Also there is "**بزوغ**"= *initially-rising* and "**شروق**"=*sunrise*.
[111] That is a repudiator.

79. Verily I directed my face for Whom *fattara* ([*He*] *had innately-perfectly-originated*) the Heavens[w] and the Earth[w] *haneefan*[112] (*soundly leaning* [*he*]) (*I am*) and not I am of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

80. And mutually[113] argued (*with*) him his people; said [*he*]: do mutually you[z] argue assuredly (*with*) me in Allah and *qad* (*already and affirmatively*) *hada* ([*He*] *divinely-guided*) me; and I fear/know[114] not what you[z] partner (*other deities*) by Him, except if my Lord wills a thing; expanded[115] my Lord every-thing omnisciently; do then not you[z] reminisce.

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

81. And how [*I*] fear/know[116] what partnered you[c] (*deities with Allah*) while you[z] fear not that you[z] partnered by Allah what not *younazzel* ([*He*] *repetitively descended*) by it[x] on you[z] an authority; so which (*of*) both the teams (*is*) righter[117] by the security *en* (*if*) you[c] were (*to*) know.

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

82. Who[r] they[z] believed and not addled they[z] their belief by *dhulmen* (*polytheism/injustice*) those for them (*is*) the security and they (*are*) *muhtadoona*[118] (*he-they who are divinely-guided*).

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

83. And *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*is*) Our argument[w] *aa'tayna* (*We accorded/allotted*) it[w] *Ebraheema* (*Abraham*) over his people; [*We*] raise the ranks[w] of whom[p] [*We*] will; verily your[t] Lord (*is*) *Hakeemon*[119] (*infinite hekmah*[120] *Possessor*) Omniscient.

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

84. And We granted for him *Es'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) each *hadayna* (*We divinely-guided*) and *Noahan* (*Noah*) *hadayna* of before; and of his progeny[121] *Dawooda* (*David*), and *Sulaymana* (*Solomon*)

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ

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112 The word "حنيفاً" = "ميلا," in this *Ayah* is a *predicate* construct (for كان), hence "incliner/soundly leaning [*he*]. See إعراب القرآن، لمحمود صافي. The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships.

113 The word "*mutually*" is used here to indicate mutuality for "disputed" which is so in Arabic.

114 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

115 The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend.

116 See footnote 114 above regarding *fear/know*.

117 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أَحَقّ" = "*righter*" as an *adjective comparative*.

118 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/"*muhtadeen*."

119 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

120 See the *Lexicon* attached to this *Translation* for "*hekma*."

121 The word "ذرية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

and *Ayyuba* (*Job*), and *Yousifa* (*Joseph*) and *Mosa* (*Moses*) and *Haroona* (*Aaron*) and like *tha'leka (afar-that-it)*[x] [*We*] requite the benefactors.	وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٨٤
85. And *Zachariya* (*Zacharias*) and *Yahya* (*John*) and *Esa* (*Jesus*) and *Elyasa* (*Elais*) each of the *ssa'leheena* (*righteous-people*).	وَزَكَرِيَّا وَيَحۡيَىٰ وَعِيسَىٰ وَإِلۡيَاسَۖ كُلّٞ مِّنَ ٱلصَّٰلِحِينَ ٨٥
86. And *Ismaela* (*Ishmael*) and *Alyasa'a* (*Elisha*) and *Younisa* (*Jonah*) and *Lootta* (*Lot*) and each We preferred/favored over the worlds.	وَإِسۡمَٰعِيلَ وَٱلۡيَسَعَ وَيُونُسَ وَلُوطٗاۚ وَكُلّٗا فَضَّلۡنَا عَلَى ٱلۡعَٰلَمِينَ ٨٦
87. And of their fathers and their progenies and their brothers and *ejtabahum*[122] (*favorably and directly selected them*) We and *hadayna* (*We divinely-guided*) them to *Sseratten* (*road/way*) straight.	وَمِنۡ ءَابَآئِهِمۡ وَذُرِّيَّٰتِهِمۡ وَإِخۡوَٰنِهِمۡۖ وَٱجۡتَبَيۡنَٰهُمۡ وَهَدَيۡنَٰهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٨٧
88. *Tha'leka (afar-that-it/that)*[x] (*is*) Allah's *huda* (*divine-guidance*)[x] *yahdey* (*divinely-guides* [*He*]) by it[x] whom[p] [*He*] wills of His *eba'de* (*worshippers/submitters-/slaves*); and had they[z] partnered (*deities with Allah*) surely (*would have*) miscarried *a'n* (*regarding*) them what they[c] were working.	ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ يَعۡمَلُونَ ٨٨
89. Those, whom[r] *aa'tayna* (*We accorded/given*) them the book and the rule, and prophethood[w] so *en* (*if*) unbelieve by it[w] these then *qad* (*already and affirmatively*) We entrusted by it[w] a people not by it[w] surely (*are*) unbelievers they.[z]	أُوْلَٰٓئِكَ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَۚ فَإِن يَكۡفُرۡ بِهَا هَٰٓؤُلَآءِ فَقَدۡ وَكَّلۡنَا بِهَا قَوۡمٗا لَّيۡسُواْ بِهَا بِكَٰفِرِينَ ٨٩
90. Those whom[r] Allah *hada* (*divinely-guided*), so by their *huda* (*divine-guidance*) *eqtadeh* (*let-pattern/model* [*you*[s]]); let-say [*you*[s]]: [*I*] ask not on it[x] remuneration *en* (*not*) it[x] (*is*) except a reminiscence[w]/remembrance[w][123] for the worlds.	أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ هُوَ إِلَّا ذِكۡرَىٰ لِلۡعَٰلَمِينَ ٩٠
91. And not they[z] appraised Allah His right appraisement *edh* (*when*) said they:[z] not Allah descended on a human of a thing; let-say [*you*[s]]: who[a] descended the book[x] which[x] came by it[x] *Mosa* (*Moses*) an illumination and a *huda* (*divine-guidance*) for the mankind; you[z] make it[x] papers[w] you[z] disclose/flash it[w] and you[z] conceal much; and (*had been*) taught you[c] what knew not you[z] and neither your[n] fathers; let-say [*you*[s]]: Allah; afterwards *tharr*[124] (*you:*[s] *let-alone, forsake*) them in their wading[125] playing.	وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓ إِذۡ قَالُواْ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٖ مِّن شَيۡءٖۗ قُلۡ مَنۡ أَنزَلَ ٱلۡكِتَٰبَ ٱلَّذِي جَآءَ بِهِۦ مُوسَىٰ نُورٗا وَهُدٗى لِّلنَّاسِۖ تَجۡعَلُونَهُۥ قَرَاطِيسَ تُبۡدُونَهَا وَتُخۡفُونَ كَثِيرٗاۖ وَعُلِّمۡتُم مَّا لَمۡ تَعۡلَمُوٓاْ أَنتُمۡ وَلَآ ءَابَآؤُكُمۡۖ قُلِ ٱللَّهُۖ ثُمَّ ذَرۡهُمۡ فِي خَوۡضِهِمۡ يَلۡعَبُونَ ٩١

[122] The Arabic word "إجتبى"= "*favorably and directly selected*," meaning a direct *singling out in preference.*
[123] See footnote 92 above regarding reminiscence ="ذكرى."
[124] See the *Lexicon* attached to this *Translation* regarding "*tharr.*"
[125] The word "*wading*" meaning *plunged* into *discussing a topic without knowledge* or *recklessly.*

92. And this (*is*) a Book[x] We descended it[x] blessed, *mussa-ddeqo*[126] (*accepter as credible*) (*of that*) which[x] (*is*) between its[x] hands,[w127] and to [*you*[s]] warn the villages'[w128] mother and whomever (*are*) around it;[w] and who[r] they[z] believe by the Hereafter[w] they[z] believe by it;[x] and they (*are*) on their Prayer they[z] keep-up.[129]

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

93. And who[a] (*is*) wronger[130] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth or said [*he*]: (*had been*) revealed to me while (*had been*) not revealed[131] to him a thing; and who[p] [*he*] said: [*I*] shall descend like what Allah descended; and if[132] [*you*[s]] see *edh* (*when*) the *dha'lemoona*[133] (*injustice-doers*) in [the] death's abysses[w134] and the angels (*are*) *ba'setto*[w135] (*outstretching/spreading they*[r]) their hands: let-egress you[z] your[n] selves[w] today (*to be*) requited you[z] the humiliation torment by what you[z] were saying on Allah other than the right; and you[c] were *a'n* (*regarding*) His *Aya'te*[w] (*miracles/sings/proofs-/Qur'an*) *testakberona*[136] (*you*[z] *affirm prideful haughtiness*).

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

94. And *laqad* (*verily, already and affirmatively*) came you[c] (*to*) us individually[137] just-as We created you[b] first once[w] (*time*[w]); and you[c] left what *khawwalna* (*We: fostered/nurtured*) you[b] beyond[138] your[n] backs; and [*We*] see not with you[z] your[n] intercessors whom[r] you[c] claimed that they (*are*) in you[z] partners (*deities besides Allah*); *laqad* (*verily, already and affirmatively*) *taqatta'a* (*iteratively severed*)[139] among you[b] and strayed *a'n* (*off*) you[b] what you[c] were claiming.

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

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[126] The word "*musaddeqon*" is more than an "*affirmer*," as "*affirmer* is for *affirmation* or *confirmation*."

[127] "*Between its hands*," means *before it*.

[128] "*Mother of all villages*" means Makkah.

[129] The word "**يحافظون**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[130] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*.

[131] See footnote 16 above regarding *reveal*.

[132] See the *Lexicon* attached to this *Translation* regarding "**لو**."

[133] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice."

[134] The word "**غمرات**" has several meanings, among them: abysses, or *troubles and overwhelming agonies* of death. This great *Ayah* urges *quick quitting* or *hastily leaving* them in their "**غمرات**" until such a time, *when Allah will place on them what they deserve*.

[135] That is the angels are "*stretching their hand with torture or its means*."

[136] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[137] The word "**فُرادى**" means individually, i.e. one by one or singly and distinctly.

[138] The word "**وراء**" means: (1) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here *beyond* (*not* behind/back/rear). So *beyond* in its sense of *above reach of knowledge or experience*.

[139] The word "**تقطّع**" is not synonymous with "**قطع**." As "**تقطّع**" means *severed from a multiple aspects*. In other words, *all the various relationships* that they maintained with their idle deities are *all* now *severed*.

95. Verily Allah (*is*) the grains' Cleaver and the date-stones' (*too*); *youkhrejo* ([He] *emerges/produces*) the *hayya* (*living/alive*) from the *mayye'te* (*eventually dying-/dead*), and *mokhrejo* (*producer* [He]) the *mayye'te* from the *hayya*; *tha'lekum* (*collective-afar-He*) Allah, so wherefrom *to'afakona*[140] (*you*[z] *to be off-right dissuaded/you*[z] *speciously concoct*).

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

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96. The mornings'[141] Cleaver, and made [*He*] the night a repose and the sun[w] and the moon[x] *husbanan* (*for a precise-reckoning*);[142] *tha'leka* (*afar-that-it*)[x] (*is the*) fating (*of*) The Mighty The Omniscient.

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾

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97. And He Who made for you[b] the stars[w] to *tahtado* (*you*[z] *find and accept the divine-guidance*) by it[w] in the [desert's][143] (*land's*) and the sea's darknesses;[w] *qad* (*already and affirmatively*) We expounded the *Aya'te*[w] (*messages/ signs/ proofs*) for a knowing people.

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

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98. And He Who established[144] you[z] from one[w][145] self[w] so (*it*[w] *is in a*) *mustaqarron*[146] (*permanent-abode/ultimate realization*) and (*it*[w] *is in*) a *mustawde'a* (*storage/stowage*) *qad* (*already and affirmatively*) expounded We the *Aya'te*[w] (*messages/signs/proofs*) for an understanding people.

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

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99. And He Who (*had*) descend from the sky[w] water[x] so *akhrajna* (*We emerged/produced*) by it[x] bud/shoot (*of*) every-thing; then *akhrajna* from it[x] greenery, *nukhrejo* ([*We*] *produce*) from it[x] grains *mutarakeban*[147] (*conjoinedly atop-riders*); and of the date-palms[w] of its[w] *qenwanon* (*cluster-bunches*) *da'neyaton* (*hanging near*);[w] and gardens[w] of grapes[148] and the olives and the

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ

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[140] The word "**تُؤفكون**" means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.*

[141] The Arabic word "**الإصباح**" is the *plural* for "**صباح**," meaning the *first part of the day by the Arabic* (or *Islamic*) *reckoning*, i.e. *right after daybreak*, *not* after midnight of the previous day, as in "Western colander."

[142] The word "**حسبان**" is very significant here, but for *lack of a better word* we say, in this context, *precise-reckoning*. But "**حسبان**" is the plural of "**حساب**" = mathematics, but it is also the *infinitive* noun of the "**حساب**," which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "**حسبان**" has one letter "ن" more. Also, since both "**حساب**" and "**حسبان**" are *infinitive* nouns, the "**حسبان**" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the "**حسبان**" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

[143] See footnote 73 above regarding *desert*.

[144] The Arabic word used here is "**أنشأكم**," rooted in "**أنشأ**," which means *established* that is found or set up some thing from some thing else, or developed something *new* from some existent thing.

[145] The "self [w]" in Arabic is a *feminine* and so the *qualifying reference to it must be feminized*, hence: "*she-one*.'

[146] Some Qur'an commentators maintain that **المستقر** means what is in **man's loin**, whereas **المستودع** means what is in the **woman's womb (uterus)**. See **تفسير الطبري** for elaborations.

[147] That is each rides atop the other.

[148] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely "الكرم" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*. =

pomegranates a look-alike[149] and other than a similar; let-look you[z] to its[x] *thama're*[x] (*trees/plant-/crops/fruits*)[x] *edha* (*when/then*) it[x] *athmara* (*had fruited-/cropped*) and its[x] *ya'nae*[150] (*ripeness/yield*); verily in *tha'lekum* (*collective-afar-that*) surely (*are*) *Aya'te*[w] (*miracles/signs/proofs*) for a believing people.

أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

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100. And they[z] made for Allah partners (*of*) the Jinn, while [*He*] created them; and *kharago*[151] (*they thoughtlessly feigned*) for Him sons and daughters by other than knowledge; *subhana*[152] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n* (*regarding*) what they[z] describe[153] (*feign*).

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾

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101. The Heavens'[w] and the Earth's[w] *Ba'dee'ao*[154] (*Perfect-Originator*) wherefrom[155] (*to*) be for Him a child, and not was for Him a she-consort; and [*He*] created every-thing; and He (*is*) by every-thing Omniscient.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٠١﴾

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102. *Tha'lekum* (*collective-afar-He*)[x] Allah your[n] Lord; no an *elaha* (*a deity*) except Him; Creator (*of*) every-thing; so let-worship Him you;[z] and He (*is*) over every thing a Custodian.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾

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103. Not comprehend Him the *abssa'ro* (*insights-/discernments*) possessors and He comprehends the *abssa'ra* (=*abssa'ro*), while He (*is*) The *Lateefo*[156] (*fine/subtle/gentle/protector*) The Proficient.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾

= See: نزهة المتقين؛ شرح رياض الصالحين لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، الرياض.

[149] The reader should bear in mind that the word "مشتبها" although *linguistically* means *inscrutable*, *perplexing*, or *difficult to discern the difference between something and a similar another*, yet it is a fact *unanimously agreed to* by all Qura'n commentators that The Qur'an *explains itself by itself*. Therefore, whatever seems or is *unclear* to be taken and understood in light of that which is *its similar* but *clear*. In this great *Ayah*, the word "مشتبها" *linguistically* imparts the aforementioned meanings, but the idea of "*gardens of date-palms, and olives and pomegranates* are *clearly* stated in *Ayah* 141 of this *Surah* (*Surah* 6:141). And this great *Ayah* with respect to these fruits "looking alike" it says: "look-alike and other than look-alike." So, "مشتبها" should be taken in the context of this clear *Ayah*. That is why the *translation rendered above is as shown*.

[150] The word "ينع" in "ينعه" has *dual and supportive* meanings: (1) ripeness, (2) yield. Both could apply.

[151] The word "خرق" in "خرقوا" has *several* meanings, among them*: thoughtlessly feigned or fabricated*. See البصائر.

[152] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[153] The word "يصففون" rooted in "وصف." In the Arabic *tongue* expression "يصفون" could mean describing the *untruth*, as in the *Ayah*: "*And describe your tongues the untruth*" (*S*16: 62).

[154] The word "بديع" has two *distinct* albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

[155] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

[156] The word "لطيف" = "رفّيق," in "اللّطيف" in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. "اللّطيف" is *one* Allah's most beautiful *attributive* names, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

104. *Qad* (*already and affirmatively*) came (*to*) you[b] persuader-evidences[w][157] from your[n] Lord; so whoever [*he*] discerned, so for himself[w] and whoever [*he*] blinded (*his self*) then over it;[w] and not on you[b] I am surely *hafeedhen*[158] (*iterative keeper-up*).

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ١٠٤

105. And like *tha'leka* (*afar-that-it*)[x] [*We*] variegate the *Aya'te*[w] (*messages*) and to say they:[z] you[g] studied;[159] and to manifest it[x] [*We*] for a knowing people.

وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ١٠٥

106. *Ettabe'a* (*let-closely follow* [*you*[s]]) what (*had been*) revealed[160] to you[g] from your[t] Lord; no an *elaha* (*a deity*) except Him; and let-shun *a'n* (*off*) [*you*[s]] the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لَآ إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ١٠٦

107. And had Allah willed not partnered they[z] (*deities with Allah*); and not We made you[g] over them *hafeedhan*[161] (*iterative keeper-up*) and not over them you[g] (*are*) surely a custodian.

وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ١٠٧

108. And let-not revile you[z] who[r] they[z] invoke of lesser than Allah then they[z] (*would*) revile Allah aggressively by other than knowledge; like *tha'leka* (*afar-that-it-that*)[x] We adorned for every *Ummaten*[w] (*people/ community*)[w] their works; afterwards to their Lord (*is*) their return then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) them by what they[z] were working.

وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ١٠٨

109. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*utmost-/ultimate*) their *ayma'ne* (*oaths*) indeed *en* (*if*) came[w] (*to*) them an *Aya'ton*[w] (*message/ sign*) surely assuredly[162] (*would*) believe they[z] by it;[w] let-say [*you*[s]]: verily only the *Aya'te*[w] (*messages/ signs*) (*are*) *enda* (*by munificence of/ by Rule of*) Allah; and what (*makes*) you[z] perceive surely it[w] if (*the Aya'te*[w]) came[w][163] they[z] believe not.[164]

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ١٠٩

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[157] The word used is: "**بصائر**" plural for the singular "**بصيرة**," =persuader-evidence.

[158] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[159] They accused the messenger (SAWS) that he was *taught* by some Jews or Christians.

[160] See footnote 68 above regarding *reveal*.

[161] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[162] The "**ل**" in "**ليؤمننّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation, expressed* here by "*assuredly*"."

[163] This "*it*" for "**أنّها**," i.e. the *fact*, or *reality*.

[164] This last sentence of this great *Ayah* is an *informative interrogative* construct, i.e. *informing* in *inquiry* format. =

110. And *noqallebo* ([*We*] *recurrently transpose*)[165] their *af'edata* (*hearts/minds*)[166] and their *abssa'ra* (*insights-/discernments*) just-as not they[z] believed by it[x] first once[w] (*time*[w]) and *natharo*[167] ([*We*] *let-alone/forsake-/desert*) them in their excessiveness addling they.[z]

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

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111. And had surely We *nazzal'na* (*We iteratively descended*) to them the angels and spoke (*to*) them the dead and We thronged over them everything, openly/overtly not they[z] were to believe except if Allah wills; [and,] but most (*of*) them *yajhaloona*[168] (*they act ignorantly or incorrectly*).

۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

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112. And like *tha'leka* (*afar-that-it*)[x] We made for each prophet a foe[169] the humankind's and the Jinn's Satans [reveal][170] some (*of*) them to some a gilded[171] (*of*) the say[x] deceptively; and if willed your[t] Lord not did it[x] they;[z] so *tharrhom*[172] (*let-alone/forsake* [*you*[s]] *them*) and what *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

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113. And to *tassgha* (*fondlingly incline*) to it[x] *af'edato* (*hearts/minds*) (*of*) whom[r] they[z] believe not by the Here-after;[w] and to delight it[x] they[z] and verily *yagtarefo* (*to they*[z] *commit/perpetrate*) whatever they (*are*) *mugtatrefona* (*committing/perpetrating*).

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ﴿١١٣﴾

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114. Do then other than Allah *abtaghey*[173] ([*I*]*earnestly-quest*) a referee; while He Who descended to you[b] The Book *mufassalan*[174] (*it*[x] *being expounded*); and whom[r] *aa'taynahom* (*We accorded/given them*) the book[x] they[z] know that it[x] (*is*) surely *munazzalon*[175] (*that which had been descended*) from your[t] Lord by the right, so assuredly let-not be [*you*[s]] of the dubitantes.

أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿١١٤﴾

= That is, Allah is *asking* and *informing* the "*believer*," not the *unbelievers*, how do they know that if such an *Ayah* were to come they will *not* believe in it? Hence, saying "يؤمنون" not "تؤمنون."

[165] The word "نقلّب" is the intensive form of "قلب;" thus, their heart and sight are transposed *time and again* in the affair, like they did before and failed to believe, so this time too.

[166] The Arabic word "الأفئدة" is plural of "فؤاد," thus "الأفئدة"= hearts/minds.

[167] The word "*tharr*," in "نذرهم" = "*let-*[*you*[g]] *alone/forsake/desert*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*.

[168] The word "يجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*.

[169] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.

[170] See footnote 16 regarding *reveal*.

[171] The word "زخرف" means *gilded* or "*seemingly attractive*".

[172] See footnote 167 above regarding *tharr*.

[173] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.

[174] The word "*mufassala* = "مفصلا" is *singular, masculine, objective noun*, meaning *that which is made expounded*.

[175] The word "*munazzalon*" is *singular, masculine, objective noun*, meaning: *that which had been descended*.

115. And concluded[w] your[t] Lord's word[w] truthfully and justly no substituter for His words[w] and He (*is*) The *Sameeo*[176] (*The Acute-Hearer/he Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.

وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١١٥

116. And *en* (*if*) [*you*[s]] obey most (*of*) whom[p] (*are*) in the Earth[w] they[z] mislead you[g] *a'n* (*regarding*) Allah's path; *en* (*not*) *yatta'beona* (*closely-follow they*[z]) except the presumption, and not they except conjecturing.

وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ١١٦

117. Verily your[t] Lord He (*is*) knowinger (*of*) whom[p] [*he*] strays *a'n* (*off*) His path, and He (*is*) knowinger by the *muhtadeena*[177] (*he-they who are divinely-guided*).

إِنَّ رَبَّكَ هُوَ أَعۡلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١١٧

118. So let eat you[z] of what (*had been*) mentioned Allah's name on it,[x] *en* (*if/since*) you[c] were by His *Aya'te*[w] (*messages*) believers.

فَكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤۡمِنِينَ ١١٨

119. And what (*is*) for you[b] that not you[z] eat of what (*had been*) mentioned Allah's name on it;[x] and *qad* (*already and affirmatively*) [*He*] expounded for you[b] what [*He*] forbad on you[b] except what you[z] (*had been*) forced to it;[x] and verily many surely mislead they[z] by their *ahwa*[178] (*tendentious likings*) by other than knowledge; verily your[t] Lord He (*is*) knowinger by the aggressors.

وَمَا لَكُمۡ أَلَّا تَأۡكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَقَدۡ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِۗ وَإِنَّ كَثِيرٗا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ ١١٩

120. And *tharo* (*let-you*[z] *forsake/leave-off*) overt (*of*) the sin[x] and its[x] covert; verily who[r] they[z] earn the sin they[z] shall (*be*) requited by what they[z] were *yagtarefona* (*committing/perpetrating*).

وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ يَكۡسِبُونَ ٱلۡإِثۡمَ سَيُجۡزَوۡنَ بِمَا كَانُواْ يَقۡتَرِفُونَ ١٢٠

121. And let-not eat you[z] of what not (*had been*) mentioned Allah's name on it;[x] and verily it[x] (*is*) surely a *fesqon*[179] (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal][180] to their *aw'leya'e*[181] (*guardians/allies*) to dispute you[z] they;[z] and *en* (*if*) you[c] obeyed them, certainly you[b] (*are*) surely *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).

وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ١٢١

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[176] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "**المُسمِع**."

[177] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

[178] The word "**هوى**," is singular of "**أهواء**" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

[179] See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word*.

[180] See footnote 16 above regarding *reveal*.

[181] The word "**أولياء**" could also mean: friends, protectors.

122. Is [and] who[p] [*he*] [was] dead then We quickened him and We made for him an illumination[x] [*he*] walks by it[x] in the mankind, like whom[p] his parable[x]/example[x] (*is*) in the darknesses[w] not surely [*he*] (*is*) egressing from it;[w] like *tha'leka* (*that-afar-it/that*) (*had been*) adorned for the unbelievers what they[z] were working.

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا
لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن
مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ
مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿١٢٢﴾

123. And like *tha'leka* (*afar-that-it*)[x] We made in every village[w] its[w] bigs criminals to machinate they[z] in it;[w] and not they[z] machinate except by their selves[w] and not they[z] perceive.

وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ
أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟
فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ
وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And if came[w] (*to*) them an *Aya'ton*[w] (*message-/prophethood*) said they:[z] never [*we*] believe until [*we*] (*are*) given like what (*had been*) given Allah's messengers; Allah (*is*) knowinger whence [*He*] make/emplaces His message; will betide whom[r] *ajramno*[182] (*he-they who had committed crime*) cringe *enda* (*by rule of*) Allah and a severe torment by what they[z] were machinating.

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟ لَن نُّؤْمِنَ
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ ۘ
ٱللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ
سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟ صَغَارٌ
عِندَ ٱللَّهِ وَعَذَابٌ شَدِيدٌۢ بِمَا
كَانُوا۟ يَمْكُرُونَ ﴿١٢٤﴾

125. So whomever Allah wants to divinely-guide *yashrah* ([*He*] *delightedly opens*) his chest for Islam; and whomever [*He*] wants to mislead him [*He*] makes his chest narrow *harajan*[183] (*constrictive/sinful*) as if only *yassa'ado* (*to distressingly gradually-ascends* [*he*])[184] in the sky;[w] like *tha'leka* (*afar-that-it*)[x] makes Allah the *rejsa*[x] (*filth/anathema*)[x] over whom[r] not believe they.[z]

فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ
صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن
يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ
كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ
عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. And this (*is*) *Sseratto* (*road/way*) (*of*) your[t] Lord straight, *qad* (*already and affirmatively*) expounded We the *Aya'te*[w] (*messages/signs/proofs*) for a people *yadhdhakkarona* (*repetitively-reminisce they*[z]).

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ
فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

127. For them the Peace's home[w185] *enda* (*by munificence of/ by Rule of*) their Lord, and He (*is*) their *Wa'leyo* (*Guardian/Ally*) by what they[z] were working.

۞ لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ
وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٢٧﴾

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[182] The word "أجرَمُوا" is made up of two parts: (1) "أجرَمَ" and (2) the "موا"= the *absentees masculine* speakers' pronoun for a *plural*. However, part (1) "أجرَمُوا" is a *past tense* for which there is *no* English *correspondent verb*. So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*.

[183] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "حرج" could mean "*sin*."

[184] The word "اصّعّد" is unlike "صَعَد," as "اصّعّد" means صعد بجهد متعب متتالي. See اللسان.

[185] The expression "*Peace's home*" is *figurative* Arabic *tongue* expression meaning: *Paradise*.

128. And day [*He*] throngs them together, O, the Jinn community *qad* (*already and affirmatively*) *istakthartom*[186] (*affirmably waxed you*[z]) of the humankind; and said their *aw'leya*[187] (*guardians/allies*) of the humankind: O, our Lord, *istamta'a*[188] (*had lengthily affirmably enjoyed the transitory worldly delights*) some of us by some and we reached our *ajala*[189] (*term-limit*), which[x] *ajjalta* ([*You*[g]] *term-limited*) for us; said [*He*]: the Hell[w] (*is*) your[n] *mathwa** (*obligatory: long-term-/semi-permanent-abode*) immortals (*you all are*) in it,[w] except whatever[190] Allah wills; verily your[t] Lord (*is*) *Hakeemon*[191] (*infinite hekmah*[192] *Effecter*), Omniscient.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ١٢٨

129. And like *tha'leka* (*afar-that-it/that*)[x] *nowalli* (*We: empower-/enable*) some (*of*) the *dha'lemeena*[193] (*injustice-doers*) (*on*) some (*injustice-doers*) by what they[z] were earning.

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ١٢٩

130. O, community (*of*) the Jinn and the humankind: did not *ya'atee* (*appear/come to*) you[b] messengers of (*among*) you[b] narrating they[z] on you[b] My *Aya'te*[w] (*messages*) and they[z] warn you[b] (*about*) your[n] *lega'a* (*meeting with*) this-day; said they[z]: we witnessed-/testified on our selves;[w] and beguiled[w] them the life[w] (*of*) the world[w] and they[z] witnessed/testified on their selves[w] that they[z] were unbelievers.

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ١٣٠

131. *Tha'leka* (*afar-that-it/that*)[x] surely not was your[t] Lord *muh'leka* (*perishing/causer to perish*) the villages[w] by *dhulmen* (*polytheism/injustice*) while its[w] people (*are*) *ghafeloona* (*they who are unaware*).

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ١٣١

132. And for each (*are*) ranks[w] of what they[z] worked and your[t] Lord (*is*) not indeed a neglector *amma* (*regarding*) what they[z] work.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ١٣٢

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[186] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[187] The word "أولياء" could also mean: friends, protectors.
[188] The word "استمتع" is "تمتع طويلا," see "الهادي," hence *lengthily* is added *to emphasize this concept.*
[189] The word "الأجل" means term-limit, see اللسان.
*In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.
[190] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.
[191] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
[192] See the *Lexicon* attached to this *Translation* for "*hekma*."
[193] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

133. And your[t] Lord, The Rich, mercy[w] possessor, *en* (*if*) [*He*] wills [*He*] undoes you[b] and *yastakhlef* ([*He*] *affirmably makes vicegerents*) from after you[b] whatever[194] [*He*] wills; just-as [*He*] constituted you[b] of other people's progeny/creation.[195]

وَرَبُّكَ ٱلْغَنِيُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ١٣٣

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134. Verily what you[z] (*are being*) promised surely (*it*[x] *is*) *aa'ten* (*approaching/coming*); and not you[c] (*are*) surely enfeeblers.

إِنَّ مَا تُوعَدُونَ لَءَاتٍ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ١٣٤

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135. Let-say [*you*[s]]: O, my people let-work you[z] over your[n] status, verily I am a worker ([*over mine*]); so you[z] will know for whom[p] (*to*) be for him the home's[w196] (*world's/Hereafter's*) consequence;[w] verily it[x] (*the truth*[x]), not prosper the *dha'lemoona*[197] (*injustice-doers*).

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ١٣٥

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136. And they[z] made for Allah of what *thara'a* ([*He*] *created/propagated/manifested*) of the *hartha* (*tillage-/cultivation*) and the *an'aa'me*[w198] (*cattle/sheep/goats-/and camels*)[w] a lot then said they:[z] this (*is*) for Allah by their claim and this (*is*) for our partners (*their deities*); so what [was] for their partners so [*it*[x]] reaches not to Allah and what [was] for Allah so it[x] reaches to their partners; fouled what they[z] rule.

وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ١٣٦

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137. And like *tha'leka* (*afar-that-it/that*)[x] adorned for a multitude of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) murder (*of*) their children their partners to *yurdo*[199] (*cause to*: *perish-/die-out*) them and to addle they[z] on them their religion;[200] and if willed Allah not done it[x] they;[z] so let-leave them [*you*[s]] and what *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١٣٧

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194 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

195 The word "ذرِّية" *linguistically* has *double* meaning: (1) *creation* or (2) *progeny*. See الهادي. Clearly in this context *creation* is what applies.

196 See the *Lexicon* attached to this *Translation* for the word "*dar*" which has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*.

197 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

198 The word "the *an'am*" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*

199 The word "يردوهم" means to *die out* them, cause them to cease living completely.

200 Presumably the religion of *Ismael* (*Ishmael*), which they had corrupted.

138. And said they:[z] this[w] (*are*) *an'aa'mon*[w201] (*cattle/sheep-/goats/and camels*)[w] and *harthon*[202] (*tillage/crops/produce*) (*are*) sacrosanct/taboo not *yatt'amo* ([*he*] *ingests*) it[w] except whom[p] we will, by their claim; and *an'aa'mon*[w] (*had been*) forbidden[w] its[w] backs and *an'aa'mon*[w] they[z] mention not over it[w] Allah's name, *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Him; [*He*] will requite them by what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ
حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ
بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا
وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ ٱسۡمَ ٱللَّهِ عَلَيۡهَا
ٱفۡتِرَآءً عَلَيۡهِۚ سَيَجۡزِيهِم بِمَا
كَانُواْ يَفۡتَرُونَ ١٣٨

139. And said they[z] what (*is*) in the bellies of this[w] the *an'aa'me*[w203] (*cattle/sheep/goats/and camels*)[w] (*are*) purely for our males and (*are*) *muharramon* (*forbidden-/illegitimate*) on our spouses; and *en* (*if*) be (*it*[x]) a carrion then they (*are*) in it[x] sharers; requites them [*He*] will, (*for*) their description; verily He (*is*) *Hakeemon*[204] (*infinite hekmah*[205] *Possessor*) Omniscient.

وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ
ٱلۡأَنۡعَٰمِ خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ
عَلَىٰٓ أَزۡوَٰجِنَاۖ وَإِن يَكُن مَّيۡتَةٗ
فَهُمۡ فِيهِ شُرَكَآءُۚ سَيَجۡزِيهِمۡ
وَصۡفَهُمۡۚ إِنَّهُۥ حَكِيمٌ عَلِيمٞ ١٣٩

140. *Qad* (*already and affirmatively*) lost who[r] they[z] killed their children preposterously by other than knowledge and they[z] forbad what Allah *razaqa* (*provided/availed*) them *ifteyra'an* (*craftily fabricated lie for fraudulent end*) on Allah; *qad* (*already and affirmatively*) strayed they[z] and they[z] were not *muhtadeena*[206] (*he-they who are divinely-guided*).

قَدۡ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوۡلَٰدَهُمۡ
سَفَهَۢا بِغَيۡرِ عِلۡمٖ وَحَرَّمُواْ مَا
رَزَقَهُمُ ٱللَّهُ ٱفۡتِرَآءً عَلَى ٱللَّهِۚ قَدۡ
ضَلُّواْ وَمَا كَانُواْ مُهۡتَدِينَ ١٤٠

141. And He Who established gardens[w] trellised[w] and other than trellised[w] and the date-palms[w] and the *zar'aa*[x207] (*the vegetation after sprouting*)[x] dissimilar its[x] *okola*[208] (*fruits/morsel/edibles*); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you[z] of its[x] *thama're*[x] (*trees/plants crops/fruits*)[x] if [*it*[x]] *athmara* (*fruited/cropped*) and *aa'to* (*let-[you*[z]] *accord/allot*) its[x] right[209] (*on*) day of its[x] harvest; and let-not you[z] squander; verily He loves not the prodigals/squanderers.

۞ وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ
مَّعۡرُوشَٰتٖ وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ
وَٱلزَّرۡعَ مُخۡتَلِفًا أُكُلُهُۥ وَٱلزَّيۡتُونَ
وَٱلرُّمَّانَ مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ
كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَءَاتُواْ
حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ وَلَا تُسۡرِفُوٓاْۚ
إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ١٤١

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201 The word "the *an'amo*'" ="ألأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels.*
202 The word "حرث" has *multiple meanings*; in this context it means crops or produce. See اللّسان and روح المعاني.
203 Ibid.
204 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
205 See the *Lexicon* attached to this *Translation* for "*hekma*."
206 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/"*muhtadeen*."
207 See the *Lexicon* attached to this *Translation* or the *Introduction* for details on this *unique* word.
208 The word "*okol'e*" = "أُكل" is *singular*, *masculine*, *subjective noun* having *several* meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.
209 Here "*its right*" means the *Zakah* (*the prescribed Sharey'a almsgiving*) according to a great many commentators; but others maintain that in *addition* to the *Zakah*, this "*right*" means a portion of the harvest to be given as *charity* to the poor who *happen to attend the harvesting*, as was customary before the *Zakah* was decreed.

142. And of the *an'aa'me*[w] (*cattle/ sheep/ goats/ and camels*)[w] a burden-carrier[w][210] and a *farshan*[211] (*small an'aa'me for consumption*); let-eat you[z] of what Allah provided you,[z] and let-not *tatta'be'o* (*closely-follow you*[x]) the steps of the Satan; verily he (*is*) for you[z] a foe[212] manifester.

وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

143. Eight pairs: of the sheep twain and of the goat twain; let-say [*you*[s]]: did the twain male forbad [*He*] or the twain females; or (*that*) comprised[w] [on it[x]] the twain females' wombs; *nabbe'oney* (*let inform me you*[f] *by piece-of-significant-and-availing-news*) by knowledge, *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).

ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿١٤٣﴾

144. And of the camels twain and of the cattle[w] twain let-say [*you*[s]]: did the twain male forbad [*He*] or the twain females; or (*that*) comprised[w] [on it[x]] the twain females' wombs; or you[c] were witnesses *edh* (*when*) enjoined you[b] Allah by this; so who[a] (*is*) wronger[213] than of whom[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie to mislead [*he*] the mankind by other than a knowledge; verily Allah not *yahdey* (*divinely-guides*) the people, the *dha'lemeend*[214] (*injustice-doers*).

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٤٤﴾

145. Let-say [*you*[s]]: [*I*] find not in what (*had been*) revealed[215] to me *muharraman* (*forbidden/ illegitimate*) on *tta'emon* (*ingestion-taker*) *yatt'amo* ([*he*] *ingests/ eats*) it[x] except that [*it*[x]] be a carrion[w] or blood *masfohan*[216] (*which is being poured forth*), or flesh (*of*) a swine so verily it[x] (*is*) a *rejson*[x] (*filth/ anathema*)[x] or a *fesqan*[217] (*rebellion vis-à-vis Allah's command*) (*had been*) invoked for other than Allah by it;[x] so whoever [*he*] (*had been*) forced other than a transgressor and neither an aggressor, then verily your[t] Lord (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

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[210] The word "**حَمُولَة**" means those animals of the "*an'aam*" that *could carry burdens on their bodies.*
[211] The word "**فرشا**" has *many* meanings, among them as in *this context*, the small *an'aam* for *consumption.*
[212] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.
[213] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger.*
[214] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.
[215] See footnote 16 above regarding *reveal.*
[216] The word "*masfohan*" is *singular, masculine, objective noun*, meaning that which is being poured forth, for which there is *no* English equivalent.
[217] See the *Lexicon* attached to this *Translation* for an elaboration on this *rather important word.*

146. And on whom[r] *hado*[218] (*they who had adopted the Jewish "law"/customs/repented*) We forbad every claw possessor; and of the cattle[w] and the sheep[w] We forbade on them their both fats save what bore[w] their both backs or the entrails or what (*got*) mixed by a bone; *tha'leka* (*afar-that-it/that*)[x] We requited them by their *baghya* (*selfish envy/transgression*) and verily We surely (*are*) *ssadeqoona* (*always truth enforcers*).

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

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147. Then *en* (*if*) they[z] denied you[g] then let-say [*you*[s]]: your[n] Lord (*is*) possessor (*of*) a broad[w]/vast[w] mercy[w] and not (*to be averted/forthwith-returned*) His *ba'saso*[219] (*intense torment*) *a'n* (*off*) the people, the criminals.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١٤٧﴾

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148. Shall say who[r] they[z] partnered (*deities with Allah*) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (*afar-that-it*)[x] denied they[z] of before them until they[z] tasted Our *ba'asa* (*intense torment*); let-say [*you*[s]]: do you[z] have of a knowledge[x] so *tokhrejo* (*you*[z] *produce*) it[x] for us; *en* (*not*) *tatta'be'ona* (*closely-follow you*[z]) except the presumption, and *en* you[f] (*are*) except conjecturing.

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

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149. Let-say [*you*[s]]: so for Allah (*is*) the ultimate[w] argument,[w] then if [*He*] willed surely [*He*] (*would have*) surely *hada* (*divinely-guided*) you[z] wholes.

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾

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150. Let-ay [*you*[s]]: *halomma*[220] (*bring forth*) your[n] witnesses-/testifiers, who[r] (*would*) testify they[z] that Allah forbade this, so *en* (*if*) testified they,[z] then let-not testify [*you*[s]] with them and let-not *tattabe'a* (*closely-followed* [*you*[s]]) *ahwa* (*tendentious likings*) (*of*) whom[r] they[z] denied by Our *Aya'te*[w] (*messages*) and who believe they[z] not by the Hereafter[w] and they by their Lord *ya'adeloona* (*they*[z] *equalize/partner other deities as coequals to Allah*).

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

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151. Let-say [*you*[s]], let-come you[z] [*I*] recite what forbade your[n] Lord on you[z]: that not you[z] partner

۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ

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[218] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[219] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

[220] The Arabic word "هلمّ" has *several meanings*, such as: come forth, come on, bring (me), give (me).

(*other deities*) by Him a thing, and by both the begetters (*parents*) *ehsanan* (*meritorious deed*); and let-not you[z] kill your[n] children of penury; We *narzogo* ([*We*] *provide/allot*) you[b] and *eyyahum*[221] (*indeed including them*); and let-not near you[z] the profanities[w][222] what appeared/manifested of it[w] and what hid; and let-not kill you[z] the self[w] which[u] Allah hallowed/forbad except by the right *tha'lekum* (*collective-afar-He*)[x] [*He*] enjoined you[z] by it[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] cerebrate you.[z]

رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا
بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَلَا
تَقْتُلُوٓا أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ
نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا
تَقْرَبُوا ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ وَلَا تَقْتُلُوا ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

152. And let-not near you[z] the orphan's possession except by which[u] (*is*) *ahsa'no*[223] (*perfecter and beautifuler*) until [*he*] attains his *ashudda*[224] (*prime/full mental and physical strengths*); and let-fulfill[225] you[z] the measure and the balance by the *qessttee*[226] (*rendering absolute-justice post removal of injustice*); not [*We*] charge a self[w] except its[w] capacity; and if said[227] you[c] then *e'edelo* (*let-be-just you*[z]) and albeit [*he*] was kin-possessor, and by Allah's covenant let-fulfill you[z] *Tha'lekum* (*collective-afar-He*)[x] [*He*] enjoined you[z] by it,[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] reminisce you.[z]

وَلَا تَقْرَبُوا مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُوا
ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ لَا
نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا
قُلْتُمْ فَٱعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ ٱللَّهِ أَوْفُوا ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

153. And verily this (*is*) My *Sseratte*[x] (*road/way*)[x] straight, so *etta'be'o* (*let-closely-follow you*[z]) it[x] and let-not *tattabe'o* (*closely-follow you*[z]) the paths,[228] then sundered by you[z] off His path; *Tha'lekum* (*collective-afar-He*)[x] enjoined you[z] [*He*] by it[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*reverently guard you*[z] *not to displease Allah*).

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا
فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا ٱلسُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

154. Afterwards *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book conclusively[229] on whom[x] *ahasana*

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا

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[221] The word "إِيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.

[222] The word "فاحشة" = "profanity" (*plural* "فواحش"as *indefinitive* noun or *plural* "الفواحش" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

[223] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[224] The Arabic word "*ashudah*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths.

[225] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.

[226] See the *Lexicon* attached to this *Translation* for the difference between "القسط" and "العدل."

[227] That is to say in a statement of *judgment* or *decision* in any case of dispute.

[228] That is "*other*" paths.

[229] See the *Lexicon* attached to this *Translation* for more elaboration on this word, for the *distinctive* difference between "*conclusion*" and "*completion*." Thus, the book was given in *conclusion* to he who *accepted it and complied with its dicta*, primarily the *great messenger* of Allah *Mosa* (*Moses*), *peace be upon him*, or any one who likewise *accepted the book and complied with its dicta*.

([*he*] *who rendered meritorious-deed/say*), and an expounding for everything, and a *hudan* (*divine-guidance*)[x] and a mercy,[w] *la'alla* (*craving currently unavailable deed that/perhaps*) they by their Lord's *lega'a* (*meeting with*) believe they.[z]

عَلَى ٱلَّذِىٓ أَحۡسَنَ وَتَفۡصِيلًا لِّكُلِّ شَيۡءٍ وَهُدًى وَرَحۡمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمۡ يُؤۡمِنُونَ ١٥٤

155. And this (*is*) a book[x] We descended it[x] blessed[x] so *ettabe'o* (*let-you*[z] *closely-follow*) it[x] and *ettaqo* (*let reverentially guard you*[z] *not to displease Allah*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *turhamoona* (*you*[z] *be mercy-given*).

وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُواْ لَعَلَّكُمۡ تُرۡحَمُونَ ١٥٥

156. That-not[230] you[z] say: verily only the book (*had been*) descended on *ta'efatayn*[w] (*band/party*)[w] of before us; and *en*[231] (*indeed*) We were regarding their study (*are*) surely neglectors.

أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلۡكِتَٰبُ عَلَىٰ طَآئِفَتَيۡنِ مِن قَبۡلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمۡ لَغَٰفِلِينَ ١٥٦

157. Or say you:[z] had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (*of better/more divinely-guided*) than them; so *qad* (*already and affirmatively*) came[x] (*to*) you[b] evidence[w] from your[n] Lord and a *hudan* (*divine-guidance*)[x] and a mercy;[w] so who[a] (*is*) wronger[232] than who[p] [*he*] denied by Allah's *Aya'te*[w] (*messages/The Qur'an*) and [*he*] shunned *a'n* (*off*) it;[w] [*We*] shall requite whom[r] they[z] shun *a'n* Our *Aya'te*,[w] the ill torment by what they[z] were shunning.

أَوۡ تَقُولُواْ لَوۡ أَنَّآ أُنزِلَ عَلَيۡنَا ٱلۡكِتَٰبُ لَكُنَّآ أَهۡدَىٰ مِنۡهُمۡۚ فَقَدۡ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمۡ وَهُدًى وَرَحۡمَةٌۚ فَمَنۡ أَظۡلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنۡهَاۗ سَنَجۡزِي ٱلَّذِينَ يَصۡدِفُونَ عَنۡ ءَايَٰتِنَا سُوٓءَ ٱلۡعَذَابِ بِمَا كَانُواْ يَصۡدِفُونَ ١٥٧

158. Do they[z] wait/look except that *ta'teya*[w] (*approach-/come to*)[w] them the angels or *ya'ateya*[x] (*approaches/comes*)[x] your[t] Lord or *ya'ateya*[x] some (*of*) your[t] Lord's *Aya'te*[w] (*miracles/signs/proofs*); day *ya'atee*[x] (*appear-/happen*)[x] some (*of*) your[t] Lord's *Aya'te*[w] benefits not a self[w] its[w] belief not had believed-she[y] of before or earned-she[y] in its[w] belief a *khayran* (*worship-/goodness/desirables*); let-say [*you*[s]]: let-wait you[z] verily we (*are*) *muntadheroona* (*ones that are waiting*).

هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ رَبُّكَ أَوۡ يَأۡتِيَ بَعۡضُ ءَايَٰتِ رَبِّكَۗ يَوۡمَ يَأۡتِي بَعۡضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ قُلِ ٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ ١٥٨

159. Verily who[r] they[z] sundered their religion and they[z] were sects/factions,[233] not you[g] (*are*) of them of a thing; verily only their matter (*is*) to Allah afterwards *youna'bbe'o* ([He] *inform by piece-of-significant-and-availing-news*) them by what they[z] were doing.

إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍۚ إِنَّمَآ أَمۡرُهُمۡ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفۡعَلُونَ ١٥٩

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[230] This "**أن**" is for "**لِئَلَّا**," which means *so-that-not.*

[231] The particle "**إن**" has several applications, here (and Allah knows best) it means *surely, certainly, indeed.*

[232] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger.*"

[233] The word "**شيع**"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.

160. Whoever came[x] [*he*] by a *hasanatey*[w] (*meritorious-deed*)[w] verily for him ten folds its[w] like, and whoever came[x] [*he*] by the *sayye'aa'te*[w] (*demeritorious-deed*)[w] then not (*to be*) requited [*he*] except its[w] like, while they (*are*) not *yodh'lamoona*[234] (*to be wronged they*[z]).

مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ عَشۡرُ أَمۡثَالِهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَا وَهُمۡ لَا يُظۡلَمُونَ ١٦٠

161. Let-say [*you*[s]]: verily I *hada* (*divinely-guided*) me my Lord to *Sseratten* (*single and specific Path*) straight, a religion *geyaman*[235] (*forthright/suitable for living*), (*Ebraheema's* (*Abraham*)'s sect[w]/faith[w] *haneefan*[236] (*rightly inclined he*) and [*he*] was not of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ١٦١

162. Let-say [*you*[s]]: verily my Prayer[w] and my *nosok* (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca*)[x] and my living[x] and my dying[x] (*all are*) for Allah the worlds' Lord.

قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٦٢

163. No partner for Him and by *tha'leka* (*afar-that-it*)[x] I (*had been*) commanded and I am the Muslims' first.

لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ ١٦٣

164. Let-say [*you*[s]]: do other than Allah [*I*] desire a Lord while He (*is*) Lord (*of*) everything; and earns[w] not every self[w] except on it;[w] and not *ta'zero* (*ill-burdens, sins, offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*);[237] afterwards to your[n] Lord (*is*) your[n] return, then *youn'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were in it[x] differing.

قُلۡ أَغَيۡرَ ٱللَّهِ أَبۡغِي رَبّٗا وَهُوَ رَبُّ كُلِّ شَيۡءٖۚ وَلَا تَكۡسِبُ كُلُّ نَفۡسٍ إِلَّا عَلَيۡهَاۚ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ١٦٤

165. And He Who made you[b] the Earth's[w] *khala'ef*[238] (*iterative successors*) and [*He*] raised some (*of*) you[b] above some ranks[w] to essay you[z] [*He*] in what *aa'ta* ([*He*] *accorded/allot*) you;[b] verily your[t] Lord (*is*) swift (*in*) the punishment and verily He surely (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

وَهُوَ ٱلَّذِي جَعَلَكُمۡ خَلَٰٓئِفَ ٱلۡأَرۡضِ وَرَفَعَ بَعۡضَكُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَبۡلُوَكُمۡ فِي مَآ ءَاتَىٰكُمۡۗ إِنَّ رَبَّكَ سَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمُۢ ١٦٥

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[234] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[235] The word "**قيّما**"= "**مستقيما**," i.e. means *forthright/suitable for living*. See **الراغب ، اللسان**.

[236] The word "**حنيفاً**" = "**ميلا**" is an *adverbial* construct, hence "leanly." See **إعراب القرآن، لمحمود صافي**. The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

[237] See the *Lexicon* attached to this *Translation* regarding *ill-burden*.

[238] The word "**خلائف**" = plural for "**خالف**"=successor, i.e. a *masculine plural*; while "**خلفاء**"= plural of "**خليفة**". +

آيـاتـهـا 206 Ayah — سـورة الأعـراف — Surato Al’aara’fe (The Heights) — الـتـرتـيب 7 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

1. *Alif Lam Meem Ssadd.*[1]	الٓمٓصٓ ۝١
2. A Book[x] (*had been*) descended to you[g] so let-not be in your[t] chest a *harajon*[2] (*constraint/sin*) from it;[x] to warn[*you*[s]]by it;[x] and a reminiscence/remembrance[w3] for the believers.	كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ۝٢
3. *Ettabe’o* (*let-closely follow you*[z]) what (*had been*) descended to you[b] from your[n] Lord and let-not *tattabe’o* (*closely-follow you*[z]) of lesser than Him *aw’leyaa*[4] (*guardian/ally*), little you[z] reminisce.	ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ ۝٣
4. And how-many[5] of a village[w] We perished it;[w] so came (*to*) it[w] Our *Ba’so* (*intense: Torment/Might*) *bayatan* (*nocturnally*) or they were noon-napping-/noon-nappers.[6]	وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ قَآئِلُونَ ۝٤
5. Then not was their invocation[7] *edh* (*when*) came (*to*) them Our *Ba’so* (*intense: Torment/Might*) except that they[z] said: verily we were *dha’lemeena*[8] (*injustice-doers*).	فَمَا كَانَ دَعۡوَىٰهُمۡ إِذۡ جَآءَهُم بَأۡسُنَآ إِلَّآ أَن قَالُوٓاْ إِنَّا كُنَّا ظَٰلِمِينَ ۝٥
6. Then[9] verily assuredly[10] question [*We*] whom[r] (*had been*) sent to them[11] and verily assuredly question [*We*] the *mursaleena* (*sent-messengers*).	فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ۝٦
7. So surely [*We*] assuredly[12] narrate on them by knowledge and not We were absentees.	فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ۝٧

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1 See the details in the *Lexicon* attached to this *Translation.*

2 The word “**حرج**” = “**أضيق الضيق**,” see “**اللسان**,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “**حرج**,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “**حرج**” could mean “*sin.*”

3 The word “**ذكرى**” is “reminiscence” based on this great *Ayah*, “And if the Satan (*causes*) you[g] to assuredly forget then let-not [*you* [g]] sit, after [the] reminiscence” (S6: 68).

4 The word “**أولياء**” could also mean, among them: *protector, friend.*

5 The word “**كم**” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long.*”

6 The word “**قائلون**” denotes: *noon-napping* or it is a plural for “**قائل**,” who takes a *noon-nap*. But what must be pointed out is that “*nap*” in English means *any sleep for a brief period during the day*. That is why the prefix of “*noon*” here to *specify* the *time* of such a nap.

7 The word “**دعوى**” has two *distinctly different* meanings. (a) *Invocation*, or (b) *Argument*, in a situation.

8 The “**ظالمين**” = “the injustice-doer,” as “**الظلم**” = “injustice.”

9 Many of the *Qur’anic commentators* consider this “**ف**” as an article of “**عطف**”=*copulative* (*connective*), or *inceptive*, i.e. indicating a beginning or a resumption of speech.

10 The "**ل**" in "**النسألنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*."

11 That is *message* or *messenger*. The "**ل**" in "**النسألنّ**" is a juratory-"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed here by "*assuredly*". See **إعراب القرآن، لمحمود صافي** and **القرطبي**.

12 The "**ل**" in "**النقصّن**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*"

8. And the weight then-day (*is*) the right; so whoever *thaqolat* (*became heavy*)[w] his weights[w] then those, they (*are*) the thrivers.

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٨

9. And whoever lightened[w] his weights[w] then those who[r] they[z] lost their selves[w] for what they[z] were by Our *Aya'te*[w] (*messages*[w]) wronging[13] they.[z]

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ ٩

10. And *laqad* (*verily, already and affirmatively*) We empowered/established[14] you[b] in the Earth[w] and We made for you[b] in it[w] livelihoods, little indeed[15] you[z] thank.

وَلَقَدْ مَكَّنَّـٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ١٠

11. And *laqad* (*verily, already and affirmatively*) We created you;[b] afterwards We portrayed/fashioned you;[b] afterwards We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblis (*Satan*) [*he*] [was] not of the *sa'jedeena* (*they who kowtowed/they who were kowtowing*).

وَلَقَدْ خَلَقْنَـٰكُمْ ثُمَّ صَوَّرْنَـٰكُمْ ثُمَّ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّـٰجِدِينَ ١١

12. Said [*He*]: what prevented you[g] not to kowtow [*you*[s]] *edh* (*since/when*) I commanded you;[g] said [*he*]: I am *khayron* (*choicer/superior/worthier*) than him; You[g] created me of a fire[w] and You[g] created him of a mud.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ١٢

13. Said [*He*]: so *ehbett*[16] (*let-*[*you*[s]] *dwell/dwell-basely-/migrate/immigrate*) from it,[w] so not [*it*[x]] be for you[g] to *tatakabbara*[17] ([*you*[s]] *practice pridefullness*) in it;[w] so let-egress [*you*[s]], verily you[g] (*are*) of the cringers.

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّـٰغِرِينَ ١٣

14. Said [*he*]: let-[*You*[s]] reprieve me until day (*to be*) resurrected they.[z]

قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤

15. Said [*He*]: verily you[g] (*are*) of the *mundhareena*[18] (*they who are reprieved*).

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١٥

16. Said [*he*]: so by indeed,[19] *aghawamey*[20] ([*You*[s]] *had me indulgently stray and so be disappointed*) surely I (*shall*) assuredly[21] sit for them (*at*) Your[t] *Sseratta* (*road-/way*) the straight.

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ١٦

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[13] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger.*"

[14] The word "مكّن" in "مكّنّاكم," means "*found*" *or* "*established.*" It also means "*enabled*" or "*empowered.*" Clearly, the English word "established" could also imply or connote the same as "مكّن" *per se.*

[15] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية" = the infinitive *ma.*

[16] The word "إهبطوا" rooted in "هبط," meaning: *alight/descended/condescended.* Also, "هبِط"= *dwelled/dwelled in evil.* See اللسان. Really it means "نزح" or *emigrated/immigrated.* Example: in *Ayah* (S2:61) "اهبطوا مصراً"=*ebhetto Misra.*

[17] The word "*tatakabbar*"="تتكبر" does *not* have an *exact* English equivalent *per se*. It is a *present/future* tense *addressing* an *addressee*: *practice pridefullness*. Hence, we *transliterate* and *parenthetically explain.*

[18] The word "*mundhareen*"= "المنظرين," is an *objective masculine plural noun*, meaning *those who are reprieved.*

[19] See the *Lexicon* attached to this *Translation* regarding "ما المصدرية" = the infinitive *ma.*

[20] The word "غوى," in "أغوَيتني" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*. See اللسان.

[21] The "ل" in "لأقعدنّ," and "لآتينّ," "لأملنّ," in the following *two Ayat*: 17 & 18 all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* in all case by "*assuredly*"

17. Afterwards surely assuredly *aa'tee* ([*I*] *approach/come to*) them from between their hands[w] and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [*You*[s]] find most (*of*) them thankers.	ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ١٧
18. Said [*He*]: let-egress [*you*[s]] from it[w] *mathmooman*[22] (*he who is despised*) *madhooran*[23] (*he who is driven-away from Allah's mercy/he who is reprobated*); surely whoever [*he*] followed you[g] of them verily I (*shall*) assuredly fill Hell[w] of you[z] wholes.	قَالَ ٱخۡرُجۡ مِنۡهَا مَذۡءُومٗا مَّدۡحُورٗاۖ لَّمَن تَبِعَكَ مِنۡهُمۡ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكُمۡ أَجۡمَعِينَ ١٨
19. And O, Adam: let-reside [*you*[s]], you[s] and your[t] spouse (*wife*), the Paradise[w] so both eat from whence both willed and not both near this-she, the tree;[w] then both be of the *dha'lemeend*[24] (*injustice-doers*)	وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ١٩
20. Then whispered for them both the Satan, to [*he*] discloses/flashes for them both what (*had been*) hidden *a'n* (*regarding*) them both of *saw'aa'tehema*[w] (*their private-parts*);[w] and said [*he*]: not restrained you both Lord (*of*) [you both] *a'n* this-she,[25] the tree,[w] except that be both two angels or be both of the immortals.	فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ أَوۡ تَكُونَا مِنَ ٱلۡخَٰلِدِينَ ٢٠
21. And mutually *qasama* ([*he*] 3*oathed*) them both: verily I am for you both surely of the (*sincere*)-advisors.[26]	وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١
22. So [*he*] indicated (*to*) them both by inveiglement; so *lamma* (*when/whence*) both tasted the tree[w] appeared[w] for them both *saw'aa'te'hema*[w] (*their private - parts*)[w] and both commenced [both] vamping-up on them both by the Paradise's[w] leaves; and called them both Lord (*of*) them both: have not [*I*] restrain you both *a'n* (*off/regarding*) *telkoma*[27]- (*both*	فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا

22 The word "*mathmooman*"= "**مذموما**" is a *masculine, singular, objective noun, no* English equivalent for it.

23 The word "*madhooran*"= "**مدحورا**" is a *masculine, singular, objective noun, no* English equivalent for it.

24 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

25 In Arabic "*tree*" is a feminine. That is why the reference to it is by the *feminized* pronoun: "[this-she]".

26 The word "**ناصحين**" = "*naseheen*" is *plural, masculine, subjective noun.* But first the word "**نَصَحَ**" in "**ناصحين**" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised.*" The Arabic "**نَصَحَ**"= " **أخلص القول فيما فيه الخير للمنصوح**" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word "*advised*" mean given *opinion* (*presumably, not* necessarily) as to the best course of action the *advisee* should take or do. Hence, the qualifying word "*sincerely*" is *necessary* to manifest the distinction. Also "**ناصحين**" may mean: *sincere care-renderers, well-wishers..*

27 The text says: "*telkoma*"="**تلكما**"= the "**ت**" (1)for the *feminine addressee*, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "**ل**" for the "*afar,*" and (3) "**كما**" is the *dual addressee's pronoun*. For lack of a better word to express this *precise* demonstrative pronoun and *very elegant sounding* "**تلكما**" in English, so I *transliterate* and *parametrically approximate*. So I say: "*that-afar-she*," but the speech is addressed to the twain (*he* and *she*), hence in Arabic *Grammar*, "**تلكما**" is the *proper* article of *reference*, "**أنهكما عن تلكما**," which is *rhyming* to the ears and *rather lofty and elegant* in expression; or (2) according to some Qur'anic commentators, *to emphasize to the addressees* the forbidding to both.

of you that-afar-she/that)[w] the tree;[w] and said [*I*] [*not*][28] for you both: verily the Satan (*is*) for you both a foe[29] manifester.	ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢
23. Said both: (O), our Lord, we wronged[30] (*to*) ourselves[w] and *en* (*if*) not forgave for us [*You*[s]] and [*not*] *tarhamna* ([*You*[s]] *mercy-gave us*) surely assuredly[31] we be of the losers.	قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٢٣
24. Said [*He*]: *ebbetto* (*let you:*[z] *dwell/dwell in evil/dwell-basely/emigrate/immigrate/*), some (*of*) you[b] for some a foe[32] and for you[b] in the Earth[w] a *mustagarron* (*permanent-abode/ultimate realization*) and a *mata'on*[33] (*resource for a transitory worldly delights*) to a while.	قَالَ ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٢٤
25. Said [*He*]: in it[w] you[z] live and in it[w] you[z] die and from it[w] *tokhrajona* (*you*[z] *be emerged/produced*).	قَالَ فِيهَا تَحۡيَوۡنَ وَفِيهَا تَمُوتُونَ وَمِنۡهَا تُخۡرَجُونَ ٢٥
26. O, Adam's sons: *qad* (*already and affirmatively*) We descended on you[b] *lebasan*[34] (*wear/inner clothing*) veiling [*it*[x]] your[n] *saw'ata*[w35] (*private parts*)[w] and *reshan*[36] (*adornment-attire*); and the *taqwa's* (*reverential guarding against Allah's displeasure*)'s *lebaso*[37] (=*armory-attire to prevent potential war*), *tha'leka* (*afar-that-it/that*) ,[x] (*is*) *khayron* (*choicer/superior/worthier*); *tha'leka* (*is*) of Allah's *Aya'te*[w] (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that/perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).	يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦
27. O, Adam's sons: let-not assuredly essay you[b38] the Satan, just as [*he*] exited your[n] [both fathers][39] from the Paradise,[w] [*he*] wrests *a'n* (*off*) them both their both *lebaso*[40] (*wear/inner-clothing*) to [*he*] shows	يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآ

[28] The Arabic text says: "أقل" and *not* "أقول," *grammatically surely indicative* of the application of the article "ألم" to "أقول" making it "أقل." Hence, the use of "*not*," although it is *not* explicitly in the text, as *grammatically* it should *not* appear, clearly it is there.

[29] The word "عد و," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.

[30] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

[31] The "ل" in "النكونن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*."

[32] See footnote 29 above regarding *foe*.

[33] The word "متاع"="*mata'a*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[34] See the *Lexicon* attached to this *Translation* for the *myriads* of meanings for the word "*lebasan*."

[35] The word "*sawah*" has *more* than *one* meaning, but here it means "*private parts*."

[36] There is the *inner clothing*= "اللباس," and on top of it the *garment*= "الثياب," and on top of the garment is the *adornment clothing*= "الريش." So, *adornment attire*= "الريش" like cloak or a head turbine, etc.

[37] The words "*lebaso-ettaqwa*" = armory-attire to *prevent* potential war.

[38] The word "يفتننكم," means: *assuredly tempt you, or assuredly seduce you, etc.*

[39] The Arabic word "أبَوَيكم" or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal). See اللسان. However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother= "الوالدة," as the "*mother*" in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* someone, or the *aunt* (paternal or maternal). The *context* defines exactly what is meant.

[40] See the *Lexicon* attached to this *Translation* for the *various* meanings of this *very important* word, which literally means "*wear/inner clothing*" but *figuratively* much more, including the "*garments*".

them both *saw’aa’tehma*[w] (*their private-parts*) ;[w] verily he sees you,[b] he and his *qa’beelo* (*group/similar*) from whence you[z] see them not; verily We made the Satans *aw’le-yaa*[41] (*guardians/allies*) for whom[r] not believe they.[z]

إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

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28. And if they[z] did a profanity[w42] said they:[z] we found on it[w] our fathers, and Allah commanded us by it;[w] let-say [*you*[s]]: verily Allah commands not by the profaneness;[w43] do you[z] say on Allah what not you[z] know.

وَإِذَا فَعَلُوا۟ فَـٰحِشَةً قَالُوا۟ وَجَدْنَا
عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ
إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ
عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

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29. Let-say [*you*[s]]: commanded my Lord by the *qesstte*[44] (*rendering absolute-justice post removal of injustice*), and *aqemo*[45] (*let-you*[z] *uphold/sustain*) your[n] faces at every masjed and let-invoke Him you[z] faithfully; for Him (*is*) the religion, just-as [*He*] began you,[b] you[z] (*shall*) return.

قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا
بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

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30. A team divinely-guided [*He*] and a team righted on them the misguidance;[w] verily they *ittakhatho*[46] (*they*[z] *took and made*) the Satans *aw’leyaa*[47] (*guardians-/allies*) of without/lesser-than Allah, and they[z] reckon that they (*are*) *muhtadoona*[48] (*he-they who are divinely-guided*).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ
ٱلضَّلَـٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَـٰطِينَ
أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

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31. O, Adam’s sons: let-take you[z] your[n] adornment[w]-/trim[w] at every mosque[49] And let-eat you[z] and let-drink you[z] and let-not squander you;[z] verily He likes not the prodigals/squanderers.

۞ يَـٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ
مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾

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32. Let-say [*you*[s]]: who[a] [*he*] forbad Allah’s adornment[w] which[u] *akhraja* ([*He*] *produced/emerged*) for His *eba’de* (*worshippers/submitters/slaves*) and the goodies[w50]of the *rez’qe*[x] (*provision/victuals for sustenance*);[x] let-say [*you*[s]]: it[w] (*is*) for whom[r] they[z] believed in the life[w] (*of*) the world[w] purely The *Qeyamatey’s*[w] (*Judgment’s*) Day;[x] like *tha’leka* (*afar-that-it/that*),[x] [*We*] expound the *Aya’te*[w] (*messages*) for a knowing people.

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ
لِعِبَادِهِۦ وَٱلطَّيِّبَـٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ
لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
خَالِصَةً يَوْمَ ٱلْقِيَـٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ
ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

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41 The word “أولياء” could also mean, among them: *protector, friend.*

42 The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions.*

43 Arabic word used is “الفحشاء,” = the noun of “فاحشة,” see التاج.

44 See the *Lexicon* to this *Translation* for a *fuller discussion* of this great word “*qestt.*”

45 That is you[z] are commanded to uphold/sustain/maintain all the obligations of the Prayer.

46 The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore “إتّخذ” is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking.*

47 The word “أولياء” could also mean, among them: *protector, friend.*

48 See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/“*muhtadeen.*”

49 Although textually “*mosque*” however, and Allah knows best, it’s for *every* Prayer/presence in the mosque.

50 The word “طيبات” = “goodies” = “goodies,[w]”= a *feminine gender* means anything *delectable and legitimate.*

33. Let-say [*you*[s]]: verily only forbad my Lord the profanities,[w51] what appeared/manifested of it[w] and what hid, and the sin and the *baghya* (*envy-/selfish: excessiveness/transgression*) by other than the right, and that you[z] partner (*deities*) by Him what [*He*] not descended by it[x] an authority,[x] and that you[z] say on Allah what not you[z] know.

قُلۡ إِنَّمَا حَرَّمَ رَبِّيَ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَ وَٱلۡإِثۡمَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ وَأَن تُشۡرِكُواْ بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ﴿٣٣﴾

34. And for every an *Ummaten*[w] (*people/community*)[w] (*is*) *ajalon*[52] (*term-limit*[x]); so *edha* (*if/then*) came[x] their *ajalo* (*term-limit*[x]) neither *yasta'akhero*[53] (*slacken/tarry*) they[z] an hour nor *yasta'qdemo* (*affirmably advance*) they.[z]

وَلِكُلِّ أُمَّةٍ أَجَلٞۖ فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَأۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ ﴿٣٤﴾

35. O, Adam's sons: if[54] assuredly *ya'ateyakom*[x] (*appear-/come to you*[b])[x] messengers of you[b55] narrating they[z] on you[z] My *Aya'te*[w] (*messages*) then whoever *ettaqa* (*he had reverentially guarded not to displease Allah*), and [*he*] reformed, so no fear (*is*) on them nor they sadden.

يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي فَمَنِ ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٣٥﴾

36. And who[r] they[z] denied by Our *Aya'te*[w] (*messages*) and *istakbaro*[56] (*they*[z] *affirmed their*[n] *prideful haughtiness*) *a'n* (*regarding*) it,[w] those (*are*) the Hell's[w] companions, they (*are*) in it[w] immortals.

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٣٦﴾

37. So who[a] (*is*) wronger[57] than whom[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*messages*), those attains them their lot of the book until if came[w] (*to*) them Our messengers *yatawa-ffana* (*they fully while dying receive*) them, said they:[z] where (*are*) what you[z] were invoking of lesser than Allah; said they:[z] strayed they[z] *a'n* (*off*) us and witnessed/testified they[z] on their selves[w] that they were unbelievers.

فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ أُوْلَٰٓئِكَ يَنَالُهُمۡ نَصِيبُهُم مِّنَ ٱلۡكِتَٰبِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمۡ رُسُلُنَا يَتَوَفَّوۡنَهُمۡ قَالُوٓاْ أَيۡنَ مَا كُنتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ ﴿٣٧﴾

38. Said [*He*]: let-enter you[z] in *Umamen*[w] (*people-/communities*)[w] *qad* (*already and affirmatively*) ceded[w] of before you[z] of the Jinn and the humankind in The Fire;[w] every-when entered[w] an *Ummaton*[w] (*people-/community*)[w] (*it*[w]) cursed[w] its[w] sister until if *eddarako*[58]

ٱدۡخُلُواْ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِ فِي ٱلنَّارِۖ كُلَّمَا دَخَلَتۡ أُمَّةٞ لَّعَنَتۡ أُخۡتَهَاۖ حَتَّىٰٓ

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[51] The word "فاحشة" = "profanity" (*plural* "فواحش" as *infinitive* noun or *plural* "الفواحش" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

[52] The word "الأجل" means term-limit, see اللسان.

[53] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[54] The particle "إمّا" could mean the *speaker is making*: a *conditional construct*, or *informing* or *giving a choice*. See اللسان.

[55] That is *from among* you.

[56] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[57] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

[58] The word "*eddarako*"= "إدّاركوا," depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are *equally present* in it.

(*the last entrants overtook the first entrants and all are altogether*) in it[w] together, said[w] their last[w] to their first:[w] (*O*), our Lord these misled us; so let-give them [*You*[s]] torment double of The Fire;[w] said [*He*]: for each (*is*) a double [and,] but you[b] know not.

إِذَا ٱدَّارَكُواْ فِيهَا جَمِيعًا قَالَتۡ أُخۡرَىٰهُمۡ لِأُولَىٰهُمۡ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمۡ عَذَابًا ضِعۡفًا مِّنَ ٱلنَّارِۖ قَالَ لِكُلّٖ ضِعۡفٞ وَلَٰكِن لَّا تَعۡلَمُونَ ٣٨

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39. And said[w] their first[w] to their last:[w] so not was for you[b] on us of munificence, so let-taste you[z] the torment by what you[c] were earning.

قَالَ وَقَالَتۡ أُولَىٰهُمۡ لِأُخۡرَىٰهُمۡ فَمَا كَانَ لَكُمۡ عَلَيۡنَا مِن فَضۡلٖ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡسِبُونَ ٣٩

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40. Verily who[r] they[z] denied by Our *Aya'te*[w] (*messages*) and *istakbaro*[59] (*they*[z] *affirmed their*[n] *prideful haughtiness*) *a'n* (*regarding*) it,[w] not *tofattaho* (*to be iteratively opened*) for them the Heaven's[w] gates and they[z] enter not the Paradise[w] until transpierces the *jamal* (*camel-/thick rope for anchoring the ship*) through the needle's -eye; and like *tha'leka* (*afar-that-it/that*),[x] [*We*] requite the criminals.

ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَا لَا تُفَتَّحُ لَهُمۡ أَبۡوَٰبُ ٱلسَّمَآءِ وَلَا يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِي سَمِّ ٱلۡخِيَاطِۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُجۡرِمِينَ ٤٠

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41. For them of Hell[w] a *meha'don* (*bed/cradle/fixed expanse*) and above them overlays;[60] and like *tha'leka* (*afar-that-it/that*),[x] [*We*] requite the *dha'lemeena*[61] (*injustice-doers*).

إِنَّ لَهُم مِّن جَهَنَّمَ مِهَادٞ وَمِن فَوۡقِهِمۡ غَوَاشٖۚ وَكَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٤١

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42. And who[r] they[z] believed and they[z] worked the righteous-works,[w] not charge [*We*] a self[w] except its[w] capacity; those (*are*) the Paradise's[w] companions they (*are*) in it[w] immortals.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٤٢

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43. And wrested We what (*is*) in their hearts of a rancor, run[w] from under them the rivers,[x] and said they:[z] the praise (*is*) for Allah Who *hada* (*divinely-guided*) us for this and not were we to *nahtadeya* ([*we*] *become divinely-guided*) *lawla* (*had it not been for*) [that] Allah *hada* us; *laqad* (*verily, already and affirmatively*) came[w] our Lord's messengers[x] by the right; and they[z] (*had been*) called: that *telkum*[62] (*to you all that/that*) (*is*) the Paradise[w] you[b] (*had been caused to*) inherit it[w] by what you[z] were working.

وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلّٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

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44. And called The Paradise's[w] companions The Fire's[w] companions: that *qad* (*already and affirmatively*) we found what promised us our Lord right; so

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا

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[59] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
[60] That is of various plights.
[61] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."
[62] See footnote 27 regarding "**تلكما**," only here the *addressees* are in the *plural.*

have you[z] found what promised your[n] Lord right; said they:[z] yes. Then called a caller among them that Allah's curse (*is*) on the *dha'lemeena*[63] (*injustice-doers*).

وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

45. Who[r] they[z] repel *a'n* (*off*) Allah's path, and they[z] *yabgho* (*earnestly-quest*) it[w] crookedly while they by the Hereafter (*are*) unbelievers/deniers.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

46. And between them both (*is*) a veil and on the heights (*are*) men, they know[z] each by their signa, and they[z] called The Paradise's[w] companions: that peace (*be*) on you,[z] they[z] entered it[w] not,[64] while they covet.[65]

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

47. And if (*had been*) parried[w] their *abssa'ro* (*insights-/discernments*) towards The Fire's[w] companions, said they:[z] (*O*), our Lord; let-not make us [*You*[s]] with the people the *dha'lemeena*[66] (*injustice-doers*).

۞ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

48. And called, the heights' companions, men know them they[z] by their marks, said they:[z] not sufficed-/enriched *a'n* (*off*) you[b] your[n] gathering and not what you[b] were *testak-berona*[67] (*you*[z] *affirm prideful haughtiness*).

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

49. Are these, whom[r] *aqsamtom* (*oathed you*[c]) not reach them Allah by a mercy;[w] (*then Allah tells these*) let-enter you[z] the Paradise[w] neither fear (*is*) on you,[b] and nor you[f] sadden.

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾

50. And called The Fire's[w] companions The Paradise's[w] companions: that let-shed you[z] on us of the water or of what provided you[b] Allah; said they:[z] verily Allah forbad them both on the unbelievers.

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who[r] *ittakhatho*[68] (*they took and made*) their religion jestingly and playfully and deceived[w] them the life[w] (*of*) the world;[w] so today [*We*] forget[69] (*cease paying attention to*) them, just as they[z] forgot[70] *lega'a*

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا

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[63] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."
[64] According to some Qur'an commentators, *not yet*.
[65] That is they longingly wish and immoderate desire to enter the Paradise.
[66] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.
[67] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[68] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore"إتّخذ" is *always* taking *and presuming some thing* about what was taken. Thus, it is *not* just the mere *taking*.
[69] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies, as in this Ayah, where Allah says "We forget them," or where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.
[70] Ibid, for *forgot*.

(*meeting with*) their day, this and what they[z] were by Our *Aya’te*[w] (*messages*) rejecting they.[z]

لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ٥١

52. And *laqad* (*verily, already and affirmatively*) We came (*to*) them by a book[x] We expounded it[x] on a knowledge, a *hudan* (*divine-guidance*) and a mercy[w] for a people, believing they.[z]

وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ٥٢

53. Do await they[z] except its[x] *ta'aweela*[x] (*ultimate: construing-/explanation*); day *ya’atee*[x] (*ultimately realizes*)[x] comes its[x] *ta'aweelo*[x] say who[r] they[z] forgot[71] (*ceased paying attention to*) it[x] of before: *qad* (*already and affirmatively*) come[w] our Lord’s messengers[x] by the right; so are (*there*) for us of intercessors so they[z] intercede for us; or *nuraddo* ([*we*] *be-forthwith-returned*) then [*we*] work other than which[x] we were working; *qad* (*already and affirmatively*) they[z] lost their selves[w] and strayed *a’n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٥٣

54. Verily your[n] Lord (*is*) Allah, Who created the Heavens[w] and the Earth[w] in six days; afterwards *istawa*[72] (*He set Himself*) over The *Arsh*[73] (*Throne* of *Kingship*) [*He*] overlies the night[x] the *naha’re* (*between sunrise and sunset*),[x74] questing it[x] expeditiously;[75] and the sun[w] and the moon[x] and the stars[x] *musakha -raten*[w76] (*they that are driven, subjectable beings*)[w] by His command; indeed, for Him (*are*) the creation and the command; *tabaraka*[77] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Allah, the worlds’ Lord.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٥٤

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71 See footnote 1684 above regarding “**نسي**”.

72 The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the* “*how*” *did He* “*istawa*” *is not knowable*, because there is *nothing* to *compare* Allah with to know the “*how*” of His action.

73 The word “**العَرش**” in the Arabic language means:**المُضطجَع أوالسريراللذي يُجلَس عليه الملك**.” See **اللسان**. In *Ayah* 23 of *an-Namil*: “*…and for her a great Arsh.*” (S27; 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to **الحديث المتفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Ttoor* (*Mount*) swooning.” See **الطبعة السبعة، شرح ابن أبي العز الحنفي العقيدة الطحاوية سنة 1403هـ - 1983م، دمشق-بيروت طبعة المكتب الإسلامي.**

74 That *Allah covers the night by the day and the day by the night*, as the *night is not ahead of day* (S 36:40).

75 The word “**حثيثاً**” = “**مفعول مطلق، نيابة عن المصدر**,” that is *objective compliment* in place of *infinite noun*. Also “**حثيثاً**” = “**يجوز أن يكون حالا، من فاعل يطلب**,” or could be *adverbial* construct. See **إعراب القرآن، لمحمود صافي** Also the word: “**حثيثاً**” = “**اعجال باتصال**,” that is expeditiously. See **التاج** and **اللسان**.

76 The word “*musakharaten*” is *plural, objective noun*, meaning: *they that are driven*, *subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns.

77 See the *Lexicon* attached to this *Translation* for this important word “**تبارك**.” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

55. Let-invoke you[z78] your[n] Lord supplicantly and covertly; verily He loves not the transgressors.

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾

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56. And let-not corrupt you[z] in the land[w]/Earth[w] after its[w] reformation and let-invoke you[z] Him fearfully and cravingly; verily Allah's mercy[w] (*is*) near[x79] of the benefactors.

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

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57. And He Who sends the winds *bushran* (*a pleasant tiding*) [between] His mercy's[w] (*ghaytha=delightful satiating-and-reviving rain*) [both hands[w]],[80] until if *agallat*[w] (*it*[w] *raised and carried*)[w] *sahaban*[81] (*gliding-clouds*) heavies We drove it[x] to a *mayye'te* (*dying/dead*) *baladen*[x] (*region, country, settlement*),[x] then We descended by it[x] the water[x] then *akhraja* (*emerged/produced*) We by it[x] of all the *thamara'te*[w] (*trees/plants/crops/fruits*);[w] like *tha'leka* (*afar-that-it/that*),[x] *nukhrejo* ([*We*] *resurrect*) the deceased, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce.

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَـٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

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58. And the *balado*[x] (*region, country, settlement*)[x] the good[x] produces its[x] sprouts by its[x] Lord's leave and (*that*) which[x] *khabotha*[82] (*became bad, evil*) produces not, except niggardly; like *tha'leka* (*afar-that-it/that*),[x] [*We*] variegate the *Aya'te*[w] (*miracles, signs, proofs*) for people (*who*[t]) thank they.[z]

وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾

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59. *Laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people then said [*he*]: O, my people let-worship you[z] Allah, not for you[z] of an *elahen* (*a deity*) other than Him; verily I, [*I*] fear-/know[83] on you[b] a torment (*of*) a great day.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

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60. Said the chiefs (*of*) his people: verily we surely see you[g] in a misguidance[x] manifester.[x]

قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٦٠﴾

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[78] For the pronoun "*you*[z]" see the table for superscripted words attached to this *Translation*.

[79] What is interesting here is "**الرحمة**" = "the mercy" in *Arabic* is a *feminine* gender, so its reference in this great *Ayah* was expected to be "**قريبة**" = "she-near." However, its reference is in the *masculine*. Qur'an commentators have various explanations, among them one that says: because what is meant by "**الرحمة**"= "the mercy" in *this* context is "*forgiveness*" or "*pardon*" or "*rain*," = "**الغفران**" "**العفو**" "**المطر**," respectively, *all* of which are *masculine* and therefore the reference to *them* or to *any* one of them should be *masculine*. Hence the "near [x]" is *correct* and *proper* reference.

[80] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

[81] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**.

[82] The word "*khabotha*" = "**خَبُثَ**" is a *past tense*, i.e. *that which became bad*, it has *no* English equivalent *per se*.

[83] *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

61. Said [*he*]: O, my people not by me a misguidance;[w] [and,] but surely I am a messenger from the worlds' Lord.

قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦١

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62. [*I*] communicate (*to*) you[b] my Lord's messages[w] and [*I*] (*sincerely*)-counsel[84] for you[b] and [*I*] know from Allah what not you[z] know.

أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٦٢

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63. Have you[c] wondered that came (*to*) you[b] a *Thekron*[x] (*revelation/message/exhortation*)[x] from your[n] Lord on/over a man of you[b] to warn you[b] [*he*] and to *tattaqo* (*reverentially guard you*[z] *not to displease Allah*) and *la'alla* (*craving currently unavailable deed that-/perhaps*) you[b] *torhamoona*[85] (*you*[z] *be mercy-given*).

أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡ وَلِتَتَّقُواْ وَلَعَلَّكُمۡ تُرۡحَمُونَ ٦٣

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64. So they[z] denied him, so We rescued him, and who[r] (*were*) with him in the *folke*[x] (*Ark*)[x] and We drowned whom[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*) verily they were people *ameena*[86] (*having heart/mind blindness*).

فَكَذَّبُوهُ فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِي ٱلۡفُلۡكِ وَأَغۡرَقۡنَا ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَآۚ إِنَّهُمۡ كَانُواْ قَوۡمًا عَمِينَ ٦٤

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65. And to *Aaden*[87] their brother *Hoodan* (*Heber*), said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him; do then not *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).

۞ وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٦٥

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66. Said the chiefs, who[r] unbelieved they[z] of his people: verily we see you[g] in a preposterousness[w] and verily we assuredly presume (*that*) you[g] (*are*) of the liars.

قَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦٓ إِنَّا لَنَرَىٰكَ فِي سَفَاهَةٖ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلۡكَٰذِبِينَ ٦٦

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67. Said [*he*]: O, my people not by me a preposterousness;[w] [and,] but that I am a messenger of the worlds' Lord.

قَالَ يَٰقَوۡمِ لَيۡسَ بِي سَفَاهَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦٧

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68. [*I*] communicate (*to*) you[z] my Lord's messages[w] and I am for you[b] a (*sincere*)-counselor[88] trustworthy.

أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنَا۠ لَكُمۡ نَاصِحٌ أَمِينٌ ٦٨

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69. Have wondered you[c] that came (*to*) you[b] *Thekron*[x]

أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن

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[84] See the *Lexicon* attached to this *Translation* regarding *sincere-counsel*.

[85] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**," is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "*perhaps you, you be given-mercy*," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in *correct* English, as there is *no* such word as "*mercied*."

[86] The word "**عمين**" is the plural of "**عم**" versus "**عمي**" = blind=he who lost his eye-sight. So "**عمين**" are those who are *having blindness of heart or mind*, so they *cannot* find the *right* or *the right way*. See الهادي.

[87] *Aad* is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*.

[88] See *Lexicon* attached to this *Translation*.

(*a revelation as reminder/message*)[x] from your[n] Lord on/over a man of you[b] to warn you[b] [*he*]; and let-remember you[z] *edh* (*since/when*) [*He*] made you[b] vicegerents[89] from after people (*of*) *Noohen's* (*Noah's*), and augmented you[z] [*He*] in the creation *ba'ssttatan* (*physical hugeness/expanse*);[w] so let-remember you[z] Allah's *alaa* (*various boons*),[90] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you.[z]

رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

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70. Said they:[z] have you[g] come (*to*) us to worship [*we*] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (*let-[you*[s]] *produce/bring to pass for*) us by what [*you*[s]] promise us, *en* (*if*) you[g] were of the *ssadeqeena* (*always-truth-enforcers*).

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

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71. Said [*he*]: *qad* (*already and affirmatively*) befell on you[b] from your[n] Lord *rejson*[x] (*filth/anathema*)[x] and a wrath; do you[z] dispute me in names[x] you[c] named them, you[f] and your[n] fathers, not recurrently descended Allah by it[w] of an authority;[x] so let-wait you[z] verily I am with you[b] of the *muntathereena*[91] (*they who wait*).

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ ﴿٧١﴾

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72. So We delivered him, and whom[r] (*were*) with him by a mercy[w] from Us, and We cut off the *da'bero*[92] (*rear-most/last*) (*of*) whom[r] they[z] denied by Our *Aya'te*[w] (*messages/signs/proofs*) and they[z] were not believers.

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

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73. And to *Thamooda*,[93] their brother *Ssalihan* (*Methsalah*[94]) said [*he*]: O, my people let-worship you[z] Allah, not for you[z] of an *elahen* (*a deity*) other than Him; *qad* (*already and affirmatively*) came[w] (*to*) you[b] evidence[w] from your[n] Lord. This[w] (*is*) Allah's she-camel for you[z] an *Aya'tan*[w] (*miracle/sign/proof*); so let-leave her you[z] eat[w] in Allah's land[w] and let-not touch her you[z] by an ill lest[95] takes you[b] a painful torment.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

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89 The word "**خلفاء**"= plural of "**خليفة**"; not "**خلائف**" = plural for "**خالف**".
90 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
91 The word "*mutathereen*"= "**منتظرين**," is masculine, plural, subjective noun.
92 The *Qur'anic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people"= "**قطع دابر القوم**" is yet *another of the lofty* Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =**دابر** *of such people.*
93 The tribe of *Thammood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.
94 *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the *longest-lived of the ancient pre-Flood patriarchs*, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion,* by W.H. Gentz.
95 The "**فـ**" in "**فيأخذكم**" is "**فـ السببية**," see **إعراب القرآن لـ محمود صافي**; hence "lest."

74. And let-remember you[z] *edh* (*since/when*) [*He*] made you[z] vicegerents from after *Aad's* people and *bawwa* ([*He*] *deservedly ensconced*) you[b] in the land[w] *tattakhetho*[96] (*you*[z] *take and make*) of its[w] plains palaces and you[z] carve the mountains houses; so let-remember you[z] Allah's *alaa* (*various boons*)[97] and let-not *ta'athaw*[98] (*you*[z] *mischief-hardest*) in the land[w] (*as*) corruptors.	وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾
75. Said the chiefs who[r] *istakbaro*[99] (*they*[z] *affirmed their*[n] *prideful haughtiness*) (*of*) his people for whom[r] *istodh'efo*[100] (*were deemed weaklings they*[z]) for whom[p] [*he*] believed of them: do you[z] know that *Sa'lihan* (*Methsaleh*) (*is*) a *mursalan* (*sent-messenger*) from his Lord; said they:[z] verily we (*are*) by what he (*had been*) sent by [it[x]] believers.	قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓاْ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ﴿٧٥﴾
76. Said who[r] *istakbaro*[101] (*they*[z] *affirmed their*[n] *prideful haughtiness*): verily we (*are*) by which[x] you[c] believed by [it[x]] unbelievers.	قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾
77. Then hamstrung they[z] the she-camel and they[z] recalcitrated *a'n* (*regarding*) their Lord's command and said they:[z] O, *Saliho* (*Methsalah*) *eetee* (*let-[you*[s]*] produce/bring to pass for*) us by what [*you*[s]] promise us, *en* (*if*) [*you*[s]] were of the *mursaleena* (*sent-messengers*).	فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾
78. So took[w] them the *rajfato* (*Shudder-she*[y] */Tremor-she*[y]) so they[z] became in their home[w] *jathemeena* (*lifeless-kneelers*).	فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ جَٰثِمِينَ ﴿٧٨﴾
79. Then [*he*] diverted *a'n* (*off*) them and said [*he*]: *laqad* (*verily, already and affirmatively*) I communicated (*to*) you[c] my Lord's message[w] and I (*sincerely*)-counseled[102] for you;[b] [and,] but you[b] love not the (*sincere*)-counselors.[103]	فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴿٧٩﴾
80. And *Loottan* (*Lott*) *edh* (*when*) [*he*] said for his people: do *ta'ttona* (*you*[z] *commit/perpetrate*) the profanity[w][104] not preceded you[b] by it[w] of an *ahadon*[105] (*a lone/any-one*) of the worlds.	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٨٠﴾

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96 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
97 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
98 The word "تعثوا" from "العثو = اشدّ الفساد", means to mischief causing hardest of corruption. See اللسان.
99 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
100 Ibid.
101 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
102 See *Lexicon* attached to this *Translation*.
103 Ibid.
104 See the *Lexicon* attached to this *Translation* for "فاحشة" = "profanity."
105 See the *Lexicon* attached to this *Translation* regarding "أحد."

81. Verily you[b] surely *ta'tona*[106] (*you*[z] *come onto/ have sexual intercourse with*) the men a (*voluptuous*) desire[w] of without/lesser than the women; rather you[z] (*are*) people prodigals/exceeders.[107]

إِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ٨١

82. And not was his people's answer except that said they:[z] let-egress them you[z] from your[n] village;[w] verily they (*are*) people *yatattahrona* (*they*[z] *ever-purge from sins*).

وَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوهُم مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ ٨٢

83. Then We delivered him and his family except his [woman] (i.e. wife), was[w] of the *gha'bereena* (*residuum-/remnants*).[108]

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ ٨٣

84. And We ill-rained[109] on them a rain; so let-look [*you*[s]] how [was] the criminals' consequence.[w]

وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ ٨٤

85. And to *Madyan* (*polity*) their brother *Shuaiba*[110] said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, *qad* (*already and affirmatively*) came[w] (*to*) you[b] an evidence[w] from your[n] Lord; so let-fulfill[111] you[z] the measure and [the] balance, and let-not under-value[112] you[z] the mankind's their things and let-not corrupt you[z] in the Earth[w] after its[w] reform; *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/ superior/ worthier*) for you[b] *en* (*if*) you[c] were believers.

وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ فَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨٥

86. And let-not you[z] sit by every *Sseratten* (*road/ way*) you[z] threaten[113] and you[z] repel *a'n* (*off*) Allah's path whom[p] [*he*] believed by Him/it;[x114] and *tabgho* (*earnestly-quest*) you[z] it[w] crookedly; and let-remember

وَلَا تَقۡعُدُواْ بِكُلِّ صِرَٰطٖ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنۡ ءَامَنَ بِهِۦ وَتَبۡغُونَهَا

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[106] That is to have a sexual relation, i.e. intercourse..

[107] Such people are described as "*exceeders*," in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste.

[108] The *wife* of *Lott* was among the "*residuum/ remnants*," i.e. lagged behind, *not rescued* with *Lott* and family.

[109] In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر" في الشر, see الراغب. In this case "أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.

[110] Prophet *Shuaib* is an Arab prophet in *Madyan*, *in north western Arabia*; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (*Moses*).

[111] The word "اوفوا" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole.* So, "**اوفوا**" means *you endeavor and gather the last part of an obligation and fulfill it.*

[112] The word "**بخس**" in "**تبخسوا**" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value.

[113] The word "**توعِدون، من أوعد بالشر**" versus "**وعد بالخير**," so "**توعدون**" is *threatening*.

[114] In the expression "من آمن به," the "هـ" in the "به" is in reference to what? Is it to "*Allah*"? Or is it to "*Allah's way*"? According to **الزمخشري**, (**الكشّاف**) the *noted* Arabic linguist, it *clearly* refers to "*Allah's way*." Many other Qur'an commentators are *not* clear as to which this "هـ" refers to? So Assuming that **الزمخشري** is correct then, the translation should be as stated as "*it*," *not* "*He*." However, according to the general principle that the pronoun normally refers to the nearest of the named references. So, in this case "He" seems to be better. To incorporate the two arguments I chose: "He/it [x]."

you[z] *edh* (*when/since*) you[z] were a few then [*He*] multiplied you;[b] and let-look you:[z] how [was] the corruptors' consequence.[w]

عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. And *en* (*if*) [was][x] a *ta'efa'tan*[w] (*group/faction/party*)[w] of you[b] they[z] believed by (*that*) which[x] I was sent by it[x] and a *ta'efa'tan*[w] not believed they,[z] so *essbero* (*let-hold on patiently you*[z]) until Allah rules between us and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the Rulers.

وَإِن كَانَ طَائِفَةٌ مِّنكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. Said the chiefs who[r] *istakbaro*[115] (*they*[z] *affirmed their*[n] *prideful haughtiness*) of his people: verily we (*shall*) assuredly[116] exit you[g] O *Shuaibo* and whom[r] they[z] believed with you[g] from our village[w] or indeed assuredly you[z], return[117] in our sect[w]/faith;[w] said [*he*]: do [and] albeit we were dislikers.

۞ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾

89. *Qad* (*already and affirmatively*) *iftarayna* (*we crafted a lie for fraudulent end*) on Allah a lie, *en* (*if*) we returned in your[n] sect[w]/faith,[w] after *edh* (*when/since*) recurrently delivered us Allah from it;[w] and not be for us that [*we*] return in it[w] except that wills Allah, our Lord. [*He*] Expanded[118] our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open[119] [*You*[s]] between us and our people, by the right, and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) The Openers.[x120]

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُم بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَن نَّعُودَ فِيهَا إِلَّا أَن يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

90. And said the chiefs, who[r] unbelieved they[z] of his people: indeed *en* (*if*) *ettaba'a* (*closely-followed*) you[b] *Shuaiban*, verily you[b] (*are*) then surely losers.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَاسِرُونَ ﴿٩٠﴾

91. Then took[w] them the *rajfato* (*Shudder-she*[y] /*Tremor-she*[y]) so they[z] became in their home[w] *jathemeena* (*lifeless-kneelers*).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٩١﴾

92. Who[r] they[z] denied *Shuaiban* as if not flourished they[z] in it;[w] who[r] they[z] denied *Shuaiban* were they the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

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115 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
116 The "ل" in "لنخرجنّك" and in "لتعودنّ" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, in both cases expressed by "*assuredly*".
117 The word "تعودنّ" is here intensified by faithfully return.
118 The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend.
119 The word "أفْتَح" in *this context* and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them. See الراغب.
120 The word "*Opener*" here means the "*Ruler*," the "*Decider*," the "*Determiner*."

93. Then [*he*] diverted *a’n* (*off*) them and said [*he*]: O, my people *laqad* (*verily, already and affirmatively*) I communicated (*to*) you[z] my Lord’s messages[w] and I (*sincerely*)-counseled[121] for you,[b] so how can [*I*] grieve on a people, unbelievers.	فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ﴿٩٣﴾
94. And not We sent in a village[w] of a prophet except We took its[w] people by the *ba’asa’e*[w122] (*penury-tension*)[w] and the *dharra’e*[w] (*distress due to adversity*) *la’alla* (*craving currently unavailable deed that/perhaps*) them *yatadhrra’-aona* (*iteratively supplicate they*[z]).	وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾
95. Afterwards We substituted the *sayyea’te’s*[w] (*demeritorious -deed*)’s[w] place (*by*) the *hasanata*[w] (*meritorious-deed*)[w] until they[z] waxed,[123] and said they:[z] *qad* (*already and affirmatively*) touched/betided our fathers the adversity[w] and felicity;[w] so We took them suddenly while they perceive not.	ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾
96. And had surely the villages’[w] folks believed they[z] and *ettaqaw* (*they had reverentially guarded not to displease Allah*) surely We (*would have*) opened on them blessings[w124] from the Heaven[w] and the Earth;[w] [and,] but they[z] denied, so We took them by what they[z] were earning.	وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾
97. Have then ensured the villages’[w] folks to come (*to*) them Our *ba'aso* (*intense torment*) *bayatan* (*suddenly by night*) while they (*are*) sleepers/asleep.	أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾
98. Or [and] had ensured the villages’[w] folks to *ya’ateya* (*betides/comes to*) them Our *Ba'aso* (*intense Torment/Might*) by a forenoon while they (*are*) playing.	أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾
99. Have then they[z] secured Allah’s machination; so not secure Allah’s machination except the people, the losers.	أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾
100. Has [and] not (*it*[x])[125] *yahdey* (*to be divinely-guided*) for whom[r] they[z] inherit the Earth[w] from after its[w] folks that if[126] [*We*] will, betided them We by	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ

[121] See *Lexicon* attached to this *Translation*.

[122] The Arabic word “*ba’asa*” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

[123] That is in number and wealth.

[124] The word “**بركة**,” the plural of which is “**بركات** meaning: “multitudinous goodness and worthiness.”

[125] The Arabic interrogative-castigatory particle “**أولم**” (implying negation) is made up of *three parts* (أ), (و), (**لم**) “**أولم**,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

[126] The particle “**لو**” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “**لو**” amounts to “if” or “when.’ See **مغني اللبيب، إبن هشام**.

their offenses and [*We*] stamp[127] on their hearts, so they hear not.

أَصَبۡنَٰهُم بِذُنُوبِهِمۡۚ وَنَطۡبَعُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَسۡمَعُونَ ١٠٠

101. *Telka*[w] (*she-that-afar-it*[w]/ *those*[w]) (*are*) the villages[w] [*We*] narrate on you[g] of their[w] *anba'e*[128] (*significant-and-availing-news*); and *laqad* (*verily*/ *already and affirmatively*) came[w] (*to*) them their messengers[x] by the evidences[w] then they[z] were not to believe they[z] by what they[z] denied of before; like *tha'leka* (*afar-that-it*/ *that*),[x] stamps[129] Allah on the unbelievers' hearts.

تِلۡكَ ٱلۡقُرَىٰ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآئِهَاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَمَا كَانُواْ لِيُؤۡمِنُواْ بِمَا كَذَّبُواْ مِن قَبۡلُۚ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلۡكَٰفِرِينَ ١٠١

102. And not We found for most (*of*) them of a covenant, and *en* (*surely*) We found most (*of*) them, surely *fa'seeqeena*[130] (*rebels-vis-à-vis Allah's command*).

وَمَا وَجَدۡنَا لِأَكۡثَرِهِم مِّنۡ عَهۡدٖۖ وَإِن وَجَدۡنَآ أَكۡثَرَهُمۡ لَفَٰسِقِينَ ١٠٢

103. Afterwards We missioned[131] from after them *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles*/ *signs*/ *proofs*) to Pharaoh and his chiefs, then *da'bera*[132] (*rear-most*) by it;[w] so let-look [*you*[s]]: how [was] the corruptors' consequence.[w]

ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَظَلَمُواْ بِهَاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ١٠٣

104. And said *Mosa* (*Moses*): O, Pharaoh verily I am a messenger from the worlds' Lord.

وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ١٠٤

105. Befitting on me that not [*I*] say on Allah except the right; *qad* (*already and affirmatively*) I came (*to*) you[z] by an evidence[w] from your[n] Lord; so let-send [*you*[s]] with me Israel's sons.

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٠٥

106. Said [*he*]: *en* (*if*) you[g] were come by an *Aya'ten*[w] (*miracle*/ *sign*/ *proof*) then *eetee* (*let-*[*you*[s]] *produce*/ *come*) by it[w] *en* you[g] were of the *ssadeqeena* (*always-truth-enforcers*).

قَالَ إِن كُنتَ جِئۡتَ بِـَٔايَةٖ فَأۡتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٠٦

107. So [*he*] threw his staff; then *edha* (*suddenly-*/ *whereas*) it[w] (*was*) a he-serpent manifester.

فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ١٠٧

108. And [*he*] wrested his hand;[w] then *edha* (*suddenly-*/ *whereas*) it[w] (*was*) white for the beholders.

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ ١٠٨

109. Said the chiefs of Pharaoh's people: verily this (*is*) surely a magician omniscient.

قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ١٠٩

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[127] The expression: "stamp on their hearts" is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

[128] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[129] Ibid, only regarding "stamp."

[130] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

[131] The word "**بعث**" in "**بعثنا**" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[132] The *Qur'anic* phrase: "Then (*had*) been cut off last (*of*) the people"= "**فقطع دابر القوم**" is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =**دابر** *of such people*.

110. [*He*] wants to exit you[b] from your[n] land;[w] so what (*is*) that you[z] command.	يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
111. Said they:[z] let-defer him [*you*[s]] and his brother and let-send [*you*[s]] in the cities *hashereena*[133] (*crowd-gathering summoners*).	قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَـٰشِرِينَ ﴿١١١﴾
112. *Yaáteya* (*come*) they[z] (*to*) you[g] by every omniscient magician.	يَأْتُوكَ بِكُلِّ سَـٰحِرٍ عَلِيمٍ ﴿١١٢﴾
113. And came, the magicians (*to*) Pharaoh; said they:[z] verily for us surely remuneration, *en* (*if*) we were we the prevailers.	وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَـٰلِبِينَ ﴿١١٣﴾
114. Said [*he*]: yes, and verily you[b] (*are*) indeed of the *mugarrabeena* (*ones brought nigh to me*).	قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ﴿١١٤﴾
115. Said they:[z] O, *Mosa* (*Moses*) either that you[s] throw or that we be the throwers/throwing.	قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ﴿١١٥﴾
116. Said [*he*]: let-throw you;[z] then *lamma* (*when-/whence*) they[z] threw, they[z] bewitched the mankind's eyes[134] and *istarhabo*[135] (*they*[z] *affirmably terrified*) them and came/fetched they[z] by a great magic.	قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾
117. And We revealed[136] to *Mosa* (*Moses*) that let-throw [*you*[s]] your[t] staff, so *edha* (*suddenly/whereas*) she engulfs what *ya'fekoona* (*they*[z] *speciously-concoct*).	۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾
118. Then befell[137] the right[x] and *battala*[138] (*became invalid/ceased to hold*) what they[z] were working.	فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾
119. So they[z] were worsted far-there,[139] and they[z] transposed[140] cringers.	فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ﴿١١٩﴾

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[133] The word "**حاشرين**" is plural, masculine, subjective noun, rooted in the word "**حشر**" meaning: gathered crowdedly. So, "**حاشرين**" summoners that gather the crowds. No English equivalent for "**حاشرين**".

[134] What is to be noted here is the Qur'anic *precise* description of the fact that the magician did *bewitch the eyes of the people*, i.e. the *facts of the physical reality remained unchanged* but it *appeared* to the *eyes of the beholders* the great effect of the "*make belief*" of the magicians.

[135] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[136] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[137] The Arabic text *literally* says" "**وقع**," that is, *fell* from *above* descended down on *every* one and *nullified* the untruth.

[138] The Arabic word "*batala*"="**بطل**" is *intransitive* past tense, for which there is *no* English equivalent, meaning *it became invalid*. [Like the word "*fell*," in the preceding footnote, is *intransitive*].

[139] In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنا لك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

[140] The word "**إنقلبوا**"= "*they*[z] *transposed*," means they *betook* themselves *becoming*.

120. And (*had been*) thrown the magicians *sa'jedeena* (*kowtowing they*[z]).	وَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ١٢٠
121. Said they:[z] we believed by the worlds' Lord.	قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ١٢١
122. Lord (*of*) *Mosa* (*Moses*) and *Haroona* (*Aaron*).	رَبِّ مُوسَىٰ وَهَٰرُونَ ١٢٢
123. Said Pharaoh: believed you[c] by Him/him before that [*I*] proclaim/permit for you;[z] verily this (*is*) indeed a machination[x] you[c] machinated it[x] in the city,[w] to you[z] egress of it[w] its[w] folks; so will know you.[z]	قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي ٱلْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ١٢٣
124. Assuredly *oqatte'a*[141] ([*I*] *shall indeed recurrently cut*) off your[n] hands[w] and feet[w] from *khelafen*[142] (*opposite-sides*); afterwards surely *ossallebannakom* ([*I*] *shall recurrently crucify you*[b]) wholes.	لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ١٢٤
125. Said they:[z] verily we (*are*) to our Lord (*are*) transposing.[143]	قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١٢٥
126. And not [*you*[s]] avenge[144] from us except that we believed by our Lord's *Aya'te*[w] (*miracles/signs/proofs*) *lamma* (*when/whence*) it[w] came[w] (*to*) us; O, our Lord: *afregh* (*let-*[*You*[s]] *descend/pour*) on us patience and *tawaffana* (*let-*[*You*[s]] *receive us while dying*) (*as*) Muslims.	وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ١٢٦
127. And said the chiefs from Pharaoh's people: do [*you*[s]] leave *Mosa* (*Moses*) and his people to corrupt they[z] in the land[w] and [*he*] leaves you[g] and your[t] deities; said [*he*]: [*we*] shall *noqattelo* ([*we*] *iteratively kill*) their sons and affirmably let live[145] their women, and verily we (*are*) above them conquerors.	وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُواْ فِي ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْيِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ١٢٧
128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you*[z] *seek assistance*) by Allah and *issber* (*let-you*[z] *hold on patiently*); verily the Earth[w] (*is*) for Allah bequeaths it[w] [*He*] (*for*) whom[p] [*He*] wills of His *eba'de* (*worshippers-/submitters/slaves*) and the *aa'qebato* (*consequence*)[w] (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُوٓاْ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ١٢٨
129. Said they:[z] we (*had been*) annoyed from before that *ta'ateyna* ([*you*[s]]: *come to/appear among us*) and	قَالُوٓاْ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا

141 The Arabic word is in the *intensive* form ("أقطّعن") so *recurrent* is here used to give this *intensity*.
142 From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*.
143 The word "تقلبهم"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.
144 The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See الراغب and اللسان.
145 See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as استحيوا.

from after what you[g] came (*to*) us; said [*he*]: *asa* (*craving a deed beyond one’s means that, may*) your[n] Lord perishes your[n] enemy and *yestakhlefakum* ([*He*] *makes you*[b] *vicegerents*) in the land;[w] so [*He*] looks how you[z] work.

وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

130. And *laqad* (*verily, already and affirmatively*) We took the Pharaoh’s *aala* (*family, house, kin, chiefs, followers*) by the *seneena* (*famine and drought*) and a decrease of the *thamara’te*[w] (*trees/plants/crops/fruits*)[w] *la’alla* (*craving currently unavailable deed that, perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).

وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾

131. Then if came[w] (*to*) them the *hasanato*[w] (*meritorious-deed*)[w] said they:[z] for us this;[w] and *en* (*when/if*) betided them a *sayyeaton*[w] (*demeritorious-deed*)[w] forebode they[z] by *Mosa* (*Moses*) and whom[p] (*were*) with him. Indeed, verily only their omen (*is*) *enda* (*by Rule of*) Allah [and,] but most of them know not.

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

132. And said they:[z] surely whatever[146] *ta’ateena*[x] ([*you*[s]] *produce/come to us*) by it[x] of an *Aya’ten*[w] (*miracle/sign/proof*) to bewitch us by it[w] then not we (*are*) for you[g] surely believers.

وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

133. So We sent on them the flood[x] and the locusts[x] and the lice[x] and the frogs[w] and the blood[x] *Aya’ten*[w] (*miracles/signs/proofs*) (*which had been made*) expounders;[w] then *istakbaro*[147] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

134. And *lamma* (*when/whence*) befell on them the *rejzo*[148] (*successive: convulsive and perturbing torment*) said they:[z] O, *Mosa* (*Moses*) let-invoke [*you*[s]] for us your[t] Lord by what covenanted [*He*] *endaka* (*with you*[g]*/by you*[g]); indeed *en* (*if*) doffed you[g] *a’n* (*off*) us the *rejza* (=*rejzo*), surely assuredly[149] we believe for you[g] and surely assuredly we send with you[g] Israel’s sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾

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146 There was a raging *controversy* around word “مهما.” Some were saying it is made up of (a) “مه ما,” where the “مه” for *silencing*, and “ما” the article of *surety*. And others say that “مهما” is really made up of (b) “ما ما.” The case was finally settled in favor of (b), as led by سيبويه and other *linguists*, who maintained that the article “مهما.” is *conditional* article, made up of “ما ما.” The first “ما” is for *punishment* and the second for *surety*. But to prevent the meeting of two *similar* letters the “ا” in the first “ما” was changed to a “هـ,” leaving the second “ما” of *surety* intact.

147 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

148 The word “رجز” has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See اللسان.

149 The "ل" in "لنؤمننّ" and "لنرسلنّ" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* in both case by "*assuredly*"

135. Then when We doffed *a’n* (*off*) them the *rejza*[150] (*successive: convulsive and perturbing torment*) to *ajalen*[151] (*term-limit*)[x] they (*are*) *ba’legho* (*ones reaching*) it[x] *edha* (*suddenly/whereas*) they *yankothona* (*they*[z] *infract/infringe*).

فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ
أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ
١٣٥

136. So We revenged from them, so We drowned them in the *yamme* (*deep and extended body of salty or sweet water*) because surely they[z] denied by Our *Aya’te*[w] (*miracles/signs/proofs*) and they[z] were *a’n* (*regarding*) it[w] neglectors.

فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ
بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا
غَٰفِلِينَ ١٣٦

137. And We bequeathed the people whom[r] they[z] were *youstadha’fona*[152] (*being deemed weaklings they*[z]), the land’s[w] *mashareqa*[x] (*sunrise’s loci*)[x] and its[w] *maghreba*[x] (*sunset’s loci*)[x] which[u] We blessed in it;[w] and concluded[w] your[t] Lord’s word[w] the *husna*[w] (*all around most beautiful/excellent-result*)[w153] on Israel’s sons by what *ssabara* (*had held on patiently*) they[z] and We destroyed what was *yassna’o* (*carefully crafting*) Pharaoh and his people and what they[z] were trellising.

وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ
يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ
وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا فِيهَاۖ
وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ
بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْۖ وَدَمَّرۡنَا
مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ
وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ
١٣٧

138. And We (*caused to*) pass-over by Israel’s sons the sea, then *ata* (*hap*) they[z] on a people *ya’akefoona* (*devoting/dedicating themselves as anchorites they*[z]) on idols for them; they[z] said: O, *Mosa* (*Moses*) let-make [*you*[s]] for us an *elahan* (*a deity*) just-as for them *alehaton* (*deities*); said [*he*]: verily you[b] (*are*) people *tajhaloona*[154](*you*[z] *act ignorantly/incorrectly*).

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ
عَلَىٰ قَوۡمٖ يَعۡكُفُونَ عَلَىٰٓ أَصۡنَامٖ
لَّهُمۡۚ قَالُواْ يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا
كَمَا لَهُمۡ ءَالِهَةٞۚ قَالَ إِنَّكُمۡ قَوۡمٞ
تَجۡهَلُونَ ١٣٨

139. Verily these *mutabbaron* (*is ruinate/damaging*) what they (*are*) in [it[x]] and a falsehood[x] (*is*) what they[z] were working.

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمۡ فِيهِ وَبَٰطِلٞ مَّا
كَانُواْ يَعۡمَلُونَ ١٣٩

140. Said [*he*]: do other than Allah *abghey* ([*I*] *earnestly-quest*) you[b] *elahan* (*deity*); while He favored/preferred you[b] over the worlds.[155]

قَالَ أَغَيۡرَ ٱللَّهِ أَبۡغِيكُمۡ إِلَٰهٗا
وَهُوَ فَضَّلَكُمۡ عَلَى ٱلۡعَٰلَمِينَ
١٤٠

141. And *edh* (*when/since*) We delivered you[b] from Pharaoh’s *aal’e* (*family/house/kin/chiefs/followers*),

وَإِذۡ أَنجَيۡنَٰكُم مِّنۡ ءَالِ

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150 Ibid.

151 The word “الأجل” means term-limit, see اللسان.

152 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

153 The word “الحسنى” by *itself*, i.e. *not* in the sense of “*prefix or postfix annexation*” (مضاف أو مضاف اليه), in The Qur’an *almost* always means “*Paradise*,” *except in a few cases* where it could mean: (1) *excellent-attribute*, (2) *excellent-result*, *all around most beautiful*). Perhaps in this great *Ayah*, “*excellent-result*” is one of those cases. As Israel’s sons had inherited *all that Pharoah and his people possessed* after the Pharaoh and his people were *drowned*.

154 The word “**تجهلون**”=“*tajhaloon*” is rooted in “**جهل**” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*.

155 Qur’an commentators say that is *of their time*; i.e. this preference is with respect to *people of their time*.

they[z] afflict you[z] the ill torment, *youqattelona* (*iteratively slaughtering they*[z]) your[n] sons and *yastah'youna*[156] (*they*[z] *affirmably-let-live*) your[n] women, and in *tha'lekum* (*collective-afar-that*)[x] (*is*) a great essay from your[n] Lord.

فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُقَتِّلُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ١٤١

142. And We promised *Mosa* (*Moses*) thirty nights[w] and concluded it[w] by ten, so concluded his Lord's appointment forty nights;[w] and said *Mosa* (*Moses*) for his brother *Haroona* (*Aaron*): let-succeed me [*you*[s]] in my people and let-reconcile [*you*[s]] and let-not *tattabe'a* (*closely-followed* [*you*[s]]) the corrupters' path.

۞ وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ سَبِيلَ ٱلۡمُفۡسِدِينَ ١٤٢

143. And *lamma* (*when/whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*[s]], I look to You[g] Said [*He*]: never [*you*[s]] see Me; [and,] but let-look [*you*[s]] at the mountain[x] so *en* (*if*) [*it*[x]] stayed-put in its[x] place, then [*you*[s]] will see Me; so *lamma* manifested his Lord for the mountain[x] [*He*] made it[x] *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*[157] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] I repented to You[g] and I am first, (*of*) the believers.

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ قَالَ سُبۡحَٰنَكَ تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ ١٤٣

144. Said [*He*]: O, *Mosa* (*Moses*) verily I *isstafayto*[158] (*I superlatively and exclusively selected*) you[g] over the man-kind by My messages[w] and by My speech[x] So let-take [*you*[s]] what *atayto* (*I accorded*) you[g] and let-[*you*[s]] be[x] of the thankers.

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي فَخُذۡ مَآ ءَاتَيۡتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ١٤٤

145. And We wrote for him in the tablets of every-thing an exhortation[w] and an expounding[x] for every-thing;[x] so let-take [*you*[s]] it[w] by a strength;[w]

وَكَتَبۡنَا لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا

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[156] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[157] The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.*

[158] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element*. In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

and let-command [*you*[s]] your[t] people (*to*) take they[z] by its[w] *ahsa'ne*[159] (*perfecter and beautifuler*); [*I*] shall show you[b] home[w] (*of*) the *faseeqeena*[160] (*rebels-vis-à-vis Allah's command*).

لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ دَارَ ٱلْفَـٰسِقِينَ ﴿١٤٥﴾

146. [*I*] shall avert *a'n* (*off*) My *Aya'te*[w] (*messages/signs/proofs*) who[r] *yatakabbaroona*[161] (*they*[z] *who practice pridefullness*) in the Earth[w] by other than the right; and *en* (*if*) they[z] see every *Aya'ten*[w] (*singular of Aya'e*[w]), they[z] believe not by it;[w] and *en* they[z] see path[x] (*of*) the *rosh'de*[162] (*mature-discernment/rational guidance to the right*) not *yattakhetho* (*they take-and-make*) it[x] (*for*) a path;[x] and *en* they[z] see path[x] (*of*) the *ghayye*[163] (*misguidance/straying because of fallacious belief resulting in disappointment*) *yattaskhetho* it[x] (*for*) a path;[x] *tha'leka* (*afar-that-it/that*)[x], (*is*) because that they[z] denied by Our *Aya'te*[w] and they were off it[w] neglectors.

سَأَصْرِفُ عَنْ ءَايَـٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ عَنْهَا غَـٰفِلِينَ ﴿١٤٦﴾

147. And who:[r] they[z] denied by Our *Aya'te*[w] (*messages, signs, proofs*) and the Hereafter's[w] *lega'a* (*meeting with*) miscarried[w] their works. Are they[z] (*to be*) requited except (*for*) what they[z] were working.

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ حَبِطَتْ أَعْمَـٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿١٤٧﴾

148. And *ittakhatha*[164] (*took and presumed*) *Mosa's* (*Moses'*) people from after him of their ornaments a calf, *jasadan*[x165] (*tinged-physique*) for it[x] a low; have they[z] not seen that it[x] neither speaks (*to*) them, nor [*it*[x]] divinely-guides them a path; *ittakhatho* (*they took-and-presumed*) it[x] (*a deity*) and they[z] were *dha'lemeena*[166] (*injustice-doers*).

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَـٰلِمِينَ ﴿١٤٨﴾

149. And *lamma* (*when/whence*) (*had been*) fallen in their hands[w167] and saw they[z] that *qad* (*already and affirmatively*) strayed they[z] said they:[z] indeed *en* (*if*)

وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟ قَالُوا۟ لَئِن لَّمْ

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[159] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.
[160] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.
[161] The word "*yatakabbaroon*"="يتكبّرون" does *not* have an *exact* English equivalent *per se*. It is a *present/future* tense *addressing addressees*: *they*[z] *stand haughtily above submission*. Hence, we *transliterate* and *parenthetically explain*.
[162] See the *Lexicon* attached to this *Translation* for explanation and elaboration on this word, under "*rushdo*."
[163] The word "الغي" = "الضلال المبني على إعتقاد فاسد نتج عنه خيبة," that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See الراغب and اللسان.
[164] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[165] The word "جسدا"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*. See الراغب.
[166] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.
[167] The Qur'anic phrase: "And when (*had been*) fallen in their hands" is an Arabic *tongue* expression meaning they were *filled with sorrow and regret* for some failure(s). That is because when a person feels very sorry, he drops his *head into his hand or hands and may even bite* the hand in *regret*. So, the expression came to pass.

not *yarham* (*mercy-gives*) us our Lord and [*He*] forgives [for] us, surely we assuredly[168] be of the losers.

يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ١٤٩

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150. And *lamma* (*when/whence*) returned *Mosa* (*Moses*) to his people angrily, sorrowfully, said [*he*]: wretched what succeeded me you[z] from after me; have you[c] hastened your[n] Lord's command; and [*he*] threw the tablets and [*he*] took by head[x] of his brother pulling it[x] to him. Said [*he*]: my mother's son, verily the people *istadh'afoney*[169] (*they*[z] *deemed me a weakling*) and *kado* (*they*[z] *nighed/verged/almost*) kill me[z]; so *la'tush'met* (*let-not* [*you*[s]] *have-schadenfreude i.e. glee over others' misfortune*)[170] by me the foes and let-[*you*[s]] not make me with the people, the *dha'lemeena*[171] (*injustice-doers*).

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ
أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ
أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى
ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ
إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ
ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا
تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ١٥٠

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151. Said [*he*]: my Lord, let-forgive [*You*[s]] for me and for my brother and let-admit us [*You*[s]] in Your[t] mercy[w] and You[s] (*are*) *arhamo* (*most merciful*) of the *raheemeena* (*mercy-givers*).

قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى
وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ
أَرْحَمُ ٱلرَّٰحِمِينَ ١٥١

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152. Verily who[r] *ettakhatho*[172] (*they took and made*) the calf (*deity*), shall attain them a wrath[x] from their Lord and ignominy[w] in the life[w] (*of*) the world[w] and like *tha'leka* (*afar-that-it/that*),[x] [*We*] requite the *mufta'reena* (*crafters of lies for fraudulent end*).

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ
غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ١٥٢

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153. And who[r] they[z] worked the *sayye'aa'te*[w] (*demeritorious -deeds*)[w] after-wards repented they[z] from after it[w] and they[z] believed, verily your[t] Lord from after it[w] (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟
مِنۢ بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١٥٣

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154. And *lamma* (*when/whence*) stilled[173] *a'n* (*off*) *Mosa* (*Moses*) the wrath[x] [*he*] took the tablets[w] and in its[w] inscription[w] a *hudan* (*divine-guidance*)[x] and a mercy[w] for whom[r] they (*are*) for their Lord dread they.[z]

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ
أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى
وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ١٥٤

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155. And chose *Mosa* (*Moses*) (*of*) his people seventy men for Our appointment; then *lamma* (*when-*

وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا

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[168] The "ل" in "لنكوننّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*."
[169] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[170] The Arabic verb "تشمت" is *present* tense of "شمت," meaning *to gloat/derive joy out of others' misfortune*. But in English there is no *verb* for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a *verb-construction* of the word by preceding it with "*have*."
[171] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.
[172] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[173] It is remarkable to note here that the Qur'anic term "سكت"="*stilled*," (*in the intransitive mode*) as if the "*wrath*" came to a silence. In other words, rather than to say when *Moses subdued* his wrath.

/*whence*) took[w] them the *rajfato* (*Shudder-she*[y]/*Tremor-she*[y]), said [*he*]: my Lord had You[g] willed You[g] (*could have*) perished them from before and *eyyaya*[174] (*indeed including me*); do [*You*[s]] perish us by what did the mooncalves of us; *en* (*not*) it[w] except Your[t] essay[w] [*You*[s]] mislead by it[w] whom[p] [*You*[s]] will and divinely-guide whom[p] [*You*[s]] will; You[s] (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive [*You*[s]] for us and *erham* (*let-*[*You*[s]]*mercy-give*) us, and You[s] (*are*) *khayro* (*choicer/ worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).

لِمِيقَٰتِنَا فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُۖ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ ﴿١٥٥﴾

156. And let-write [*You*[s]] for us in this[w] world[w] a *hasanatan*[w] (*meritorious-deed*)[w] and in the Hereafter[w]; verily we *hudna*[175] (*we had adopted the Jewish "law"-/customs/repented*) to You;[g] said [*He*]: My torment[x] [*I*] betide by it[x] whom[p] [*I*] will and My mercy[w] expanded-she[y176] (*to include*) every-thing, [*I*] shall write it[w] for whom[r] *yatta-qoona* (*they reverentially guard not to displease Allah*) and *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w177] (*prescribed percentage of personal possessions*)[w] and who[r] they by Our *Aya'te*[w] (*messages/signs/proofs*) they[z] believe.

۞ وَٱكۡتُبۡ لَنَا فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ إِنَّا هُدۡنَآ إِلَيۡكَۚ قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنۡ أَشَآءُۖ وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖۚ فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ ﴿١٥٦﴾

157. Who[r] *yatta'beo* (*closely-follow*) they[z] the messenger, the prophet the *ommey*[178] (*he who is unlettered*) whom[x] they[z] find him written *enda* (*with, in books with*) them in the Torah[w] and the *Enjeel*[x] (*Euangelion-/Gospel*);[x] [*He*] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [*he*] restrains them *a'n* (*regarding*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*) and [*he*] legitimizes for them the goodies[w179] and [*he*] illegitimates on them the *khaba'etha*[180] (*wicked/bad-/ill-natured*) and *yadha'o* (*he relieves/spares*) *a'n* (*off*) them their *isra*[181] (*severe, personal, and most burdensome*

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلۡأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكۡتُوبًا عِندَهُمۡ فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي كَانَتۡ

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[174] The word "إيّاي," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun.*

[175] The word "*hudna*" has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[176] The word "وَسِعَتْ" = "Expanded" means *is already broadened* to contain/include.

[177] See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*.

[178] The word "أمي" = "*unlettered*." In English "*unlettered*" is an *adjective*, so *no* plural for it. So, I resort to *transliteration* and *parenthetical explanation*.

[179] The word "طيبات" = "goodies" = "goodies, [w]"= a *feminine gender* means anything *delectable and legitimate.*

[180] The *wicked, bad and ill-natured.*

[181] See the *Lexicon* attached to this *Translation* for this is very important word.

obligation) and the shackles which[u] were-she[y] on them; so who[r] they[z] believed by him and deferentially-supported[182] him and they[z] succored him and they[z] closely followed the illumination[x] which[x] (*had been*) descended with him, those they (*are*) the thrivers.	عَلَيۡهِمۡۚ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٥٧
158. Let-say [*you*[s]]: O, you the mankind; verily I am Allah's messenger to you[b] together; Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship, no an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens;[183] so let-believe you[z] by Allah and His messenger,[x] the prophet[x] the *ommey*[184] (*he who is unlettered*), who[x] believes [*he*] by Allah and His words[w] and *ettabe'o* (*let-closely follow*) him you[z] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *tahtadona* (*you*[z] *find and accept the divine-guidance*).	قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ ١٥٨
159. And of *Mosa's* (*Moses'*) people an *ummaton*[w] (*community*)[w] *yahdona* (*they*[z] *divinely-guide*) by the right[x] and by it[x] *yaa'deloona* (*they*[z] *equalize/render-justice*).	وَمِن قَوۡمِ مُوسَىٰٓ أُمَّةٞ يَهۡدُونَ بِٱلۡحَقِّ وَبِهِۦ يَعۡدِلُونَ ١٥٩
160. And *qatta'a* (*recurrently cut*) them We twelve *asbattan* (*Jewish tribes*)[185] *Umaman*[w] (*communities*)[w] and We revealed[186] to *Mosa* (*Moses*) *edh* (*when/since*) his people *istasghaho*[187] (*sought him water availability*), that let-strike [*you*[s]] with your[t] staff the stone[x] then *enba'jasat* (*gushed through narrow vent*) from it[x] twelve wells,[w] *qad* (*already and affirmatively*) knew each people their *mashraba*[x] (*drinking-place*)[x] and We over-shadowed the clouds over them and We descended on them the *Manna*[188] and the quails; let-eat you[z] from goodies[w189] (*of*) what We provided you' and they[z] wronged[190] Us not, [and,] but they[z] were wronging (*to*) themselves.	وَقَطَّعۡنَٰهُمُ ٱثۡنَتَيۡ عَشۡرَةَ أَسۡبَاطًا أُمَمٗاۚ وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسۡتَسۡقَىٰهُ قَوۡمُهُۥٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ فَٱنۢبَجَسَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ أُنَاسٖ مَّشۡرَبَهُمۡۚ وَظَلَّلۡنَا عَلَيۡهِمُ ٱلۡغَمَٰمَ وَأَنزَلۡنَا عَلَيۡهِمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰۖ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ١٦٠
161. And *edh* (*when*) (*had been*) said for them: let-dwell	وَإِذۡ قِيلَ لَهُمُ ٱسۡكُنُواْ هَٰذِهِ

[182] The word "عزّر," in "عزّروه" = النصرة مع التعظيم, i.e. deferential support. See الراغب.
[183] The word "أماتَ," in "يُمِيتُ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.
[184] See footnote 1790 above regarding *ummey*.
[185] The word "أسباط" in the *Hebrew* language is exactly like "tribes" = "قبائل" in the *Arabic* language.
[186] See footnote 1750 above regarding *revealed*.
[187] The word "استسقى"="طلب السَّقِي أو الإسقاء," See الراغب. So "استسقى" on "استسقاه" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah's munificence provided him with *twelve different sources* through the "stone" which he was *commanded to just smite* and *thereof gushed water*, in a *controllable* manner for *each tribe*.
[188] See the *Lexicon* attached to this *Translation* for this word, *manna*
[189] See footnote 1791 above regarding *goodies*.
[190] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

you[z] this[w] the village[w] and let-eat you[z] from it[w] whence you[z] willed, and let-say you[z] *hittaton*[w191] (*may Allah remove our sins from our shoulders*)[w] and let-enter you[z] the door (*in*) kowtowing (*manner*)[192] [*We*] forgive for you[b] your[n] offenses[w]/inequities[w193] and [*We*] shall augment the benefactors.

ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ
شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟
ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ
خَطِيٓـَٔـٰتِكُمْ ۚ سَنَزِيدُ
ٱلْمُحْسِنِينَ ﴿١٦١﴾

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162. Then substituted who[r] *dhalamo*[194] (*they*[x] *wronged to*) them a say other than which[x] (*had been*) said for them, so We sent on them *rejzan*[195] (*successive: convulsive and perturbing torment*) from the sky[w] by what they[z] were *yadh'lemoona* (*were wronging they*[x]).

فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا
غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ
بِمَا كَانُوا۟ يَظْلِمُونَ ﴿١٦٢﴾

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163. And let-ask them [*you*[s]] *a'n* (*regarding*) the village[w] which[u] was[w] a vicinage[w196] (*of*) the sea, *edh* (*when-/whence*) they[z] transgress (*i.e. village's inhabitants*) in the Sabbath, *edh ta'atee* (*approach/come to*) them their (*big*) fishes *shurra'an* (*openly raising their heads above the water*) day of their Sabbath; and day not sabbatize they[z] not *ta'atee* them; like *tha'leka* (*afar-that-it/*),[x] [*We*] essay them by what they[z] were *yafsoqoona*[197] (*rebelling they*[x] *vis-à-vis Allah's command*).

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى
كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ
يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ
كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟
يَفْسُقُونَ ﴿١٦٣﴾

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164. And *edh* (*when*) said[w] an *Ummaton*[w] (*community*)[w] of them: wherefore you[z] exhort[198] a people Allah (*is*) *muhleko* (*perishing*) them or tormenting them, a severe torment; said they:[z] apology to your[n] Lord, and *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ
قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا ۖ قَالُوا۟ مَعْذِرَةً إِلَىٰ
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

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165. Then *lamma* (*when/whence*) they[z] forgot[199] (*ceased*

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا

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[191] See the *Lexicon* attached to this *Translation* for this word, "*hettattan*."

[192] The word "**سُجّداً**" is an *adverbial* construct, as if to say: "*kowtowingly*," but there is *no* such word in English. So, I chose to say instead "in a kowtowing manner."

[193] There is "**خِطْء**" and "**خَطيئة**" both are "inequities" committed *intentionally* and therefore are *sins*. So, "**خَطِيئة**" in "**خطيآتكم**" is *feminine* and *singular*; and "**خِطْء**" is *masculine* and *singular*.

[194] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

[195] The word "**رجز**" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See **اللسان**.

[196] The Arabic word "**حاضرة**" translated as *vicinage*, i.e. "overlooking," but we hasten to point out that "**حاضرة**" means a *great community* or *metropolis around water sources*. And "*village*" *per se* in The Qur'an is *metropolis*, as so stated where applicable.

[197] See the *Lexicon* attached to this *Translation* for *faseqoon* for an elaboration on this rather important word.

[198] The word "**تعظون**" rooted in"**وعظ**" = "*exhorted*" or "*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*.

[199] The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

paying attention to) what they[z] (*had been*) reminded of it[x] We delivered whom[r] they[z] restrain *a'n* (*regarding*) the ill and We took whom[r] *dhalamo*[200] (*they*[z] *wronged*) by a torment arduous by what they[z] were *yafsoqoona*[201] (*rebelling they*[z] *vis-à-vis Allah's command*).

ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ١٦٥

166. Then *lamma* (*when/whence*) they[z] recalcitrated *a'n* (*regarding*) what they[z] (*had been*) restrained *a'n* (*off*) it[x] We said for them: let-be you[z] apes *kha'seyeena*[202] (*cringers/they who caused self contemptibility and had been driven away with a spurn*).

فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ١٦٦

167. And *edh* (*when/since*) *ta'aththana*[203] (*iteratively proclaimed*) your[t] Lord: that assuredly[204] [*He*] missions[205] on them to The *Qeyamatey's*[w] (*Judgment's*) Day[x] whom[p] [*he*] afflicts them, the ill torment; verily your[t] Lord surely (*is*) swift (*in*) the punishment and verily He (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ١٦٧

168. And We *qatta'a* (*iteratively cut*) them in the Earth[w] *umaman*[w] (*communities*);[w206] of them the *ssa'lehoona* (*righteous-people*) and of them lesser than *tha'leka* (*afar-that-it/*),[x207] and We essayed them by the *hasana'te*[w] (*meritorious-deeds*)[w] and the *sayye'aa'te* (*demeritorious-deeds*[w]) *la'alla* (*craving currently unavailable deed that/perhaps*) they return.

وَقَطَّعْنَـٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّـٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ١٦٨

169. Then succeeded from after them successors inherited they[z] the book, they[z] take transient[x208] this the *adna* (*baser/lower*) and they[z] say: *sayoughfaro* (*affirmably to be forgiven*) for us; and *en* (*if*) *ya'atee* (*haps-/comes to*) them a transient[x] its[x] similar they[z] take it;[x] had not (*been*) taken on them *meethaqa*[x] (*ratified-covenant*)[x] (*of*) the book that not they[z] say on Allah except the right; and they[z] studied what (*is*) in it;[x] and the Hereafter's[w] home[w] (*is*) *khayron* (*choicer/superior-/worthier*) for whom[r] *yattaqoona* (*they reverentially guard against Allah's displeasure*); do not you[z] reason.

فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ١٦٩

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200 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"
201 See the *Lexicon* attached to this *Translation* regarding *faseqoon*.
202 The word "*khaseyeen*"= "**خاسئين**," is *plural, masculine, subjective noun* meaning: be you[f] (*of*) *those who caused self contemptibility and had been driven away with a spurn*. There is *no* English equivalent for the word *khaseyeen*.
203 The word "**تأذّن**" = "**أكثر الإعلام، قاله سيبويه**" i.e. *iteratively* proclaimed. See **التاج**.
204 The "**ل**" in "**ليبعثن**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation, expressed here* by "*assuredly*".
205 The word "**بعث**" in "**ليبعثّن**" carries *several meanings*, among them: *sent, missioned, resurrected, awaken*, and *prompted*.
206 That is *separated or set apart* as *racially different group* from *other main population* in any part of the globe.
207 Qur'an Commentators are unanimous in saying that the here "*Of them the righteous*," *during Moses' time* or those *who followed Jesus or Mohammad*, peace be upon the three, i.e. Moses, Jesus and Mohammad.
208 That is worldly allurements and commodities.

170. And who[r] *youmassekona*[209] (*assiduously-hold they*[z]) by The Book[x] and *aqamo*[210] (*they*[z] *upped-to-fulfill the prescribed obligations of*) the Prayer[w] Verily We waste not the reformers' remuneration.	وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾
171. And *edh* (*when*) *natagq*[211] (*uprooted and raised*) We the mount[x] above them, as if it[x] (*were*) a canopy; and they[z] presumed that it[x] (*is*) a plunker by them; let-take you[z] what We accorded you[z] by a strength; and let-remember you[z] what (*is*) in it;[x] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
172. And *edh* (*when/since*) took your[t] Lord from Adam's sons of their backs (*loins*) their progenies[w] and *ash'ha-dahum*[212] ([*He*] *attested them/called upon them to attest*) on their selves:[w] Am I not your[n] Lord; said they:[z] *bala*[213] (*certainly-not*); we witnessed-/attested that you[z] say The *Qeyamatey's*[w] (*Judgment's*) Day[x] verily we were *a'n* (*regarding*) this, neglectors.	وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾
173. Or you[z] say: verily only partnered (*deities with Allah*) our fathers of before, and we were a progeny[214], of after them; do then You[g] perish us by what did the falsifiers.	أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾
174. And like *tha'leka* (*afar-that-it/that*)[x] [*We*] expound the *Aya'te*[w] (*messages*[w]) and *la'alla* (*craving currently unavailable deed that, perhaps*) they return.	وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾
175. And let-recite [*you*[s]] on them *naba'a*[215] (*piece-of-*	وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ

[209] The word "يمسّكون" is "على وزن فعَّلَ" so it denotes *assiduousness* of the action of *holding* in this case.
[210] The word "أقاموا" from أ=قام "[*he*] *stood/upheld/sustained/maintained.*" Linguistically means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *upheld*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقَامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.
[211] The Arabic word "نتق" means: uprooted *and* raised.
[212] The Arabic word "أشهد" *has no English equivalent per se*, but the closest is: *called/asked* one *to bear-witness/attest.*
[213] The word "*bala*"= "*indeed-not*" is *absolutely not synonymous* to "yes"="نعم." In fact to say "نعم" for "بلى"="*bala*" would give the *exact opposite* meaning. English does not have a single word for "*bala*" hence transliteration. See the *Lexicon* attached to this *Translation* for rather informative elaboration.
[214] The word "ذرِّية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.
[215] For the Arabic word "*naba'a*"="نبأ" there is *no* English equivalent. As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news. Its avail is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the نبأ. Clearly the word "*tiding*"="خبر" is *unfit*, as it *primarily* denotes simple "*information*," and "نبأ" *denotes* and *connotes more* momentous information. See الراغب.

significant-and-availing-news) whom[x] We accorded him Our *Aya'te*[w] (*messages*[w]) then [*he*] sloughed off it;[w] then followed him the Satan, so [*he*] [was] of the *ghaweena*[216] (*strayers because of fallacious belief resulting in disappointment*).	ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾
176. And had We willed, surely (*We would have*) uplifted him by it;[w] [and,] but he *akhlada*[217] ([*he*] *clung/immortalized*) to the Earth[w] and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*), so his parable[x]/example[x] (*is*) like the dog's parable[x]-/example[x] *en* (*if*) [*you*[s]] assault on it[x] *yalhath*[218] (*it*[x] *pants drooping its tongue out*), and if [*you*[s]] leave [it[x]] *yalhath* [*it*[x]]; *tha'leka* (*afar-that-it/that*)[x] (*is*) the people's parable[x]/example[x] who[r] they[z] denied by Our *Aya'te*[w] (*messages/signs/proofs*); so let-narrate [*you*[s]] the narratives, *la'alla* (*craving currently unavailable deed that, perhaps*) they rethink.	وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾
177. Fouled the people's parable[x]/example[x] who[r] they[z] denied by Our *Aya'te*[w] (*messages/signs/proofs*) and (*to*) themselves they[z] were wronging.	سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾
178. Whomever Allah *yahdey* (*divinely-guides*), so he (*is*) the *muhtadey* (*he who found and accepted the divine-guidance*), and whomever [*He*] misleads then those, they (*are*) the losers.	مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿١٧٨﴾
179. And *laqad* (*verily, already and affirmatively*) *dhara'ana* (*We created/propagated/manifested*) for Hell[w] many of the Jinn and the humankind; for them hearts not understand they[z] by it[w] and for them eyes not sight they[z] by it[w] and for them ears not hear they[z] by it;[w] those, (*are*) like the *an'aa'me*[w219] (*cattle/sheep/goats-/camels*),[w] rather they (*are*) *adhallo*[220] (*harder/more: astray*); those, they (*are*) the *ghafeloona* (*neglectors/heedless*).	وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾
180. And for Allah (*are*) the names[x] [the] *husna*[w] (*most all around beautiful*);[w] so let-invoke Him you[z] by it[w] and let-forsake you[z] whom[r] they[z] gainsay/deviate in His names;[x] shall (*be*) requited they[z] (*for*) what they[z] were working.	وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

[216] The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them*. See الراغب and اللسان.
[217] The word "أخلد" = immortalized (*himself*), i.e. *clung* to something *permanently*.
[218] I could not find an *English* word for "لهاث الكلب"="dog's *lohath*," which includes *panting* and *drooping* its *tongue out*.
[219] The word "the *an'am*" ="الأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*.
[220] The word "أضل"= "*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.

181. And of whom[p] We created an *ummaton*[w] (*a community*)[w] *yahdona* (*they*[z] *divinely-guide*) by the right[x] and by it[x] *yaa'deloona* (*they*[z] *equalize/render-justice*).	وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٨١﴾
182. And who[r] they[z] denied by Our *Aya'te*,[w] (*messages/signs/proofs*) [*We*] shall allure[221] them from whence not know they.[z]	وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾
183. And [*I*] protract for them, verily My scheme (*is*) *ma'teenon*[222] (*enormously strong and indefatigable*).	وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿١٨٣﴾
184. Have [and] not[223] they[z] rethought, not by their companion of *jennaten* (*insanity/stroke of Jinn*); *en* (*not*) he (*is*) except *natheeron* (*iterative warner*) manifesterer.	أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾
185. Have [and] not[224] they[z] looked in the Heavens'[w] and the Earth's[w] *malakoo'te*[225] (*enormous-permanent-ownership*) and what created Allah of a thing; and that *asa* (*craving a deed beyond one's means that, may*) that be *qad* (*already and affirmatively*) *eqtaraba*[226] (*festinately-approached*) their *ajalo*[227] (*term-limit*); so by what discourse[x] after it[x] they[z] believe.	أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾
186. And whomever Allah misleads, so no a *hadey* (*divine-guider*) for him; and [*He*] leaves them in their excessiveness addling they.[z]	مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٨٦﴾
187. And they[z] ask you[g] *a'n* (*regarding*) The Hour[w] *ayyana*[228] (*which momentous period/when*) (*is*) its[w] anchorage;[w] let-say [*you*[s]]: verily only its[w] knowledge (*is*) *enda* (*springing from/by Rule of*) my Lord; not manifest it[w] [*He*], for[229] its[w] time, except Him; *thagolat* ([*it*[w]] *became heavy-she*[y]) in the Heavens[w] and the Earth;[w] not *ta'ateekom*[w] ([*it*[w]] *haps*[w]/*comes*[w] *to you*[b]) except surprisingly;[w] they[z] ask you[g] as that you[g] (*are*) *hafey-yon*[230] (*profoundly familiar*) *a'n* it;[w] let-say [*you*[s]]:	يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ

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[221] The word "**سنستدرجهم**" is made up of *four* parts: (a) the letter "**س**" for "*shall*," (b) double component word, the active *subject* pronoun, as represented by the "**ن**" and the *present participle verb* "**نستدرج**" meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun "**هم**," for them.

[222] The word "**متين**" means *enormously strong and indefatigable.*

[223] See footnote 125 above regarding "**أولم**."

[224] Ibid.

[225] The word "**ملكوت**"= "**الملك مع العظمة و الديمومة**," i.e. the enormous and permanent ownership.

[226] The word "إقترب" is *more particular* than "**قرب**" as "**إقترب**" = "**المبالغة في القرب**," i.e. indicative of a *superlative* of the *approach*. See **التاج**. So for such a *superlative* of the *approach/nighing*. So, "*festinately*" is used to qualify the *approach* in order to *intensify* it.

[227] The word "**الأجل**" means term-limit, see **اللسان**.

[228] The word "*ayyana*" = "**أيان**" really is "**أي أوان أو أي حين**," but with *reverence and magnanimity* for whatever "أيانَ" was used for. See **معجم النحو** is *which period*, a *specific and important* (momentous) *occurrence happen*.

[229] The letter "**لِ**" in "**لوقتها**" means "for," as the "**ل**" has *twenty* different meanings, see **مغني اللبيب**.

[230] The word "**حَفِيّ**" has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See **اللسان**.

verily only its[w] knowledge (*is*) *enda* (*springing from-/by Rule of*) Allah, [and,] but most [the] mankind not know they.[z]	أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾
188. Let-say [*you*[s]]: neither [*I*] possess for myself[w] a benefit and nor a harm, except whatever[231] Allah willed; and had I were [knowing] the invisible surely *istakthra* (*would have sought much*) I of the *khayre* (*betterment/desirables/goodness*) and *en* (*not*) touched/betided me the ill; not I save *natheeron* (*iterative warner*) and a *basheeron*[232] (*iterative teller of pleasant tiding*) for a believing people.	قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾
189. He Who created you[b] of a single self[w] and [*He*] made of it[w]/her, its[w]/her *zawja* (*spouse/wife/pair*) to quiet [*he*] to it[w]/her; then *lamma* (*when/whence*) [*he*] overlaid[233] her, bore-she[y] a *hamlan* (*internal-burden*[x]) light[234]; then *marrat*[235] (*she*[z] *went by and later had a grief/felt bitter*) by it;[x] then when *ithgalat* (*became heavy-she*[y]) both invoked/prayed Allah, their Lord both: verily *en* (*if*) *aa'taytana* (*You*[g] *accorded/gave us*) a righteous, surely assuredly[236] [*we*] be of the thankers.	۞ هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَاۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾
190. Then *lamma* (*when/whence*) [*He*] accorded them both a righteous both made for Him partners in what [*He*] accorded them both; so *ta'aala* (*ever elevated* [*He*]) Allah *amma* (*regarding*) what they[z] partner (*deities besides Him*).	فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾
191. Do they[z] partner (*deity besides Allah*) what [*he*] creates not a thing while they (*are being*) created.	أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾
192. And neither can they[z] (*effect*) for them a succor and nor themselves they[z] succor.	وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾
193. And *en* (*if*) invite them you[z] to the *huda* (*divine-guidance*) not *yattabe'ao* (*they*[z] *closely follow*) you[b]; equal on you[b] whether you[c] invited them or you[f] (*are*) *ssa'metoona* (*ones that are silent, while dutifully may not be correct for such silence*).	وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾

[231] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.
[232] The word "*basheer*" is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent.
[233] The word "تغشّاها"= "overlaid *her*," or "*came on top of her*," this is *figuratively* (*allegorically*) speaking for "*coming unto her*" meaning having *had sexual intercourse with her*.
[234] She bore the "*seed*" of Adam in her *womb*, which is obviously at the *beginning* is rather *light*. Also the word "حَملا" not "حِملا," as is *internal-burden* (*as pregnancy*) whereas "حِملا " is *external burn* on *any part of the body*.
[235] The word "مرّ" means: (1) passed by *and* (2) betided with grief (difficulty) or sadness. Thus, once again, there is *no* exact single English word to covey this *double* meaning word.
[236] The "ل" in "لنكوننّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التّأكيد," i.e. *affirmation*, *expressed* by "*assuredly*."

194. Verily whom[r] you[z] invoke of lesser than Allah (*are*) *eba'don* (*worshippers/submitters/slaves*) like you,[b] so let-invoke you[z] them, then let *yestajeebo*[237] (*compliantly-answer*) they[z] for you[b] *en* (*if*) you[z] were *ssadeqeena* (*always-truth-enforcers*).	إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٩٤
195. Are for them feet[w] they[z] walk by it;[w] or for them hands[w] they[z] seize by it;[w] or for them eyes[w] they[z] sight by it;[w] or for them ears[w] they[z] hear by it;[w] let-say [*you*[s]]: let-invoke you[z] your[n] partners (*deities besides Allah*), afterwards let-scheme you[z] [*against me*] then let-not you[z] reprieve [*me*].[238]	أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآۖ أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ بِهَآۖ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآۖ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥
196. Verily my ***Wa'leya*** (***Guardian/Ally***), (*is*) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (*righteous-people*).	إِنَّ وَلِـِّۧيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦
197. And whom[r] you[z] invoke of lesser than/without Him they[z] neither can (*effect*) your[n] succor and nor their selves[w] they[z] succor.	وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٧
198. And *en* (*if*) [*you*[s]] invite them to the *huda* (*divine-guidance*) not hear they;[z] and [*you*[s]] see them looking to you[g] while they perceive not.	وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَسۡمَعُواْۖ وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا يُبۡصِرُونَ ١٩٨
199. Let-take [*you*[s]] the surplus and let-command [*you*[s]] by the *urfey* (*the norm and not disapproved by Sharey'ah maxims*) and let-shun [*you*[s]] *a'n* (*regarding*) the *jahileena*[239] (*they who act ignorantly or incorrectly*).	خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ١٩٩
200. And if incites you[g] from the Satan an incitement, then *ista'edh* (*let-affirmably refuge*) [*you*[s]] by Allah, verily He (*is*) *Sameeon* (*Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer*), Omniscient.	وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠
201. Verily who[r] *ettaqaw* (*they had reverentially guarded*	إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ

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[237] The word "**يستجيب**" is rooted in "**استجاب**," meaning: *favorably/compliantly answered*, *not* just *answered*. See **الهادي**.

[238] The letter "ن" in "**تنظرون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "تنظرون" is *omitted*, for "**التخفيف**," = "alleviation, lightening." See **إعراب القرآن، لمحمود صافي**

[239] The word "**جاهلين**"="*jaheleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.

not to displease Allah) if *massa* (*touched/betided*) them a spell of the Satan they[z] reminisced[x240] then *edha* (*suddenly/whereas*) they (*are*) discerners.[x]	طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ ٢٠١
202. And their brothers supply/preen them in the *ghayye*[241] (*misguidance/straying because of fallacious belief resulting in disappointment*), afterwards not shorten they.[z]	وَإِخۡوَٰنُهُمۡ يَمُدُّونَهُمۡ فِي ٱلۡغَيِّ ثُمَّ لَا يُقۡصِرُونَ ٢٠٢
203. And if not *ta’atee* ([*you*[s]] *produce/came to*) them by an *Aya’ten*,[w] (*miracle/signs.proofs*) said they:[z] had not *ejtabyta* (*contrived/concocted*) it[w] you;[g] let-say [*you*[s]]: verily only ([*I*] *closely-follow*) what (*is being*) revealed to me *attabe’o* ([*I*] *closely-follow*) from my Lord. [This], (*are*) persuaders-evidences[w] from your[n] Lord and a *hudan* (*divine-guidance*)[x] and a mercy[w] for a believing people.	وَإِذَا لَمۡ تَأۡتِهِم بِـَٔايَةٖ قَالُواْ لَوۡلَا ٱجۡتَبَيۡتَهَاۚ قُلۡ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّيۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمۡ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُؤۡمِنُونَ ٢٠٣
204. And if (*had been*) read The Qur’an[x] then *ista’me’a* (*let-seek listening*) you[z] for it[x] and let hearken you[z] *la’alla* (*craving currently unavailable deed that, perhaps*) you[b] *torah-moona* (*you*[z̃] *be mercy-given*).	وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمۡ تُرۡحَمُونَ ٢٠٤
205. And let-remember [*you*[s]] your[t] Lord in your[t] self[w] supplicantly and *kheyfahtan*[w242] (*in circumstantial state-of-fear*)[w] and without/lesser than [the] loudning of the say, by the *ghodowwe* (*before dawn-until-sunrise*) and the *aasa’le* (*late afternoon/before sun set*); and let-not be [*you*[s]] of the neglectors.	وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعٗا وَخِيفَةٗ وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَوۡلِ بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ ٢٠٥
206. Verily who[r243] (*are*) *enda* (*by Presence of*) your[t] Lord not *yestakberoona*[244] (*they*[z̃] *affirm their prideful haughtiness*) *a’n* (*regarding*) His *eba’da’te* (*worship/servility*) and *yousabbeho*[245] (*they*[z̃] *say*: *subhana Allah*) (*to*) Him and for Him they[z] kowtow.	إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسۡجُدُونَ ۩ ٢٠٦

240 The word “تذكّروا” = *they*[z̃] *supplicated Allah or they*[z̃] *reminisced regarding Allah* or *recalled* what Allah *allows* and *disallows*.

241 The word “الغي” = “الضلال المبني على إعتقاد فاسد نتج عنه خيبة,” that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See الراغب and اللسان. That is *they support/increase* their *straying*.

242 The word “*kheyfah*”= “خيفة” is a *noun* etymologically it is “خوفة” *as if it is a once*. Hence, it is a *circumstantial* “*state-of-fear*” for a *given situation*. See تاج العروس. And (S20:67) provides *strong support* for “خيفة” as so stated, as the *Ayah* says: “So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*).” Moses’ *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses.

243 That is to say, the angels who are with your Lord *seek no arrogance with respect to His worship* and that *they exalt Him and they prostrate to Him*. So you, the human believers, *follow their example and do likewise*.

244 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

245 By saying “*subhana Allah*,” that is saying: *I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Ask they[z] you[g] *a'n* (*regarding*) the *anfa'le*[1] (*bonuses-/war-spoils*); let-say [*you*[s]]: the *anfalo* (=*anfa'le*) (*are*) for Allah and the messenger; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-reconcile you[z] *thata* (*the state of affairs*) among you;[b] and let-obey you[z] Allah and His messenger [*too*], *en* (*if*) you[c] were believers.	يَسۡـَٔلُونَكَ عَنِ ٱلۡأَنفَالِۖ قُلِ ٱلۡأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡۖ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤۡمِنِينَ ١
2. Verily only the believers (*are*) who[r] if Allah (*had been*) mentioned shuddered-she[y2] their hearts[x] (*in-awe*) and if (*had been*) recited-she[y] on them His *Aya'te*[w] (*statements/messages/signs*) augmented[w] them belief; and on their Lord they[z] trust.	إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٢
3. Who[r] *youqeymona*[3] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and of what We provided them they[z] expend.	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣
4. Those they (*are*) the believers, (*absolute*)-right[4]; for them (*are*) ranks[w] *enda* (*by munificence of/by Rule of*) their Lord and a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *kareemon*[5] (*bounteous, ennobling and of multiple uses/effects*).	أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُمۡ دَرَجَٰتٌ عِندَ رَبِّهِمۡ وَمَغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٤
5. Just-as exited you[g] your[t] Lord from your[t] house by the right and verily a team of the believers surely (*are*) dislikers.	كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ٥

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[1] The word "*anfal*" is plural of "*nafeylah*," *linguistically speaking*, a feminine gender noun, meaning "*bonus*" or "*extra*." However, the word came to be *understood* and *referred to* by *many* Qur'an commentators as "**غنائم**" = "*booties*." But, some insist that the "*anfal*" are the *bonuses* given *above and beyond* the *normal* or what is *expected*, hence the name. Some say such "*anfal*" were *not* legitimate for other people but Allah *legitimized* them for the Muslims, hence they are "*bonuses*."

[2] The word "**وجل**" means *shuddered and awed* the heart, see **البصائر**.

[3] The word "**يقيمُونَ**" is rooted in "**أقامَ**" =upheld. *linguistically* "**أأقامَ**" means:
"**أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**".
So, "**يقيمُونَ**" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w].

[4] The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"**مفعول مطلق**=absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**.

[5] The word "*kareem*"= "**كريم**" is a *subjective*, *singular*, *masculine noun*. It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily it means *bounteous and of multiple uses/effects*.

6. They[z] dispute you[g] in the right[x] after what (*it*[x]) manifested, as if only they[z] (*are being*) driven to the death while they look.	يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ٦
7. And *edh* (*when/since*) promises you[b] Allah *ehda*[w] (*lone/any-one*)[w] (*of*) the *ta'efa'tay'ne*[w] (*band/group-/party*)[w6] surely [it[w]] (*is*) for you;[b] and you[z] long[7] to other than the thorn-possessor[8] (*to*) be for you;[b] and Allah wants to right the right by His words[w] and [*He*] cuts off *da'bera*[9] (*rear-most/last*) (*of*) the unbelievers.	وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧
8. To right the right[x] and invalidate the falsehood[x] and albeit disliked (*it*) the criminals.	لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨
9. *Edh* (*when/since*) *tastaghetho* (*you*[z] *seek-help/rain of*) your[n] Lord so [*He*] *estajaba*[10] (*favorably-answered*) for you:[b] surely I am supplying you[b] by a thousand of the angels, successors.	إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ ٩
10. And not made it[x] Allah except a *bushra*[w] (*a pleasing-tiding*)[w11] [and] to tranquilize by it[x] your[n] hearts; and not the triumph[x] except from *ende* (*by munificence of/by Rule of*) Allah; verily Allah (*is*) Mighty, *Hakeemon*[12] (*infinite hekmah*[13] *Possessor*).	وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ وَلِتَطۡمَئِنَّ بِهِۦ قُلُوبُكُمۡۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ١٠
11. *Edh* (*when/since*) overlays you[b] the drowsiness[x] a security[w] from Him; and [*He*] repetitively descends on you[b] from the sky[w] water[x] to purge[14] you[b] by it[x] and (*to*) undo [*He*] *a'n* (*off*) you[b] the Satan's *rejza*[15] (*successive: convulsive and perturbing torment*), and to bind [*He*] on your[n] hearts[16] and firms [*He*] by it[x] the feet.[w]	إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ وَيُنَزِّلُ عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ عَنكُمۡ رِجۡزَ ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ وَيُثَبِّتَ بِهِ ٱلۡأَقۡدَامَ ١١

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6 The word "طائفة" has *many* meanings, such as: *piece*, *group* (one to a thousand), *portion*, *she-circumambulator*. However, here "الطائفتين" means "العير" or "النّفير," the *caravan* or the *Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims. He headed a caravan enroute to Mekkah with all Quraysh's merchandise.*

7 The word "تودّون," translated as "*long you*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

8 This "*thorn-possessor*" is yet another Arabic-*tongue* expression, meaning "*the armed/fighting power*" ones.

9 The *Qur'anic* phrase: "Then (*had been*) cut off *da'bera* (*rear-most/last of*) the people"= "قطع دابر القوم" is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =دابر *of such people.*

10 The word "استجاب," is answered plus *made available* what was *requested*, i.e. "*favorably answered*."

11 Here again there is *no single* word in English for the *noun* "بُشرى;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* uses it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

12 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

13 See the *Lexicon* attached to this *Translation* for "*hekma*."

14 That is to "*purge*" you from "*janabah*" "جنابة" or the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= *cleansing for Prayer performance*. See attached *Lexicon* for this *Translation*.

15 The word "رجز" has several meaning: successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

16 The expression "*to bind* [*He*] *on your hearts*," is *figurative* Arabic *tongue* expression meaning: *gave patience and strengthened the resolve*.

12. *Edh* (*when/since*) reveals[17] your[t] Lord to the angels: surely I am with you[b] so let-firm you[z] whom[r] they[z] believed; [*I*] will cast in the hearts (*of*) whom[r] they[z] unbelieved the dread, so let-strike you[z] over the necks[w] and let-strike you[z] of them every fingertip.[18]

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

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13 T*ha’leka* (*afar-that-it/*),[x] (*is*) because verily they, mutually they[z] contended Allah and His messenger; and who-ever [*he*] mutually contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾

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14. *Tha’lekum* (*collective-afar-that*)[x] so let-taste it[x] you[z]; and verily for the unbelievers (*is*) The Fire’s[w] torment.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ﴿١٤﴾

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15. O you who[r] they[z] believed: if met/encountered you[c] whom[r] unbelieved they[z] marching then let-not turn/diverge you[z] to them the *adba’ra* (*rears*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ﴿١٥﴾

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16. And whoever [*he*] turns/diverges (*to*) them then-day his *dobora* (*rear*), except (*as*) a shifter/maneuverer for a fight or a swerver/incliner to a *fe’aten*[w] (*band-/party/group*),[w] then *qad* (*already and affirmatively*) *ba’a* ([*he*] *deservedly incurred*) by a wrath from Allah and his abode/lodging (*is*) Hell[w] and wretched (*is*) the destiny.

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾

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17. So not killed them you[z] [and,] but Allah killed them; and not threw you[g] *edh* (*when/since*) you[g] threw, [and,] but Allah threw; and to essay the believers from Him an essay *hasanan* (*ultimate meritorious deed*); verily Allah (*is*) *Sameeon* (*Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

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18. *Tha’lekum* (*collective-afar-that*)[x] and surely Allah (*is*) enervator (*of*) the unbelievers’ scheme.

ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾

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19. *En* (*if*) *tastaftaho’* [19] (*you*[z] *seek: opening/overwhelming*

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ

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[17] The word “يوحي” is rooted in “وحى أو أوحى” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الوحي” is *fire* or *king*. See اللسان.

[18] The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*, i.e. to strike every part of their bodies. Also “بنان” could mean place of abode, so it could mean strike them in every abode.

[19] The word “تستفتحوا” means you seek the opening i.e. *overwhelming victory*.

victory) so *qad* (*already and affirmatively*) came (*to*) you[b] the *fathom*[20] (*opening*); and *en* desist you,[z] then it[x] (*is*) *khayron* (*choicer/worthier*) for you;[b] and *en* you[z] revert [*We*] revert;[21] and never enriches/suffices[22] *a'n* (*off*) you[b] your[n] *fe'ato*[w] (*band/party/group*)[w23] a thing, and albeit swelled[w] [*it*[w]] and verily Allah (*is*) with the believers.	ٱلْفَتْحُ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ١٩
20. O you who[r] they[z] believed let-obey you[z] Allah and His messenger and let-not divert you[z] *a'n* (*off*) him while you[f] hear.[24]	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ٢٠
21. And let-not be you[z] like who[r] said they:[z] we heard while they hear not.	وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ٢١
22. Verily the evilest of the *dawabbe* (*she-moving-creatures*) *enda* (*by Rule of*) Allah (*is*) the *ssommo* (*deaf people*), the *bokmo*[25] (*born dumb-mute people*), who[r] not reason they.[z]	۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ٢٢
23. And had Allah knew in them *khayran* (*worthiness-/goodness/desirables*) surely [*He*] (*would have made*) them hear, and if [*He*] (*had made*) them hear, surely (*would have*) diverted they[z] while they (*are*) shunners.	وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ٢٣
24. O you who[r] they[z] believed: *estajeebo*[26] (*let-compliantly-answer you*[z]) for Allah and for the messenger if [*he*] summoned you[b] for what vivifies you[b] and let-know you[z] that Allah interposes between the *mar'ee*[27] (*mature/perfect manliness possessor*) and his heart and verily to Him you[z] (*shall be*) thronged.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ٢٤

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[20] By way of *sarcasm the mushrekeen* (polytheists) were seeking victory by saying: "(*O, Allah*): if was this, it[x] (*is*) the right[x] from *endaka* (*springing from You, by Your Rule*), then [*You*] rain down on us stones from the sky[w] or come [*You*] (*to*) us by a painful torment," as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: "*came to you*[z] *the opening (overwhelming victory)*." So word "الفتح" = "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب.

[21] That is if they *revert to fight the Muslims* Allah *will then revert to help the Muslims to defeat them again*.

[22] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

[23] That is the party of the unbelievers (the polytheists).

[24] That is you "hear" The Qur'an, the messenger speaking, or his exhortations.

[25] The words "صمّ، بكمّ" are *plural nouns* while their *closest English corresponding equivalents are adjectives* and so *no* plural for either *except to associate the respective word with a plural noun people*. Hence, my *transliteration*.

[26] The word "يستجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered, not* just *answered*. See الهادي.

[27] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنسان person =الشخص *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we *cannot* use this seemingly *acceptable* way.

25. And *ettaqo* (*let reverentially guard you*[z]) an essay not assuredly betides whom[r] *dhalamo*[28] (*they*[z] *wronged*) of you[b] particularly; and let-know you[z] that Allah (*is*) severe (*in*) the punishment.	وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾
26. And let-remember you[z] *edh* (*when/since*) you[f] (*were*) a few *musta'dh'afoona*[29] (*you*[z] *being deemed weaklings*) in the land[w] you[z] fear that abduct/snatch you[b] the man-kind, then [*He*]: lodged/retreated you[b] and [*He*] supported[30] you[b] by His succor and *razaga* ([*He*] *provided*) you[b] of the goodies[w31] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]	وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾
27. O you who[r] they[z] believed let-not betray you:[z] Allah and the messenger and[32] betray you[z] your[n] *amana'te*[w33] (*entrustment/duties/obligations*)[w] while you[z] know.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾
28. And let know you:[z] that only your[n] possessions and children (*are*) an essay,[w34] and verily Allah has a great remuneration.	وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾
29. O you who[r] they[z] believed: *en* (*if*) *tattaqo* (*you*[z] *reverentially guard not to displease*) Allah, [*He*] makes for you[b] a criterion and [*He*] expiates *a'n* (*off*) you[b] your[n] *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] forgives for you;[b] and Allah (*is*) possessor (*of*) the munificence the great.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾
30. And *edh* (*when/since*) machinate by you[g] who[r] they[z] unbelieved to restrain[35] you[g] they[z] or [*to*] kill you[g] they[z] or [*to*] exit you[g] they;[z] and they[z] machinate and Allah machinates, and Allah (*is*) *khayro* (*choicer-/superior/worthier*) (*of*) the machinators.	وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾
31. And if (*to be*) recited on them Our *Aya'te*[w] (*Qur'anic statements*) said they:[z] *qad* (*already and affirmatively*) we heard; if[36] we will surely (*we could*	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ

28 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."
29 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
30 The word "أيّدكم" comes from the "أيدٍ" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (*S*51: 47), a kind of "Might" which Allah *alone* possesses.
31 The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any-thing *delectable and legitimate*.
32 The reader should *note* that the Arabic is "أماناتِكم" with a "*kasrah*" *not* a "*fathah*" on the "ت" في أماناتِكم, indicating that there is an omitted مُضاف= أصحاب= "*owners of*." Also the "و" is "و المعية أو المصاحبة" = the *simultaneity* or *concomitance*, meaning you betray *not* Allah and the messenger and your *amanat*.
33 See the *Lexicon* for this *Translation* for this very important and hefty word, however in this context and Allah knows best, it is the *religious duties and obligations*.
34 See the *Lexicon* for this *Translation* for a fuller definition of this very multifaceted meaning.
35 That is to *imprison* you.
36 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

have) said like this; *en* (*not*) this[x] except fables (*of*) the [firsts] (*ancients*).

إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٣١

32. And *edh* (*when/since*) said they:[z] *Allhumma*[37] (O, *Allah*): *en* (*if*) was this, it[x] (*is*) the right[x] from *endaka* (*springing from/by Rule*) (*of*) You,[g] then let-[*You*[s]] ill-rain* on us stones from the sky[w] or *ea'teena* (let-[*You*[s]] *betide/come to us*) by a painful torment.

وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ٣٢

33. And not [was] Allah to torment them while you[s] (*are*) in them; and not [was] Allah tormenting them while they *yastaghferona*[38] (*they*[z] *seek-forgiveness*) [*from Allah*].

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ٣٣

34. And what (*is*) for them that not Allah torments them while they[z] repel *a'n* (*off*) The Mosque[x] The Sacred, and they[z] were *en* (*not*) its[x] *aw'leya*[39] (*guardians-/allies*); not its[x] *aw'leyao* (=*aw'leya*) except the *muttaqoona* (*the reverential guarders against Allah's displeasure*), [and,] but most (*of*) them know not.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٤

35. And not [was[x]] their prayer[w] *enda* (*at/by*) The House[x] except a whistling[x] and a clapping,[w] so let-taste you[z] the torment by what you[c] were unbelieving you.[z]

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٥

36. Verily who[r] unbelieved they,[z] they[z] expend their possessions to repel *a'n* (*off*) Allah's path, so they[z] shall expend it;[w] afterwards it[w] is/be on them *hasratan*[w40] (*ardent contrition*);[w] afterwards they[z] (*shall be*) worsted; and who[r] unbelieved they[z] to Hell[w] (*they shall be*) thronged.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ٣٦

37. To distinguish Allah the *khabeetha*[x] (*wicked/bad/ill-natured*)[x] from the good[x] and makes [*He*] the *khabeetha* some of it[x] on some, then [*He*] heaps them together, then [*He*] makes/emplaces it[x41] in Hell;[w] those, they (*are*) the losers.

لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٣٧

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[37] The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah.

* The word "أمطر" is always for the ill or evil consequences, whereas "مطر" for the good result. See الراغب.

[38] The word "يستغفرون" = "يطلبون الغفران" = "*they seek forgiveness.*" In English there is *no seemly way* to say: "يستغفرون" *per se*. So I settled for saying: "*they seek forgiveness.*"

[39] The word "أولياء" could also mean: friends, protectors.

[40] The word "**حسرة**" **is** "**أشدّ الندم**," see **التاج**. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.

[41] Once the wicked is *heaped* ("*some of it on some*"), then the *whole heap* is set to Hell.

38. Let-say [you[s]] for whom[r] unbelieved they:[z] *en* (*if*) they[z] cease, (*it shall be*) forgiven for them what *qad* (*already and affirmatively*) antedated, and *en* they[z] return then *qad* (*already and affirmatively*) proceeded[w] the dispensation[w42] (*of*) the [firsts] (*ancients*).

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ وَإِن يَعُودُواْ فَقَدۡ مَضَتۡ سُنَّتُ ٱلۡأَوَّلِينَ ٣٨

39. And let-mutually fight them you[z] so-that not (*there*) be[w] a *fetnaton*[w] (*unbelief/tumult*)[w] and the religion[x] all (*of*) it[x] be[x] for Allah; so *en* (*if*) they[z] desisted then verily Allah by what they[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِۚ فَإِنِ ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ بَصِيرٞ ٣٩

40. And *en* (*if*) they[z] diverted, then let know you[z] that only Allah (*is*) your[n] Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*).

وَإِن تَوَلَّوۡاْ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَوۡلَىٰكُمۡۚ نِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ٤٠

41. And let-know you[z] that only (*what*) you[c] booty-netted of a thing[x] so surely for Allah (*is*) its[x] fifth and for the messenger and for the kin possessors and the orphans and the *masakee'ne*[43] (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*), *en* (*if*) believed you[c] were by Allah and what We descended on Our *abde*[44] (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/multitudes*), and Allah over everything (*is*) Omnipotent.

۞ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ ٱلۡفُرۡقَانِ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤١

42. *Edh* (*when/since*) you[f] (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and *ar-rak'bo* (*the envoy/caravan*) (*is*) lower than you;[b] and had you[c] mutually promised (*each other*) surely (*would have*) differed you[c] in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*[45] (*that which is inevitably done/fulfilled*), to perish who[p] [*he*] perished because[46] (*of*) an evidence[w] and lives who[p] [*he*] lived because (*of*) an evidence;[w] and verily Allah surely (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ٤٢

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42 The word "*dispensations*"="**سنن**," plural for "**سُنَّة**," *also* it means the "*laws*" or "*ordinances*."

43 For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=**مسكين**, i.e. having *some* material possessions but *not* sufficient; whereas **فقير** *lacks any* material possessions.

44 The word "*abde*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

45 The word "*mafoolan*"= "**مفعولا**," is an *objective, singular masculine noun*, *no* English *equivalent* for it *per se*.

46 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

43. *Edh* (*when/since*) Allah shows you[g] them in your[t] *mana'me* (*sleep-vision/sleep*) a few, and had [*He*] evinced you[g] them many surely (*would have*) faltered you[c] and mutually altercated[47] you[c] in the matter; [and,] but Allah saved; verily He, (*is*) Omniscient by (*what*) the chests possess.

إِذۡ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ
قَلِيلٗاۖ وَلَوۡ أَرَىٰكَهُمۡ كَثِيرٗا
لَّفَشِلۡتُمۡ وَلَتَنَٰزَعۡتُمۡ فِي ٱلۡأَمۡرِ
وَلَٰكِنَّ ٱللَّهَ سَلَّمَۚ إِنَّهُۥ عَلِيمُۢ
بِذَاتِ ٱلصُّدُورِ ٤٣

44. And *edh* (*when/since*) [*He*] shows you[b] them *edh'e eltaqaytom* (*met/encountered you*[c]) in your[n] eyes[w] a few and [*He*] lessens you[b] in their eyes[w] so that Allah finishes a matter [was] *mafoolan*[48] (*that which is inevitably done/fulfilled*), and to Allah (*is to be*) returned the matters.

وَإِذۡ يُرِيكُمُوهُمۡ إِذِ ٱلۡتَقَيۡتُمۡ فِيٓ
أَعۡيُنِكُمۡ قَلِيلٗا وَيُقَلِّلُكُمۡ فِيٓ
أَعۡيُنِهِمۡ لِيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ
مَفۡعُولٗاۗ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ
٤٤

45. O you who[r] they[z] believed if met/encountered you[c] a *fe'atan*[w] (*military: band/party/group*)[w] then let-firm you[z] and let remember you[z] Allah multitudinously, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمۡ
فِئَةٗ فَٱثۡبُتُواْ وَٱذۡكُرُواْ ٱللَّهَ
كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ٤٥

46. And let obey you[z] Allah and His messenger and let not mutually altercate you[z] then you[z] falter and your[n] wind[w] goes[w]/departs;[w49] and *issber* (*let-hold on patiently*) you;[z] verily Allah (*is*) with the *ssabereena* (*they who have patience*).

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ
فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦

47. And let-not be you[z] like whom[r] they[z] exited from their homes[w] insolently and in ostentation (*to*) the mankind and they[z] repel *a'n* (*off*) Allah's path and Allah by what they[z] work (*is*) Surrounder.

وَلَا تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن
دِيَٰرِهِم بَطَرٗا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِۚ وَٱللَّهُ
بِمَا يَعۡمَلُونَ مُحِيطٞ ٤٧

48. And *edh* (*when/since*) adorned for them the Satan their works and [*he*] said: no overcomeer for you[b] today of the mankind, and verily I am a neighbor for you;[b] then *lamma* (*when/whence*) mutually saw[w] the *fe'ata'ne*[w] (*two military: bands/parties/groups*)[w] recoiled [*he*] on his both heels[50] and said [*he*]: verily I (*am*) a disclaimant/absolver[51] (*of myself*) from you,[z]

وَإِذۡ زَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ
وَقَالَ لَا غَالِبَ لَكُمُ ٱلۡيَوۡمَ
مِنَ ٱلنَّاسِ وَإِنِّي جَارٞ لَّكُمۡۖ
فَلَمَّا تَرَآءَتِ ٱلۡفِئَتَانِ نَكَصَ عَلَىٰ
عَقِبَيۡهِ وَقَالَ إِنِّي بَرِيٓءٞ مِّنكُمۡ

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[47] The word "تنازعتم" of "المنازعة" = "الخصومة." See اللسان.

[48] See footnote 45 above, for "*mafoolan*."

[49] Literally "*your wind goes/departs*"= "تذهب ريحكم." This is Arabic *tongue* expression, as victory comes through the wind, which Allah sends to accomplish the victory. It is stated in the *Hadeeth* that the Messenger (SAWS) said: "I was given victory by '*as-Saba*' (an Easterly wind) and *Aad* was destroyed by '*ad-daboor*' (*a westerly wind*).

[50] The "*recoiled he upon his heels*" is an Arabic *tongue* expression, meaning *drew backward without turning*.

[51] The word "برىء," "فعيل" على وزن. "فاعل" بمعنى or "مفعول به." In this case,"بمعنى"فاعل"," *masculine*, *singular noun*." Thus, "disclaimant" in the sense of *disclaiming what* they *do*. In other words, he disclaims/absolves himself from such associations.

verily I see what not you[z] see and that I fear/know[52] Allah and Allah (*is*) severe (*in*) the punishment.

إِنِّيٓ أَرَىٰ مَا لَا تَرَوۡنَ إِنِّيٓ أَخَافُ ٱللَّهَۚ وَٱللَّهُ شَدِيدُ ٱلۡعِقَابِ ٤٨

49. *Edh* (*when/since*) say the hypocrites, and who[r] in their hearts an illness[53] deluded these, their religion; and whoever [*he*] trust on Allah, then verily Allah (*is*) Mighty *Hakeemon*[54] (*infinite hekmah*[55] *Possessor*).

إِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمۡۗ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٤٩

50. And if[56] [*you*[s]] see *edh* (*when*) *yatawaffa* (*meet and receive while before dying*) whom[r] unbelieved they[z] the angels, they[z] strike their faces and [their] rears and (*say they*): let-taste you[z] the burning's torment.

وَلَوۡ تَرَىٰٓ إِذۡ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ٥٠

51. *Tha'leka* (*afar-that-it/that*),[x] (*is*) by what advanced[w] your[n] hands[w57] and verily Allah (*is*) not *dhallamen*[58] (*injustice-doer*) for the *abeede*[59] (*worshippers/submitters/slaves*).

ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ٥١

52. As Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*) wont/praxis and who[r] of before them unbelieved they[z] by Allah's *Aya'te*[w] (*miracles/signs/proofs*) so took them Allah by their offenses; verily Allah (*is*) strong, severe (*in*) the punishment.

كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۚ إِنَّ ٱللَّهَ قَوِيّٞ شَدِيدُ ٱلۡعِقَابِ ٥٢

53. *Tha'leka* (*afar-that-it/that*)[x] because verily Allah was not a changer (*of*) a boon[w60] *an'amaha*[61] (*graced it*[w] [*He*] *bounteously and ennoblingly/the most desirable and delighting boons*) on a people until they[z] change what (*is*) by (*i.e. within*) their selves;[w] and verily Allah (*is*) *Sa'meeon*[62] (*Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer*), Omniscient.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمۡ يَكُ مُغَيِّرٗا نِّعۡمَةً أَنۡعَمَهَا عَلَىٰ قَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ٥٣

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52 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

53 The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

54 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

55 See the *Lexicon* attached to this *Translation* for "*hekma*."

56 See footnote 36 above regarding "لو."

57 The expression: "*what put forth their hands*" means what they did, themselves.

58 The word "ظلاّم" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

59 The word "عبيد"="*slaves, worshippers, submitters*" means *all Allah's creatures of humans or Jinn*. So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage.

60 See the *Lexicon* attached to this *Translation* for the word "نعمة," the *next best approximation* in English for "نعمة" is "boon." in *fact* there is *no* English equivalent *per se* for "نعمة," as "نعمة" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

61 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*. The pronoun "*ha*" in "*an'amaha*" refers to the boon.

62 See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع."

54. As Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*) wont/praxis and who[r] (*were*) of before them they[z] denied by their Lord's *Aya'te*[w] (*signs/proofs*) then We perished them by their offenses and We drowned Pharaoh's *aala*, (*aal'e*), and all were *dha'lemeena*[63] (*injustice-doers*).	كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾
55. Verily the evilest (*of*) the *dawabbe* (*she-moving-creatures*) *enda* (*by Rule of*) Allah, (*are*) who[r] unbelieved they[z] so they believe not.	إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾
56. Who[r] you[g] covenanted of them afterwards they[z] breach their covenant in each [once[w]] (*time*[w]) and they, not *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾
57. So if [*you*[s]] assuredly grab[64] them in the war, then *sharred*[65] (*let-you*[s] *deterrently-disperse*) by them whom[p] (*is*) behind[66] them, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).	فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾
58. And if [*you*[s]] assuredly[67] fear of a people a treachery, so *anbeth* (*let-forsake/abandon* [*you*[s]]) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.	وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾
59. And let-not assuredly reckon who[r] unbelieved they[z] surpassed[68] (*Us*) they[z] verily they enfeeble[69] not.	وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾
60. And let-prepare you[z] for them what you[z] could of force[w] and of the steeds'[w] *reba'tte*[70] (*mooring myriads of steeds*), you[z] terrify[71] by it[x] (*i.e. the preparedness*[x]) Allah's foe[72] and your[n] foe; and others of lesser than/excluding them not know them you[z], Allah knows them; and whatever you[z] expend of a thing in Allah's path, (*it*[x] *is to be*) fulfilled[73] to you[b] while you[f] (*are*) not *todh'lamoona*[74] (*to be wronged you*[z]).	وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

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63 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

64 The word "تثقفنّهم" rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به," "أدركه ببصره لحدة في النظر," respectively. See اللسان and البصائر. I chose "*grab*" as it obviously *includes* "meet" and "sight" as you cannot grab without "sighting" and "meeting."

65 The word "شرِّد" means disperse in a manner to *deter* others, i.e. "*deterrently-disperse.*

66 That is, those who are in the same disposition.

67 This "*assuredly*" is to *intensify* the word "*fear*," as the Arabic is "تخافنّ" not "تخاف."

68 The word "*surpassed*" here means *escaped* Allah's penalty.

69 Similarly, "*enfeeble*" here means: they are unable to *weaken* Allah's design to penalize them.

70 The word "*rebatt*"="رباط" has *many meanings*, among them: *posting* for *Jehad a group of five horses and above.*

71 To "*terrify*" means to *fill with intense fear* or *overwhelm with fear* and thus *win without a fight*. Thus, such a measure is to *prevent* war from happening in the first place.

72 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see اللسان and الهادي.

73 The word "يوفّى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole.* So, "يوفّى" means to be *endeavored and gathered the last part of an obligation and fully fulfilled it.*

74 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

61. And *en* (*if*) *janaho* (*inclined they*[z]) for the peace[w][75] so *ejnah* (*let-incline* [*you*[s]]) for it[w] and let-trust [*you*[s]] on Allah; verily He, He (*is*) The *Sa'meeo*[76] (*The Acute-Hearer/he Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾

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62. And *en* (*if*) they[z] want to deceive you[g] then verily your[t] sufficiency[77] (*is*) Allah; He Who supported[78] you[g] by His succor and by the believers.

وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾

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63. And [*He*] attuned among their hearts, had you[g] spent what (*is*) in the Earth[w] together not attuned you[g] among their hearts, [and,] but Allah attuned among them; verily He (*is*) Mighty *Hakeemon*[79] (*infinite hekmah*[80] *Possessor*).

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

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64. O, you the Prophet, your[t] sufficiency (*is*) Allah and who[p] *ettaba'a* ([*he*] *closely-followed*) you[g] of the believers.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

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65. O, you the Prophet: let-incite/urge [*you*[s]] the believers over the fighting; *en* (*if*) be of you[b] twenty *ssaberoona*[x] (*they who possess patience*)[x] they[z] (*would*) overcome two hundreds; and *en* be of you[b] a hundred[w] they[z] (*would*) overcome one thousand[x] of whom[r] unbelieved they,[z] because verily they (*are*) people, they[z] understand not.

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

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66. Lo. Now lightened Allah *a'n* (*off*) you[b] and [*He*] knew that in you[b] (*is*) a weakness; so *en* (*if*) be of you[b] a hundred[w] *ssa'berraton*[w] (*they who possess patience*)[w] they[z] (*would*) overcome two hundred[w] and *en* (*if*) be of you[b] a thousand[x] they[z] (*would*) overcome two thousands[x] by Allah's leave, and Allah (*is*) with the *ssa'bereena*[x] (*they who possess patience*).[x]

ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّا۟ئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾

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[75] That is they inclined to the *concept*[w] *w/fact*[w]*/idea*[w] of (reconciliation, peace and submission)[x].

[76] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع.".

[77] The word"حسب" في حسبك = "مصدر لأنه للواحد و التثنية و الجمع، أو كافيك من غيره، أو كاف لك مُحسِب لك." Thus, "المصدر" = the *infinitive noun* of the verb, making it standing for the strongest action of the verb.

[78] The word "أيّد" from "الأيد," which is *exclusively Allah's Might*. Thus, anywhere in the Qur'an we meet "أيّد" it is always a "*support*" *from Allah alone*, and no other entity could *match*, hence it is "*divine*." There is *no* English word to describe such "أيّد." The word "support," obviously is *not* sufficient to indicate the implication of "أيّد.'

[79] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[80] See the *Lexicon* attached to this *Translation* for "*hekma*."

67. Not [was] for a Prophet to be for him captives until *youthkhena*[81] ([*he*] *overwhelms and exhaustively weaken the enemy*) in the land;[w] you[z] want the world's[w] transient and Allah wants the Hereafter's[w]* and Allah (*is*) Mighty, *Hakeemon*[82] (*infinite hekmah*[83] *Possessor*).

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. *Lawla* (*had it not been for*) a book from Allah preceded surely *massa* (*touched/betided*) you[z] in what you[c] took a great torment.

لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. So let-eat you[z] of what *gha'nema* (*booty-netted*) you[c] goodly legitimate and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah, verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

70. O, you the Prophet, let-say [*you*[s]] for whomever (*are*) in your[n] hands[w] of the captives: *en* (*if*) knows Allah in your[n] hearts *khayran* (*worthiness/goodness-/desirables*) *youa'tey* ([*He*] *accords/allots*) you[b] *khayran choicer/superior/worthier*) than of what (*had been*) taken from you[b] and [*He*] forgives for you[b] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

71. And *en* (*if*) they[z] want your[t] betrayal[84], so *qad* (*already and affirmatively*) betrayed they[z] Allah of before, then [*He*] enabled [*you*[f]] of them,[85] and Allah (*is*) Omniscient, *Hakeemon*[86] (*infinite hekmah*[87] *Possessor*).

وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

72. Verily who:[r] believed they[z] and emigrated they[z] and *jahado*[88] (*they had earnestly exerted their utmost*

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟

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[81] The word "أثخن" *linguistically* means *overwhelmed and prevailed*. And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of, prevailed over and became the master over the territory*. And in *Hadeeth Aaeysha*: "لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها." means *I exaggerated in my response to her until I confounded her*. Thus, literally means *got a hold of it, prevailed and became the master over its territory*. *At-Tabary*, a noted *Emam* in the *Tafseer* of the Qur'an says for "أثخن" means *overwhelmed, prevailed over and gained mastery*. Thus, this *Ayah* does *not* say "أثخنتموهم قتلا," but *says* "أثخنتموهم" That is *got a hold of, prevailed over and became the master over their territory* Therefore, and Allah knows best "أثخنتموهم" must be taken for its *linguistic* implication and *not* necessarily to mean "أثخنتموهم قتلا." However, *some Tafseer books* say that "يثخن" means exaggerate in the *killing* of the polytheists. In summary, based on the aforesaid, I think "أثخن" mean *took hold of, prevail over and continue to have mastery over the territory*.

* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter. See تفسير البيضاوي .

[82] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[83] See the *Lexicon* attached to this *Translation* for "*hekma*."

[84] The expression "إن يريدوا خيانتك"= "*if they want your betrayal*," is open to *two* interpretations: (a) *they want to betray* you, or (2) they want *you to betray*. The *correct interpretation* in this great *Ayah* is (*a*).

[85] That is He empowered you over them.

[86] See *Lexicon* attached to this *Translation* for regarding "الحكيم" and "حكيم."

[87] See the *Lexicon* attached to this *Translation* for "*hekma*."

[88] The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, =

mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves[w] in Allah's path, and who[r] lodged/retreated they[z] and succored they[z] those, some (*of*) them (*are*) *aw'leyao*[89] (*guardians/allies*) (*of*) some; and who[r] believed they[z] and not emigrated they[z] not for you[b] of their guardianship of a thing until they[z] emigrate; and *en* (*if*) *istanssara*[90] (*they[z] sought succor of*) you[b] in the religion then (*it is*) on you[b] the succor, except over-/on a people between you[b] and [between] them *meethaqon*[x] (*ratified-covenant*);[x] and Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).	وَجَٰهَدُواْ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمِۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٞ ٧٢
73. And who[r] unbelieved they[z] some (*of*) them (*are*) *aw'leyao*[91] (*guardians/allies*) (*of*) some, *ella* (*unless*) you[z] do it[x92] *takon* (*it[w] be*) a *fetna'ton* (*unbelief/tumult/subterfuge*) in the land and a big corruption.	وَٱلَّذِينَ كَفَرُواْ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٞ فِي ٱلْأَرْضِ وَفَسَادٞ كَبِيرٞ ٧٣
74. And who: believed they[z] and emigrated they[z] and *jahado* (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path, and who[r] lodged/retreated they[z] and they[z] succored, those, they (*are*) the believers (*absolute*)-right,[93] for them a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *kareemon*[94] (*bounteous/ennobling and of multiple uses/effects*).	وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقّٗاۚ لَّهُم مَّغْفِرَةٞ وَرِزْقٞ كَرِيمٞ ٧٤
75. And who[r] believed they[z] from after and emigrated they[z] and *jahada* (*they exerted their utmost mental-/physical and possessional efforts fighting in Allah's cause*) with you[b] so those (*are*) of you[b] and the *arham*[95] (*maternal/paternal kins*) possessors some (*of*) them worthier by some in Allah's Book, verily Allah by every-thing (*is*) Omniscient.	وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمْ فَأُوْلَٰٓئِكَ مِنكُمْۚ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٖ فِي كِتَٰبِ ٱللَّهِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمُۢ ٧٥

= i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

89 The word "**أولياء**" could also mean, among them: *protector, friend.*

90 The word "**استنصروكم**" = "**طلبوا نصركم**" = "[*they*] *sought your succor.*" In English there is *no seemly way* to say: "**استنصروكم**" *per se*. So I settled for saying: "[*they*] *sought your succor.*"

91 See footnote 39 above regarding "**أولياء**".

92 That is you, as believers, ally yourselves with other believers.

93 The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= *absolute objective noun*, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**.

94 The word "*kareem*"= "**كريم**" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained in length in footnote 28 of the *Introduction*. In breif: *bounteous, ennobling and of multiple uses/effects.*

95 The word "**أرحامكم**" rooted in "**رحم**," from "**الرحمة**" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "**رَحِم**" = "*womb.*" Thus, *one's relatives* from the *mother's side* are "**أرحام**," as *they related through the same womb*. See **البصائر**. However, stated in "**اللسان**" the "*relatives*" from the *father's* side "**أقارب**," are also "**أرحام**," I believe because *all are rooted* in "**الرحمة**," hence all *maternal/paternal kins* are "**أرحام**." +

سورة التوبة

Ayah 129 — آياتها

Surato At'Tawba'te
The Repentance

9 The Order — الترتيب

1. A disencumberment[w] (*this is*) from Allah and His Messenger to whom[r] you[c] covenanted of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ١
2. So let-tour you[z] in the land[w]/Earth[w] four *ash'huren*[x1] (*months*)[x] and let know you[z] verily you[b] (*are*) other than enfeeblers[2] (*of*) Allah, and that Allah (*is*) the unbelievers' disgracer.	فَسِيحُواْ فِي ٱلۡأَرۡضِ أَرۡبَعَةَ أَشۡهُرٖ وَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخۡزِي ٱلۡكَٰفِرِينَ ٢
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (of) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant-/absolver[3] (*of*) (*His self*) and His Messenger (*too*) of the *mushrekeena* (*he-they who partner deities with Allah-/he-polytheists*); so *en* (*if*) you[c] repented, then it[x] (*is*) *khayron* (*superior/worthier*)for you;[b] and *en* you[c] diverted, then let know you[z] verily you[b] (*are*) other than enfeeblers (*of*) Allah; and *bashsher*[4] (*let-tell pleasant tidings you*[s] *to*) whom[r] unbelieved they[z] by a painful torment.	وَأَذَٰنٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوۡمَ ٱلۡحَجِّ ٱلۡأَكۡبَرِ أَنَّ ٱللَّهَ بَرِيٓءٞ مِّنَ ٱلۡمُشۡرِكِينَ وَرَسُولُهُۥۚ فَإِن تُبۡتُمۡ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ ٣
4. Except whom[r] you[c] covenanted of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), afterwards not they[z] diminished you[b] a thing and not mutually they[z] backed on/over you[b] an *ahadan*[5] (*lone/any-one*) so let-conclude you[z] to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).	إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ثُمَّ لَمۡ يَنقُصُوكُمۡ شَيۡـٔٗا وَلَمۡ يُظَٰهِرُواْ عَلَيۡكُمۡ أَحَدٗا فَأَتِمُّوٓاْ إِلَيۡهِمۡ عَهۡدَهُمۡ إِلَىٰ مُدَّتِهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ٤
5. Then if sloughed[6] the *Ash'huro*[x7] (*Months*) the Sacred[8] then let-you[z] kill the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) whence you[c] found them, and let-take them you[z] and let-besiege them you[z] and let-sit you[z] for them every an ambush[9];	فَإِذَا ٱنسَلَخَ ٱلۡأَشۡهُرُ ٱلۡحُرُمُ فَٱقۡتُلُواْ ٱلۡمُشۡرِكِينَ حَيۡثُ وَجَدتُّمُوهُمۡ وَخُذُوهُمۡ وَٱحۡصُرُوهُمۡ وَٱقۡعُدُواْ لَهُمۡ

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1. *ash'huro*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/small number.*
2. The word "معجزي" is the plural of "معجز." So not "معجزي" means you *all* are *unable to escape His punishment.*
3. The word "برىء," "فعيل" على وزن. "فاعل" بمعنى or "مفعول به." In this case,"بمعنى"فاعل," *masculine, singular noun.*" Thus, "disclaimant" in the sense of *disclaiming what others ascribe.* In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushrekeen do* or asribe to by way of *belief/conduct.*
4. See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبشِّر\مُبشِّر.
5. See the *Lexicon* attached to this *Translation* regarding "أحد."
6. The word "انسلخ" = "sloughed" is an Arabic *tongue* expression for *ended.*
7. See footnote 2002 above regarding *ash'huren*=أشهر.
8. That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.
9. The word "ambush" *includes* the doer(s)/the doing/the place.

then *en* (*if*) they[z] repented and *aqamo*[10] (*they*[z] *upped-to-fulfill prescribed obligations of*) the Prayer[w] and *aa'taw* (*they*[z] *accorded and fulfilled the obligations of*) the *Zakata*[w11] (*prescribed percentage of personal possessions*)[w] then you[z] vacate their path; verily Allah (*is*) is *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	كُلَّ مَرْصَدٍۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥
6. And *en* (*if*) an *ahadon*[12] (*lone/any-one*) of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), *istajara* ([*he*] *affirmably-havened*) you[g] then let-haven him [*you*[s]] so-that [*he*] hears Allah's Speech; afterwards let-achieve [*you*[s]] (*for*) him his (*place/sense of*) security; *tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they (*are*) people who[r] know not.	وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ٦
7. How can (*there*) be for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) a covenant *enda* (*by Rule of*) Allah and *enda* His Messenger, except whom[r] you[z] covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (*they*[z] *affirmably comported*) for you[b] so *ista'qemo* (*let-affirmably comport you*[z]) for them; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).	كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٧
8. How[13] and *en* (*if*) they[z] transcend over you[b] they[z] watch/observe in you[b] neither an *éllan*[x] (*deity/covenant-/kin obligation*)[x] nor a *themmatan*[w] (*covenant/trust/or guarantee*);[w] they[z] please you[b] by their mouths while *ta'aba*[14] (*categorically-refuse*) their hearts, and most (*of*) them (*are*) *fa'seeqoona*[15] (*rebels vis-à-vis Allah's command*).	كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةًۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ٨
9. They[z] purchased by Allah's *Aya'te*[w] (*Qur'anic statements*) a little price; so they[z] repelled *a'n* (*off*) His path; verily they fouled what they[z] were working.	ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ٩
10. Neither watch/observe they[z] in a believer an *ellan*[x]	لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةًۚ

[10] The word "أقاموا" from أ=قام "*stood/upheld/sustained/maintained.*" But *linguistically* means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقَامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] [was]/were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

[11] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

[12] See the *Lexicon* attached to this *Translation* regarding "أحد."

[13] An assertive *negation* of keeping a covenant by the polytheist.

[14] The word *ta'ba*= "تأبى" means *categorically* (*absolutely, without exception*) refuse, i.e. *not* just simply refuse.

[15] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

(*a deity/covenant/kin obligation*)[x], nor *themmatan*[w] (*covenant trust/guarantee*)[w] and those, they (*are*) the transgressors.

وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُعۡتَدُونَ ١٠

11. So *en* (*if*) they[z] repented and *aqamo*[16] (*they*[z] *upped-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'taw* (*they*[z] *fulfilled the obligations of*) the *Zakata*[w17] (*prescribed percentage of personal possessions*)[w] then (*they are*) your[n] brothers in religion; and [*We*] expound the *Aya'te*[w] (*Qur'anic statements*) for a knowing people.

فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِۗ وَنُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ١١

12. And *en* (*if*) they[z] infracted their *ayma'ne* (*oaths*), from after their covenant and they[z] discredited in you[n] religion, then let-you[z] mutually fight the unbelief's principals; verily they (*have*) no *aymana* (*oaths*) for them, *la'alla* (*craving currently unavailable deed that/perhaps*) they desist.

وَإِن نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ يَنتَهُونَ ١٢

13. Should not[18] you[z] mutually fight a people (*who had*) infracted they[z] their *ayma'na* (*oaths*) and they[z] purposed by exiting the Messenger; and they[z] started you[b] first [once[w]] (*time*[w]); do *takhshaw* (*reverentially-fear*) them you;[z] so Allah (*is*) righter[19] that *takhshaw* Him you[z] *en* (*if*) you[c] were believers.

أَلَا تُقَٰتِلُونَ قَوۡمٗا نَّكَثُوٓاْ أَيۡمَٰنَهُمۡ وَهَمُّواْ بِإِخۡرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمۡ أَوَّلَ مَرَّةٍۚ أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ ١٣

14. Let-you[z] mutually fight them, torments them Allah by your[n] hands and disgraces them [*He*] and succors you[b] [*He*] over them and heals [*He*] breasts[20] (*of*) a people believers.

قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ١٤

15. And [*He*] undoes their hearts' exasperation; and Allah relents on whom[r] [*He*] wills and Allah (*is*) Omniscient *Hakeemon*[21] (*infinite hekmah*[22] *Possessor*).

وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥

16. Or reckoned you[z] that you[z] (*would be*) left while *lamma* (*not yet*)[23] knew Allah who[r] *jahado*[24] (*they earnestly exerted*

أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا

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16 See footnote 10 above regarding *uphold.*
17 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.
18 Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here the *fighting*.
19 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أحَقّ" = "*righter*" as an *adjective comparative*.
20 The expression "*and heals breasts (of) a people…*" means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.
21 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
22 Ibid.
23 The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*but*." See مغني اللبيب and القرطبي
24 The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, =

their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you[b] and neither *ittakhtho*[25] (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'leejatan* (*outsiders/non-family confidant*) and Allah (*is*) Proficient by what you[z] work.

يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٦

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17. Not [was] for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) to *ya'amoro* (*they: congregate in/build/tend/visit*) Allah's mosques; witnessers-/testifiers they[z] (*are*) on their selves[w] by the unbelief; those miscarried[w] (*were*) their works and in the Hell[w] they (*are*) immortals.

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ١٧

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18. Verily only *ya'amoro* ([*he who*]: *congregates-in/builds-/tends/visits*) Allah's mosques who[p] [*he*] believed by Allah and The Day The Last and *aqama*[26] ([*he*] *upped-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'ta* ([*he*] *produced and fulfilled the obligations of*) *az-Zakata*[w27] (*prescribed percentage of personal possessions*)[w] and not *yakhsha* (*reverentially-feared* [*he*]) except Allah; so *asa* (*craving a deed beyond one's means that, may*) those to be of the *muhta-deena*[28] (*they who found and accepted the divine-guidance*).

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ١٨

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19. Have made you[c] the pilgrims' *se'qayyata* (*water-avail*)[w] and *emarata*[w] (*tending/visiting*)[w] The Mosque The Sacred as who[p] [*he*] believed by Allah and The Day The Last and *jahada* (*he exerted his utmost mental/physical and possessional efforts fighting*) in Allah's path; not level/even they[z] *enda* (*by Rule of*) Allah; and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*[29] (*injustice-doers*).

۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٩

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20. Who[r] believed they[z] and emigrated they[z] and *ja'hado* (*they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Allah's path by their possessions and their selves[w] (*those have*) greater rank[w] *enda* (*by munificence of/by Rule of*) Allah, and those, they (*are*) the winners.

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ٢٠

= i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

25 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

26 That is *upheld* or *sustained* or "*maintained*".

27 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

28 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/"*muhtadeen*."

29 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 34 below.

21. *Youbashshero*[30] (*tells pleasant tidings*) them their Lord by a mercy[w] from Him and a *redhwanon*[x] (*ultimate-delight/gratification*) and gardens[w] for them in it[w] a sustainer *naeemon* (*permanent mental and physical delights in the highest chambers of Paradise*).

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

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22. Immortals they[z] (*are*) in it[w] forever; verily Allah has great remuneration.

خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

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23. O you who[r] they[z] believed let not *tattakhetho*[31] (*you*[z] *take and presume*) your[n] fathers and your[n] brothers *aw'leyao*[32] (*guardians/allies*) *en* (*if*) *istahabba*[33] (*questingly liked/preferred*) they[z] the unbelief over the belief; and whoever *yatawalla* ([*he*]: *takes for aw'leyao*) them of you[b] then those they (*are*) the *dha'lemoona*[34] (*injustice-doers*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

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24. Let-say [*you*[s]]: *en* (*if*) [was] your[n] fathers and your[n] sons and your[n] brothers and your[n] spouses (*wives*) and your[n] clan and possessions[x] *eqtaraftomoha* (*acquired-/appropriated it*[w] *you*[z]) and a trade[w] *takhshawna* (*reverently-fear you*[z]) its[w] unsalability/slump and dwellings[x] you[z] delight it[w] (*are*) lovelier to you[b] than Allah and His Messenger and a *jehaden*[35] (*exertion of one's utmost mental, physical and possessional efforts fighting/striving*) in His path, then *tarabbasso* (*let look-out/await you*[z]) until *ya'tey* (*brings about/comes*) Allah by His command; and Allah *yahdey* (*divinely-guides*) not the people, the *fa'see-qeena*[36] (*rebels vis-à-vis Allah's command*).

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

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25. *Laqad* (*verily, already and affirmatively*) succored you[b] Allah in many abodes and *Hunayn's* Day, *edh* (*when/since*) marveled[w] you[b] your[n] multitude, then [*it*[w]] not enriched/sufficed[37] *a'n* (*regarding*) you[b] a

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ

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30 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \يُبَشِّر\مُبَشِّرٌ.

31 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

32 The word "أولياء" could also mean, among them: *protector, friend*.

33 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

34 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

35 The word "*Jehad*"= "جهاد,"= earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings, among them: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim. See the *Lexicon* attached to this *Translation*.

36 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

37 The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

thing; and straitened[w] on you[b] the land[w] by what (*it*[w]) extended;[w] after-wards you[c] fled/diverged retreaters.

ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾

26. Afterward, Allah descended His tranquility[w] on His Messenger and on the believers and [*He*] descended soldiers not you[z] saw them and [*He*] tormented whom[r] unbelieved they;[z] and *tha'leka* (*afar-that-it/that*)[x] (*is*) the unbelievers' requital.

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

27. Afterwards Allah relents from after *tha'leka* (*afar-that-it/*)[x] on whom[r] [*He*] wills and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

28. O you who[r] they[z] believed, verily only the *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*) (*are*) *najason*[38] (*unchaste/filthy*), so let-not they[z] near The Mosque The Sacred after their *aame*[w39] (*year*), this;[x] and *en* (*if*) you[c] feared/knew[40] a privation[w41] so will enrich/suffice you[b] Allah of His munificence, if willed [*He*]; verily Allah (*is*) Omniscient *Hakeemon*[42]1(*infinite hekmah*[43] *Possessor*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

29. Let-you[z] mutually fight whom[r] believe they[z] neither by Allah nor by The Day The Last and nor they[z] forbid what forbad Allah and His messenger, and nor they[z] religionize The Right's[44] religion; of whom[r] *oto* (*they*[z] *had been accorded/allotted*) the book, until they[z] give the *jizya'ta*[w45] (*symbolic special payment to the State*)[w] *a'n* (*off*) hand,[w46] while they (*are*) cringers.

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾

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38 The word "نجس" as it applies to the *polytheist*[m] this *Ayah*, Qur'an commentators are *not* unanimous as to its *exact* meaning: some say because the polytheists are "*junub*" = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being "*junub*"). Others, such as Ibn Abbas, say because they are polytheist. So the "نجس" may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both.

39 The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*. Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*. Although generally all are *loosely* used *synonymously* or *interchangeably*. See الفروق اللغوية لـ أبي هلال العسكري

40 *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

41 Privation, that is as a result of a decline in trade with the visiting polytheists.

42 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

43 See the *Lexicon* attached to this *Translation* for "*hekma*.

44 One of Allah's 99 most beautiful *attributive* names is: "الحق"= The Right.

45 The "*jizyah*" is a *very small*, more of a *symbolic* nature, *amount of money* to be paid *annually* by every *non-Muslim able body for Military service*, in an Islamic State enjoying the protection of the State. *Older men, slaves women, children and the poor are exempt* from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

46 The phrase "*off-hand*" is Arabic *tongue* expression meaning: *having to give in complying and submissive manner.*

30. And said[w] the Jews *Uzayron* (*Ezra*) (*is*) Allah's son; and said[w] the *Nassara* (*Christians*) the Messiah (*is*) Allah's son; *tha'leka* (*afar-that-it/that*)[x] (*is*) their say by their mouths; *youdha'heona* (*mimic they*[z]) say (*of*) whom[r] unbelieved they[z] of before; mutually fought[47] them Allah, wherefrom *yo'afakona*[48] (*they*[z] *are off-right dissuaded/they*[z] *are dissuaded speciously*).

وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ
وَقَالَتِ ٱلنَّصَـٰرَى ٱلْمَسِيحُ
ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم
بِأَفْوَٰهِهِمْ ۖ يُضَـٰهِـُٔونَ قَوْلَ ٱلَّذِينَ
كَفَرُوا۟ مِن قَبْلُ ۚ قَـٰتَلَهُمُ ٱللَّهُ ۚ
أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

31. *Ittakhatho*[49] (*they*[z] *took and made*) their *ahbara* (*erudite clerics*) and monks (*as*) lords[x] from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they[z] except to worship One an *elahan* (*a deity*), no an *elaha* (*a deity*) except Him; *subhanaho*[50] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) *a'n* (*off/regarding*) what they[z] partner (*deities with Him*).

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ
أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ
إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا
يُشْرِكُونَ ﴿٣١﴾

32. They[z] want to extinguish Allah's illumination by their mouths and Allah *ya'aba*[51] (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the unbelievers.

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ
بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ
نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ﴿٣٢﴾

33. He Who sent His messenger by the *huda* (*divine-guidance*) and The Right's[x] religion,[x] to *yudh'heraho* ([*He*] *manifests it*[x]*-and its*[x] *preponderance*)[52] over the religion[x] all

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ

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[47] The Arabic *tongue* expression "*mutually fought him Allah*" is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him. In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them. Thus, "*mutually fought them Allah*" could mean: how *inventive* and *devious* they are in fabricating lies against Allah. Therefore, here according to books of "التفاسير" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed* them Allah; for whomever Allah fights will surely perish.

[48] The word "يؤفكون" = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.*

[49] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأَتَّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*. As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands.*

[50] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[51] The word "يأبى"=*ya'aba* means *categorically* (*absolutely, without exception*) refuses, i.e. *not* just simply refuses.

[52] The word "يظهره" could mean: (a) *manifests* it, i.e. make *its preponderance obvious to all;* (b) There are many instances where "to"= "لـ." And the pronoun "هـ" in "يظهره" refers to the Islam. Thus, when one considers the word "كله," then it becomes rather *logical*, if not *imperative*, to give *precedence* to (a), i.e. *making all religion*s subside. This is especially so, given the fact that *the* religion is only *one*. Although this *one* religion was revealed in *incremental* phases (stages), like *all* things in nature, including the creation of the Heavens and the Earth in *six* days, even though Allah *could* have done that *instantly*. But because of His wisdom to give *precedence* to the *graduality* and *not* to the *instantaneity* to be the *rule* and the *law*. That is why Allah says: "Today I completed for you[b] your religion and I concluded upon you My favor, and I delighted for you[b] Islam (*as your*) religion" (S5:3). See the *Lexicon* to this *Translation* for the *difference* between "*completed*" and =

(*of*) it[x][53] and albeit disliked (*it*[x]) the *mushrekoon* (*he-they who partner deities with Allah/ he-polytheists*).

عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٣٣

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34. O you who[r] believed they[z], verily a multitude of the priests and the monks surely they[z] eat the mankind's possessions by the falsehood[x] and they[z] repel *a'n* (*off*) Allah's path; and who[r] hoard they[z] the gold and the silver and not expend it[w] they[z] in Allah's path, so *bashsher*[54] (*let-tell* [*you*[s]] *pleasant tidings*) (*to*) them by a painful torment.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٣٤

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35. Day (*when to be*) heated on it[w] in Hell's[w] fire[w] then (*to be*) seared/cauterized by it[w] their foreheads[w] and their sides and their backs; this (*is*) what you[c] hoarded for your[n] selves,[w] so let-taste you[z] what you[c] were hoarding.

يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ٣٥

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36. Verily the *sho'hoores*'[x][55] (*months*')[x] *eddata*[w] (*a quantity by a count*)[w] *enda* (*by Rule of*) Allah (*is*) twelve [month] in Allah's Book day [*He*] created the Heavens[w] and the Earth;[w] of it[w] four (*are*) sacred; *tha'leka* (*afar-that-it/*)[x] (*is*) the religion [the] forthright[56]; so let-not wrong[57] you[z] (*to*) your[n] selves[w] in them,[y] and let-mutually fight you[z] the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) altogether just-as they[z] fight you[b] altogether; and let-know you[z] that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ٣٦

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37. Verily only the *naseeo*[x][58] (*month's postponing and transposing*)[x] (*is*) an increment[w] in the unbelief,[x] (*to be*) misled by it[x] whom[r] unbelieved they;[z] they[z] legitimate it[x] *aaman*[59] (*a year of significant event*) and they[z] illegitimate

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟

= "*concluded.*" *Additionally*, the precedence of the aforementioned (a). That is because Allah says: "Wrote (*decreed*) Allah surely prevail assuredly I and My messengers." (S58:21). Obviously, He and His messengers prevail, His religion prevails.

53 That is: making Islam, the *full and final* religion or making Islam to *supersede all other religions*.

54 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر.

55 *sho'hoore* =plural or *multiplicity* versus *ash'hur*=plural of *paucity* for شهر=month.

56 The word "قيّم"= "مستقيم," i.e. means *straight*. See اللسان.

57 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger.*"

58 The word "النسىء" is that which is postponed to take effect at a later time/date. The *pre-Islamic* Arabs had the 1[st], the 7[th], the 11[th] and the 12[th] months of *their calendar year* as "*sacred.*" So the *first* month of the year (*Month of Muharrm*), coming after the 11[th] and the 12[th] of the previous year, so they used to *postpone* it by *transposing* it to the *second* month of the year in order *not* to have *three consecutive* months as "*sacred.*" However, "النّسئ" has *many* meanings, among them *is such postponing by transposing* called "النّسئ"

59 See the *Lexicon* attached to this *Translation* regarding عام.

it[x] *aaman* so as to comport they[z] period (*of*) what illegitimized Allah, so they[z] legitimize what illegitimized Allah; (*had been*) adorned for them their ill-works; and Allah not *yahdey* (*divinely-guides*) the people the unbelievers.

عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٣٧﴾

38. O you who[r] believed they,[z] what (*is*) for you[z] if (*had been*) said for you:[b] let-march you[z] in Allah's path you[z] *eth-tha'qaltom* (*sluggishly-tarried you*[c]) to the ground;[w] have you[c] delighted by the life[w] (*of*) the world[w] of the Hereafter;[w] so not *mata'ao*[60] (*resource for a transitory worldly delight of*) the life[w] (*of*) the world[w] in the Hereafter[w] except a little.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

39. *Ella* (*unless/if not*) you[z] march [*He*] torments you[b] a painful torment, and [*He*] exchanges/substitutes a people other than you[b] and not *tadhorroho*[61] (*you*[z] *harm him/Him*) a thing; and Allah over everything (*is*) Omnipotent.

إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

40. *Ella* (*unless/if not*) succor him you,[z] so *qad* (*already and affirmatively*) succored him Allah *edh* (*when/since*) exited him who[r] unbelieved they;[z] second (*of*) two *edh* (*while*) both (*of*) them (*were*) in the hole[62] *edh* says [*he*] to his companion: let-not sadden [*you*[s]], verily Allah (*is*) with us; then Allah descended His tranquility[w] on him and [*He*] supported him by soldiers not saw them you[z] and [*He*] made word[w] (*of*) whom[r] unbelieved they[z] the lowest[w] and Allah's word,[w] [She] (*is*) the high;[w] and Allah (*is*) Mighty *Hakeemon*[63] (*infinite hekmah*[64] *Possessor*).

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

41. Let-march you[z] *khefafan*[65] (*lightly, i.e. not heavily*) and

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا

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[60] The word "متاع"="*mata'a*" is rooted in the word "متَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[61] There is "تضروه", as here, where the crime was a *uniform one*, that of *nonappearance* for *Jihad* (*Tabook's campaign*); and "تضرونه" as in S11:57 where crimes were *multiples*, as *each person committed his/her own crime towards Allah*.

[62] The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "*the hole*," *smaller* than a "cave" or "cavern" as most people tend to say. The Arabic language is the more *precise* than *all* languages; so, if "*cavern*" or "*cave*" were to be the *proper description* The Qur'an would have certainly said so.

[63] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[64] See the *Lexicon* attached to this *Translation* for "*hekma*.

[65] The words "خِفافاً" and "ثِقالاً" = "*khefafan*"= *not heavies* and "*heavies*" respectively are both in the *adverbial* forms. Since in English there is *not* a corresponding *adverbial forms* (such as "*lightenedly* and *heavyedly*) so *in maner* is added *parenthetically* (as "*in manner*" *per se* is *not* the apparent text) to denote such adverbials.

thegalan (*heavily*), and *ja'hedo* (*let-exert you*[z] *your utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) by your[n] possessions and your[n] selves[w] in Allah's path; *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/worthier*) for you[b] *en* (*if*) you[c] were knowing you.[z]	وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾
42. Had [*it*[x]] been/was an *aradhan* (*a transitory-gain-/booty*) nigh and an easy (*short*) journey, surely (*would have*) *ettaba'a* (*closely followed*) you[g] they;[z] [and] but far-distanced[w] on them the *shuggato*[66] (*extended-distance*) and shall *yahlefona* (*swear they*[z]) by Allah: had we could, surely (*would have*) egressed we with you;[z] they[z] perish their selves[w] and Allah knows verily they, surely (*are*) liars.	لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾
43. Pardoned Allah *a'n* (*regarding*) you[g] for wherefore[67] allowed you[g] for them, until manifest for you[g] who[r] *ssadaqo* (*they*[z] *always enforced the truth*) and know [*you*[s]] the liars.	عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَٰذِبِينَ ﴿٤٣﴾
44. Not seek your[t] permission who[r] believe they[z] by Allah and The Day The Last, that *youjahedo* (*they exert their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves,[w] and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against Allah's displeasure*).	لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾
45. Verily only seek your[t] permission who[r] they[z] believe not by Allah and The Day The Last and suspected[w] their hearts, so they (*are*) in their suspicion *yataraddona* (*they*[z] *forthwith-vacillate to and fro*).	إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾
46. And had they[z] wanted the *khorooja* (*foray*[x]/*egress*[x]/ *to fight in cause of Allah*) surely they[z] (*would have*) readied for it[x] a preparedness;[w] [and,] but disliked Allah their dispatch[x] so [*He*] dispirited them, and (*had been*) said: let-sit-down you[z] with the sitters.	۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ ﴿٤٦﴾
47. Had they[z] exited in you[b] not they[z] augmented you[b] except a *khabalan* (*mental derangement*) and surely *awdha'o*[68] (*they would have hastened and sowed dissention*) among you[z] *yabghona* (*they*[z] *earnestly-quest*) (*for*) you[b]	لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ

[66] The word "الشّقّة" means the *extended distance* of a travel, *not* just a distance; or the "*hardship*" resulting from a *long travel*. See الهادي and القرطبي.

[67] The particle"مَ" "in "لِمَ" stands for: *wherefore*. See روح المعاني لـ محمود الألوسي إعراب القرآن لمحمود صافي.و

[68] The single word "أوضعوا" means: *hastened among*. See اللسان. But here, according to القرطبي, meaning: "hastened to sow dissension among the believers.

the *fetna'ta*[w] (*unbelief/tumult/confusion*)[w] and in you[b] (*are*) ever/stout[69] listeners for[70] them; and Allah (*is*) Omniscient of the *dha'lemeena*[71] (*injustice-doers*).

سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٤٧

48. *Laqad* (*verily, already and affirmatively*) *ebtagho*[72] (*they*[z] *earnestly-quested*) the *fetna'ta*[w] (*unbelief/tumult/confusion*)[w] of before, and they[z] transposed[73] for you[g] the matters until came the right[74] and *dhahara* (*manifested-/prevailed*) Allah's command, while they (*were*) dislikers.

لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ مِن قَبۡلُ وَقَلَّبُواْ لَكَ ٱلۡأُمُورَ حَتَّىٰ جَآءَ ٱلۡحَقُّ وَظَهَرَ أَمۡرُ ٱللَّهِ وَهُمۡ كَٰرِهُونَ ٤٨

49. And of them who[x] [*he*] says: let permit me [*you*[s]] and let-not essay me [*you*[s]]; ha, in the essay[w] fell they[z]; and verily Hell[w] surely (*is*) a besieger[w] by the unbelievers.

وَمِنۡهُم مَّن يَقُولُ ٱئۡذَن لِّي وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ٤٩

50. *En* (*if*) betides[w] you[g] *hasanaton*[w] (*meritorious-deed*)[w] [*it*[w]] displeases them; and *en* betides[w] you[g] a disaster[w] say they:[z] *qad* (*already and affirmatively*) we took our matter from before, and they[z] divert while they (*are*) revelers/rejoicers.

إِن تُصِبۡكَ حَسَنَةٞ تَسُؤۡهُمۡۖ وَإِن تُصِبۡكَ مُصِيبَةٞ يَقُولُواْ قَدۡ أَخَذۡنَآ أَمۡرَنَا مِن قَبۡلُ وَيَتَوَلَّواْ وَّهُمۡ فَرِحُونَ ٥٠

51. Let-say [*you*[s]]: never betides us except what wrote[75] Allah for us; He (*is*) our Guardian and on Allah surely let trust the believers.

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ٥١

52. Let-say [*you*[s]]: do *trabbassona* (*look-out/await you*[z]) by us except an *ehda*[w76] (*a lone/any-one*)[w] (*of*) the *husnayay'ne* (*twain all around beautiful outcomes*)[77] and we *natara-bbasso* (*look-out/await* [*we*]) by you[b] that betides you[b] Allah by a torment from *endehe* (*by His Rule*) or by our hands;[w] so let-await you,[z] verily we (*are*) with you[b] *mutarabbesoona* (*ones who are awaiting*).

قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢

53. Let-say [*you*[s]]: let-expend you[z] voluntarily or coercively[78], never *youtaqabbala*[79] (*to be clemently-*

قُلۡ أَنفِقُواْ طَوۡعًا أَوۡ كَرۡهٗا لَّن

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69 The words "ever/*stout*" are used to *intensify* listeners, as the Arabic is "**سمّاعون**," in the *intensive form.*

70 Here "for" refers to *two* distinct meanings: (1) *hearing and obeying* them (2) *they hear on behalf of the enemy*, they are "*enemy-agents*, or they are *spreaders of calumny.*"

71 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice."

72 The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested.*

73 That is they considered all the *undesirable consequences*, and *schemed to confuse the issue and rally against it.*

74 That is victory against them.

75 It must be noted here that such "*writing*" is based on Allah's *foreknowledge* of events, *not* on the basis that Allah had *decreed* it and thus "*wrote* it," thus it is inevitable. Such "decreeing" would be *inconsistent* with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event. That is because the unhappy event happened to one as a result of an *action* chosen *earlier* by that one.

76 See the *Lexicon* attached to this *Translation* regarding "**أحد**."

77 The word "*husnayyan*," is a lofty Arabic *tongue* expression for (1) *victory over the opponents* or (2) *martyrdom.*

78 See the *Lexicon* attached to this *Translation* for the *distinction* between (**كَرها** and **كُرها**): "**كَرها**," *fat'ha* on the "**ك**," as in this *Ayah*, and "**كُرها**," *dhammah* on the "**ك**," as in (S46: 15), and "**إكراه**," as in (S2:256).

79 The Arabic word used in The Qur'an is "**تقبّل**," not "**إقبل**"=accept. Thus, "**تقبّل**" means accept with =

accepted) from you;[b] verily you[b] were people *fa'see-qeena*[80] (*rebels vis-à-vis Allah's command*).	يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ٥٣
54. And what precluded them that their expenditures (*to be*) accepted except that unbelieved they[z] by Allah and by His messenger and not come they[z] (*to*) the Prayer[w] except while they (*are*) indolents, and not expend they[z] except while they (*are*) dislikers.	وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ٥٤
55. So let not marvel you[g] their possessions and nor their children; verily only wants Allah to torment them by it[w] in the life[w] (*of*) the world[w] and *tazhaqa* (*ennui and vanish*) themselves[w] while they (*are*) unbelievers.	فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ٥٥
56. And *yahlefona* (*swearing they*[z]) by Allah truly they (*are*) surely of you[b] while not they (*are*) of you;[b] [and,] but they (*are*) people consternating[81].	وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ٥٦
57. If[82] they[z] find a: refuge[x] or caverns[w] or a *muddakhal*[x] (*retreating place/tunnel*)[x83] surely (*would have*) fled-/diverged they[z] to it[x] while they *yajmahona* (*they*[z] *scarily-rush*).	لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ٥٧
58. And of them who[p] *yalmezoka*[84] (*he who: privately slander you*[g]*/find fault with you*[g] *in subtle ways/blink their eye to malign you*[g]) in the alms[w]/charities;[w] so *en* (*if*) given they[z] of it[w] they[z] delighted; and *en* given not they[z] of it[w] *edha* (*suddenly/whereas*) they[z] discontent.	وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ٥٨
59. And had that they[z] delighted (*by*) what *aa'ta* (*accorded/allotted*) them Allah and His Messenger and said they:[z] our sufficiency[85] (*is*) Allah, Allah will	وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ

= *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by* His *clemency*. Thus, تقبّل= *clemently accepts*.

80 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

81 The word "يفرقون" means suffer from a state of *consternation*, as they assume that you might do to them like you do to the polytheists, so they are *afraid*, hence "*fearers*."

82 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

83 The word "مدّخلا" = "مفتعل الدخول" means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word. The word "مدّخلا" is a metonym for "corruption and animosity." See الرآغب.

84 The word "يلمزك" *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign* you [s].

85 The word "حسب في حسبنا" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر." Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

youa'tena (*accord/ allot us*) of His munificence and His Messenger, verily we (*are*) to Allah wishers.[86]	سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩
60. Verily only the alms/charities[w87] (*are*) for the poor[88] and the *masakee'ne* (*not having sufficient material possessions*), and the workers over it[w89] and the *mu'allafat'ey*[90] (*they who had been attuned*) their hearts, and in the necks,[w91] and the debtors, and in Allah's path, and son (*of*) the path (*wayfarer*); (*this is*) an ordainment from Allah and Allah (*is*) Omniscient *Hakeemon*[92] (*infinite hekmah*[93] *Possessor*).	۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٦٠
61. And of them who[r] they[z] [annoy] the Prophet and say they:[z] he (*is*) an ear;[w94] let-say [*you*[s]]: an ear[w] (*of*) *khayren* (*mercy/goodness/worthiness/desirable*) for you;[b] [*he*] believes by Allah and [*he*] believes for the believers and (*he is*) a mercy[w] for whom[r] believed they[z] of you;[b] and who[r] they[z] annoy Allah's Messenger for them (*is*) a painful torment.	وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦١
62. *Yahlefona* (*swearing they*[z]) by Allah for you[b] to gratify/delight you;[z] while Allah and His Messenger (*are*) righter[95] to delight/gratify him they,[z] *en* (*if*) they[z] were believers.	يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ٦٢
63. Have not known they[z] that he who[p] *youhadid'e*[96] (*he*	أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ

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[86] The word "*wisher*"= "راغب" is rooted in the word "رغب." However, the word "رغب" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles. For example: "رغب" *not* prefixed by any article=*wish, like*. However, "رغب عن"=*wisher off, shunner*, or "رغب في"=*likes*, or "رغب إلى"=*asked and beseeched*, or "رغب بـ"=*prefers*.

[87] The word "صدقة" is the *large umbrella* covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the "*Zakah*," which is a *specific* amount *designated* by the *Sha'reyah Law*. Clearly the "*Zakah*" is one of the *Five Pillars* of Islam. (*S*9:103) states: "*Take from their riches a charity, to purify and augment them*." Thus, the "*Zakah*" in addition to *purifying* the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually *increases* the remaining bigger portion by *blessing* it and by *preventing* potential harm to happen to it.

[88] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction. The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*.'

[89] That is the designated collectors and administrators of the *Zakah*.

[90] The word "*muallafa'tey*" is a *masculine, plural objective noun*, meaning those are some non-Muslim notables whose hearts had been attuned (*conciliated, appeased*) by means of giving them possessions in the form of "*bonuses*" or "*grants*" by the Muslims, to gain their *favorable attitude* towards Islam and Muslims, and so for them to *persuade and bring along* their *families*, *associates* and *friends* and have a favorable attitude towards Islam Muslims too.

[91] The "*necks*" are those *slaves* who must *free themselves*, i.e. such "*slaves*" must be helped for *freedom*.

[92] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[93] See the *Lexicon* attached to this *Translation* for "*hekma*..

[94] The expression "أذنٌ"= "*he is ear*," means he hears others talk and *he conveys it without thinking about it*. The polytheists were saying this about Mohammad (SAWS) by way of *slamder*. So in this case Allah (SWT) says: "he is ear of *Khayro* (*worthiness and goodness*) for the believers.

[95] The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أحَق" = "*righter*" as an *adjective comparative*.

[96] The word "يحاد د" means *pursuing* a mutual *anger*, *opposition* and *non-compliance to obligations* of *religious duties*.

who pursues mutual: anger/opposition/and non-compliance to religious obligations towards) Allah and His Messenger, then surely for him (*is*) Hell's[w] fire[w] immortal [*he*] (*is*) in it[w] *tha'leka* (*afar-that-it/that*)[x] (*is*) the disgrace the great.

وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾

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64. *Yahtharo*[97] (*they*:[z] *fear and safeguard/take precaution*) the hypocrites that *tonazzala* (*to be repetitively descended*) on them a *Suraton*[98] (*division of the Qur'an*) *tona'bbe'o* ([*It*[w]] *informs by piece-of-significant-and-availing-news*) them by what (*is*) in their hearts; let-say [*you*[s]]: *istah'zeo* (*let-affirmably jest you*[z]) verily Allah (*is*) *mukhrejon* (*producer*) (*of*) what *tahatharoona*[99] (*you*:[z] *fear safeguard-/take precaution*).

يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾

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65. And indeed *en* (*if*) you[g] asked them, surely they[z] say assuredly[100]: verily only we were wading[101] and playing; let-say [*you*[s]]: do by Allah and His *Aya'te*[w] (*Qur'anic statements*) and His Messenger you[c] were *tastah'zeona* (*affirmably jesting you*[z]).

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾

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66. let-not apologize you[z] *qad* (*already and affirmatively*) unbelieved you[c] after your[n] belief; *en* (*if*) [*We*] pardon *a'n* (*regarding*) a *ta'efa'ten*[w] (*group/faction/party*)[w] of you[b] [*We*] torment a *ta'efa'tan*[w] (=*ta'efa'ten*[w]) because that they were criminals.

لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾

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67. The he-hypocrites and the she-hypocrites some (*of*) them of some, they[z] command by the *munka're* (*rationally/Sharey'ah unacceptable deed/say*) and they[z] restrain *a'n* (*regarding*) the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and they[z] close their hands;[w102] they[z] forgot[103] (*ceased paying attention to*) Allah, so [*He*] forgot them; verily the hypocrites, they (*are*) the *fa'seeqoona*[104] (*rebels vis-à-vis Allah's command*).

ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾

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68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's[w] fire,[w] immortals they[z] (*are*) in it;[w] it[w] (*is*) their sufficiency,[105] and cursed them Allah and for them (*is*) a

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ

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[97] I *cannot* find an appropriate word for "يحذر," *per se*, as an *intransitive* verb in the present tense to mean: "*fear and so safeguard*, or *be in constant state of anxiety expecting adversity or embarrassment because of exposure*."
[98] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*."
[99] See footnote 97 above regarding "*yahtharo*," and "*tahtharoon*" is same only *grammatical* inflection for *you*.
[100] The "ل" in "ليقولنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*."
[101] The say: "*waded in the topic*," means *plunged* into discussing the topic *without knowledge* or plunged in it *recklessly*.
[102] That is they become "*closefisted*," i.e. stingy. "*Closing the hands*" is an Arabic *tongue* expression for *stinginess*.
[103] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies, as in this *Ayah*, or where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.
[104] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.
[105] The word "حسب" في حسبهم = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر." Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

sustainer/sustaining torment.

عَذَابٞ مُّقِيمٞ ٦٨

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69. Like whom[r] of before you[b] they[z] were harder than you[b] (*in*) strength and more (*in*) possessions and children; so *istamta'ao*[106] (*they*[z] *had lengthily and affirmably relished the transitory worldly delights*) by their *khalqa*[107] (*good-portion/lot*); so *istamta'atom* (*you*[z] *had lengthily and affirmably relished the transitory worldly delights*) by your[n] *khalaqa*, just-as *istamta'a* (*they*[z] *had lengthily and affirmably relished the transitory worldly delights*) who[r] of before you[b] by their *khalaqa*; and you[c] waded like which[x] they[z] waded; those miscarried[w] their works[x] in the world[w] and the Hereafter;[w] and those, they (*are*) the losers.

كَٱلَّذِينَ مِن قَبۡلِكُمۡ كَانُوٓاْ أَشَدَّ مِنكُمۡ قُوَّةٗ وَأَكۡثَرَ أَمۡوَٰلٗا وَأَوۡلَٰدٗا فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم بِخَلَٰقِكُمۡ كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن قَبۡلِكُم بِخَلَٰقِهِمۡ وَخُضۡتُمۡ كَٱلَّذِي خَاضُوٓاْۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٩

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70. Has not *ya'atee*[x] (*hap/come to*) them *naba'o*[108] (*piece-of-significant-and-availing-news*) (*of*) whom[r] of before them, *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's*, and *Ebraheema's* (*Abraham's*) people and the *Madyan's* companions and the *Mu'tafekat*[109] (*towns over-turned upside down*) *atat*[w] (*approached/came to*)[w] them their messengers[x] by the evidences,[w] so not [was] Allah to wrong[110] them [and,] but they[z] were (*to*) their selves[w] wronging they.[z]

أَلَمۡ يَأۡتِهِمۡ نَبَأُ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَقَوۡمِ إِبۡرَٰهِيمَ وَأَصۡحَٰبِ مَدۡيَنَ وَٱلۡمُؤۡتَفِكَٰتِۚ أَتَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠

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71. And the he-believers and she-believers some (*are*) *aw'leyao*[111] (*guardians/allies*) (*of*) some, they[z] command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they[z] restrain *a'n* (*regarding*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*) and *youqeymona*[112] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w113] (*prescribed percentage of personal possessions*)[w] and they[z] obey Allah and His

وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ

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[106] The word "استمتع" is "تمتع طويلا," see "الهادي," hence *lengthily* is added *to emphasize this concept*.
[107] The word "خَلاق" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.
[108] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[109] Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. *They failed to heed his advice*. So Allah *punished* them by *turning their towns upon them upside down*.
[110] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[111] The word "أولياء" could also mean, among them: *protector, friend*.
[112] The word "يقيمُونَ" is rooted in "أَقامَ" =upheld. *linguistically* "أأقام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا."
So, "يقيمُونَ" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow, i.e. perform, and maintain* it.[w]
[113] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

messenger. Those shall *yarham* (*mercy-give*) them Allah; verily Allah (*is*) Mighty *Hakee-mon*[114] (*infinite hekmah*[115] *Possessor*).

عَزِيزٌ حَكِيمٌ ٧١

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72. Promised Allah the he-believers and the she-believers paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it;[w] and good[w] dwellings in *Ad'nen's* (*Eden's*)[116] Paradises[w]/Gardens[w] and a *redhwanon*[x] (*ultimate delight/gratification*) from Allah (*is*) bigger; *tha'leka* (*afar-that-it/that*)[x] (*is*) the win the great.

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٧٢

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73. O, you the Prophet: *jahid*[117] (*let-exert* [*you*[s]] *your utmost mental/physical and possessional efforts fighting-/striving in Allah's cause*) the unbelievers and the hypocrites and let-harshen [*you*[s]] on them, and their abode/lodging (*is*) Hell[w] and wretched (*is*) the destiny.

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٧٣

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74. *Yahlefona* (*they*[z] *swear*) by Allah not said they[z] and *laqad* (*verily, already and affirmatively*) said they[z] the unbelief's word[w] and unbelieved they[z] after their Islam (*i.e. after having became Muslims*) and they[z] purposed by what not attained they[z] and not resented[118] they[z] except that enriched/sufficed[119] them Allah and His Messenger from his munificence; so *en* (*if*) they[z] repent, [*it*[x]] is *khayran* (*choicer/superior/worthier*) for them and *en* they[z] divert, Allah torments them a painful torment in the world[w] and the Hereafter;[w] and not for them in the Earth[w] of neither a *wa'leyyen* (*guardian/ally*)nor a *na'sseeren* (*iterative-succorer*).

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٧٤

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75. And of them who[p] [*he*] covenanted Allah indeed *en* (*if*) *aa'tana* ([*He*] *accorded/allotted us*) of His munificence surely assuredly[120] *nassaddqa* (*we give charity*) and surely

۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ

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[114] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[115] See the *Lexicon* attached to this *Translation* for "*hekma*..

[116] The word "**عدن**" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "**عدن**" is center of Paradise. According to Abdullah Ibn Omar, "**عدن**" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

[117] The word "*Jahid*"= "**جاهد**,"= you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[118] The word "**نقم**" in "**تنقموا**" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See **الراغب** and **اللسان**.

[119] Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons.

[120] The "**ل**" in "**لنصدقن**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*."

assuredly[121] [*we*] be of the *ssa'leheena* (*righteous-people*).

وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ٧٥

76. So *lamma* (*when/whence*) *aa'tahum* ([*He*] *accorded-/allotted them*) of His munificence[x] stinted they[z] by it[x] and they[z] diverted while they (*were*) shunners.

فَلَمَّآ ءَاتَىٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٧٦

77. So [*He*] sequenced them hypocrisy in their hearts to [day] they[z] meet Him by what they[z] unfulfilled Allah what they[z] promised Him and by what they[z] were lying.

فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُۥ بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُواْ يَكۡذِبُونَ ٧٧

78. Have not they[z] known that Allah knows their secret and their *najwa*[w122] (*private-counsel*) and that Allah (*is*) *Allamo* (*Ever/Stout Knower*) (*of*) the invisibles.

أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ وَنَجۡوَىٰهُمۡ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلۡغُيُوبِ ٧٨

79. Who[r] *yalmezona*[123] (*they:*[z] *privately slander/in subtle ways find fault with/blink their eye to malign*) the volunteers of the believers in the alms[w]/charities[w] and who[r] not find they[z] except their effort, then they[z] scoff of them, Allah scoffed of them and for them (*is*) a painful torment.

ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ٧٩

80. *Istaghfer*[124] (*let-seek forgiveness* [*you*[s]]) for them or not *tastaghfer* ([*you*[s]] *seek forgiveness*) for them, *en* (*if*) *tastaghfer* for them seventy [once[w]] (*times*[w]), so never forgives [for] them Allah; *tha'leka* (*afar-that-it/that*)[x] (*is*) because that unbelieved they[z] by Allah and His Messenger, and Allah not *yahdey* (*divinely-guides*) the people the *fa'seeqeena*[125] (*rebels vis-à-vis Allah's command*).

ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٨٠

81. Reveled/rejoiced the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) by their sitting *khelafa* (*after/behind*) Allah's Messenger and disliked they[z] to *youjahedo* (*they exert their utmost mental/physical and possessional efforts fighting in Allah's cause*) by their possessions and their selves[w] in Allah's path, and said they:[z] let-not march you[z] in the heat; let-say [*you*[s]]: Hell[w] (*is*) harder heat, if they[z] were (*to*) understand.

فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١

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[121] Ibid, only regarding "**نكون**."

[122] The word "**نجوى**" has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion as a private counsel, (3) *secretive soliloquy*.

[123] See the *Lexicon* attached to this *Translation* for an elaboration on the word "*yalmezo*."

[124] The word *istaghfer*="**استغفر**" = "**اطلب الغفران**" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "**استغفر**" *per se*. So I settled for saying: "*let-seek forgiveness* [*you*[s]]."

[125] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

82. So let laugh[126] they[z] a little and let cry they[z] much, (*as*) requital by what they[z] were earning.

فَلۡيَضۡحَكُواْ قَلِيلٗا وَلۡيَبۡكُواْ كَثِيرٗا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٨٢

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83. Then *en* (*if*) returned you[g] Allah to a *ta'efa'ten*[w] (*group/faction/party*)[w] of them, then *ista'athanoka* (*they*[z] *sought permission*) (*of*) you[g] for the *khorooje* (*foray*[x]/*egress*[x] *to fight in cause of Allah*) then let-say [*you*[s]]: never *takhrojo* (*you*[z] *foray*[x]/*egress*[x] *to fight in the cause of Allah*) with me ever; and never (*shall*) you[z] mutually fight with me a foe;[127] verily you[b] delighted you[c] by the sitting first [once[w]] (*time*[w]); so let-sit you[z] with the *kha'lefeena* (*behind-sitters-he-they/he-they who did not join the Jehad*).

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ٨٣

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84. And let-not pray [*you*[s]] on an *ahaden*[128] (*lone/any- one*) of them [*he*] died ever, and let-not *taqum* ([*you*[s]] *up-to-fulfill*)[129] over his tomb; verily they, unbelieved they[z] by Allah and His Messenger and died they[z] while they (*were*) *fa'seeqoona*[130] (*rebels vis-à-vis Allah's command*).

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ ٨٤

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85. And let-not marvel you[g] their possessions[x] and their children[x] verily only wants Allah to torment them by it[w] in the world[w] and *tazhaqa* (*ennui and vanish*) themselves[w] while they (*are*) unbelievers.

وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ٨٥

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86. And if (*had been*) descended[w] a *Suraton*[w131] (*a division of the Qur'an*):[w] that let-believe you[z] by Allah and *jahido*[132] (*let-earnestly exert you*[z] *your utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) alongside His Messenger, *ista'athana* (*sought permission*) (*of*) you[g] the *olotawl*[133] (*possessors of fortune-/wealth/resources*) of them and said they:[z] *tharr* (*let: leave/alone*) us we be with the sitters.

وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ٨٦

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[126] It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* "ضحك" = "فتح فاه و أخرج صوتا مظهرا السرور," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) "ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها." In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*.

[127] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see اللسان and الهادي.

[128] See the *Lexicon* attached to this *Translation* regarding "أحد."

[129] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*as an intransitive verb*, and "*stood*" = "وقف."

[130] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

[131] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*.'

[132] The word "*Jahido*"= "جاهدوا,"= you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[133] The word "*oloatawl*" does *not* have an exact English equivalent *per se*. It generally means: *possessors of fortune, wealth, resources*.

87. Delighted they[z] to that they[z] be with the *khawa'lefe*[134] (*she-sitters-behind*) and (*had been*) stamped[135] on their hearts, so they understand not.

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

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88. But the Messenger and who[r] believed they[z] with him *jahado*[136] (*they earnestly exerted their utmost mental-/physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves;[w] and those for them (*are*) the *khayra'te* (*desirable-traits of worthiness and goodness*); and those, they (*are*) the thrivers.

لَـٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَـٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَـٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾

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89. Prepared Allah for them paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] *tha'leka* (*afar-that-it/that*)[x] (*is*) the win, the great.

أَعَدَّ ٱللَّهُ لَهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾

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90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (*be*) permitted for them; and sat who[r] lied they[z] (*about*) Allah[137] and His Messenger; shall betide whom[r] unbelieved they[z] of them a painful torment.

وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

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91. Not on the weaklings and not on the patients and not on whom[r] find not they[z] what to expend a *harajon*[138] (*constraint/sin*), if they[z] (*sincerely*)-counseled[139] for Allah and His Messenger; not on the benefactors of a path and Allah (*is*) *Gha'fooron* (*iterative Forgiver*), *Ra'heemon* (*iterative mercy Giver*).

لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

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92. And not on whom[r] if when[o] *ataw* (*they*[z] *approached/came to*) you[g] to carry them, said you:[g] [*I*] find not what (*to*) carry you[b] on it[x] they[z] diverted while their eyes overflow of tears, *hazanan**

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ

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[134] The word "الخوالف" means the "*she-sitters-behind*" who *stay-behind after all men leave for Jehad* (*fight for Allah's cause*).

[135] The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

[136] The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[137] The phrase "كذبُوا الله" that is *they lied about their belief*, i.e. they said "*we believed*" when in *fact* they did *not*.

[138] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "حرج" could mean "*sin*."

[139] The word "نَصَحَ" in "نصحوا" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*." The Arabic "نَصَحَ"= "أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-counseled-good* or *genuinely-opined-good* the advisee as to what is best for him. However, in English the words "*counseled*" or "*advised*" mean given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do. Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*.

* There is *hazan*=حَزَن with *fa'tha* on the ح and ز= *permanent-sadness*; and *huznon*= حزن with *dhammah* on the =

(*permanently sad*) that not find they[z] what (*to*) expend.

تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾

93. Verily only, the path (*is*) on whom[r] *yasta’atheno* (*they*[z] *seek permission of*) you[g] while they (*are*) rich, they[z] delighted by that they[z] be with the *khawa’life* (*she-sitters-behind*), and stamped[140] Allah on their hearts; so they know not.

۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. Apologize they[z] to you[z] *edha* (*when/if*) you[c] returned to them; let-say [*you*[s]]: let-not apologize you;[z] never [*we*] believe for you[b] *qad* (*already and affirmatively*) *nabba’a* (*informed by piece-of-significant-and-availing-news*) us Allah of your[n] tidings, and Allah will see your[n] work and His Messenger, afterwards (*shall*) *toraddona*[141] (*be forthwith returned you*[z]) to Knower (*of*) the unseen and the seen, so shall *youn'be'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

95. Shall *yahlefona* (*they*[z] *swear*) by Allah for you[b] *edha* (*when/if*) you[c] transposed[142] to them, to you[z] shun *a’n* (*regarding*) them, so let-shun *a’n* them you;[z] verily they (*are*) *rejson*[x] (*filth/anathema*);[x] and their abode/lodging (*is*) Hell,[w] a requital by what they[z] were earning.

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾

96. *Yahlefona* (*they*[z] *swear*) for you[b] to delight you[z] *a’n* (*regarding*) them; so *en* (*if*) you[z] (*should*) delight *a’n* them, then verily Allah not delights *a’n* the people, the *fa’seeqeena*[143] (*rebels vis-à-vis Allah's command*).

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَـٰسِقِينَ ﴿٩٦﴾

97. The *Aarabs* (*Bedouin-Arabs/nomads*) (*are*) harder unbelief and hypocrisy and worthier that not know they[z] limits (*of*) what Allah descended on His Messenger; and Allah (*is*) Omniscient, *Hakeemon*[144] (*infinite hekmah*[145] *Possessor*).

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

= ح =*sadness of limited duration*. See the *Lexicon* attached to this *Translation* for more elaborations.

140 The expression “stamped on their hearts” is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

141 The word “تُرَدّون” is rooted in “ردّ” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you[c] by a greeting [w] then let-you [z] greet by better than it [w] or let-you[z] forthwith-return it[w].” (S4: 86).

142 The word “إنقلبتم”= “*you*[c] *transposed*,” means you *betook* your selves *returning*.

143 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

144 See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

145 See the *Lexicon* attached to this *Translation* for “*hekma*.

98. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who[p] *yattakhetho*[146] (*he takes and makes*) (*of*) what [*he*] expends a mulct and *yatarabbasso* (*looks-out/awaits* [*he*]) by you[b] the *da'wa'er*[w] (*evil-turns/defeats/misfortune events*);[w147] on them (*shall be*) the ill *da'erato*[w] (*evil-turn/defeat/misfortune event*),[w] and Allah (*is*) *Sameeon*[148] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ
مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٩٨﴾

99. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who[p] [*he*] believes by Allah and The Day The Last and *yattakheto* (*he takes and makes*) (*of*) what [*he*] expends *guroba'ten*[149] (*righteous deeds to get its doer nearer to Allah*) *enda* (*by munificence of/by Rule of*) Allah and the Messenger's prayers;[w] indeed, verily it[w] (*is*) a *gurbaton* (*a righteous deed that gets its doer nearer to Allah*) for them; Allah will admit them into His mercy;[w] verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا
يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ
ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ
سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

100. And the foregoers the [firsts] of the *Muhajereena* (*emigrants from Makkah to Madeenah*) and the *Anssa're* (*succorers of the Messenger and the Muhajereena in Madeenah*) and who[r] *ettaba'ao*[150] (*they*[z] *closely-followed*) them by *ehsanen* (*meritorious deed*), delighted Allah *a'n* (*regarding*) them and they[z] delighted *a'n* Him; and [*He*] prepared for them paradises[w]/gardens[w] run[w] under it[w] the rivers, immortals they[z] (*are*) in it[w] forever; *tha'leka* (*afar-that-it/that*)[x] (*is*) the win, the great.

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
﴿١٠٠﴾

101. And of whom[p] (*are*) around you[b] of the *Aarabs* (*Bedouin-Arabs/nomads*) hypocrites and of the *Madeena'te's* folk accustomed they[z] on the hypocrisy, not know them you[z] We know them, [*We*] shall torment them twice, afterwards *youraddona*[151] (*to be forthwith returned they*[z]) to a great torment.

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ
مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟
عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ
سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And others, they[z] acknowledged by their offenses, they[z] mixed a righteous-wok and another misdeed, *asa* (*craving a deed beyond one's means that-*

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟
عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى

[146] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[147] The Qur'anic term the "*daw'er*" is an Arabic *tongue* expression meaning: repetitive-misfortune.
[148] The word "*Sameeon*" here is emphasis.
[149] The word "*gurobaten*" is plural of "*gurbaton*," a feminine gender noun meaning a righteous deed by a doer intended to *please Allah and get closer or nearer to Him* by such a deed.
[150] The word "*closely*" is used here to *intensify* "*followed*" as the Arabic is "أتّبعوا" not "تبعوا."
[151] The word "يُرَدُّون" is rooted in "ردّ" see footnote 141 above.

/*may*) Allah to relent on them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٠٢
103. Let-take [*you*[s]] from their possessions a charity[w] to purge them [*you*[s]], and *tozakey*[152] ([*you*[s]] *augment the good deeds for*) them by it[w] and let-pray [*you*[s]] on them, verily your[t] prayer[w] (*is*) a quiet/repose for them and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣
104. Have not known they[z] that Allah, He accepts the repentance *a'n*[153] (*because of second person's/persons' prayer* [*He*] *disregards the offense of the principal offender(s) of*) His *eba'de* (*worshippers/submitters/slaves*) and [*He*] takes the alms[w]/charities;[w] and verily Allah, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).	أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٠٤
105. And Let-say [*you*[s]]: let-work you,[z] then Allah will see your[n] work and His Messenger and the believers; and shall *toraddona*[154] (*be forthwith returned you*[z]) to Knower (*of*) the unseen and the seen then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing -news*) you[b] by what you[z] were working.	وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥
106. And others *murjawna* (*they who had been deferred*) for Allah's command *emma* (*be it*) [*He*] torments them and *emma* [*He*] relents on them, and Allah (*is*) Omniscient *Hakeemon* (*infinite hekmah*[155] *Possessor*).	وَءَاخَرُونَ مُرۡجَوۡنَ لِأَمۡرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمۡ وَإِمَّا يَتُوبُ عَلَيۡهِمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠٦
107. And who[r] *ittakhatho*[156] (*they took and made*) a mosque[x] *dheraran* (*injuriously endeavoring*) and a unbelief and a disunity among the believers and an outpost for whom[p] [*he*] warred Allah and His Messenger of earlier; and surely *yahlefo'nna*[157] (*assuredly swear they*[z]) *en* (*not*) we wanted except the *husna*[w] (*good deed/righteous work*)[w] and Allah attests/testifies verily they, surely (*are*) liars.	وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ١٠٧

[152] The word "تزكّيهم" here it's, and Allah is knowinger, [*you*[s]] *augment their good deeds*. See اللسان and التفاسير.
[153] "عن"=تجاوز =He *disregards* the offense of the *principal* because of the *prayer of others praying for the principal*. See the *Lexicon* to this *Translation* vis-à-vis the meanings of "عن."
[154] See footnote 141 above regarding *forthwith-return*.
[155] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[156] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[157] The "ل" in "ليحلفنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*."

108. Let-not *taqum* ([*you*[s]] *up-to-fulfill*)[158] in it[x] ever; surely a mosque[x] (*which had been*) established/found on the *taqwa* (*reverential guarding against Allah's displeasure*) from first day (*is*) righter[159] to [*you*[s]] up in it;[x] in it[x] men loving that *yattahharo* (*they*[z] *purge their selves-/maintain their wodho'a, prescribed cleansing*)), and Allah loves the *muttahereena*[160] (*ever-possible-maintainers of wodho'a*).

لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ ١٠٨

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109. Does then who[p] [*he*] found his *bon'yana*[x161] (*fixed-and-aggrandized build*)[x] on a *taqwa* (*reverential guarding against Allah's displeasure*) from Allah and a *redhwanon*[x] (*ultimate delight/gratification*) *khayron* (*superior/worthier*), or who[p] [*he*] established/found his *bon'yana* on a verge (*of*) a collapsing-cliff[x] so [*it*[x]] collapsed[162] by him in Hell[w] fire;[w] and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*[163] (*injustice-doers*).

أَفَمَنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ تَقۡوَىٰ مِنَ ٱللَّهِ وَرِضۡوَٰنٍ خَيۡرٌ أَم مَّنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٖ فَٱنۡهَارَ بِهِۦ فِي نَارِ جَهَنَّمَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٠٩

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110. Not ceases their *bon'yana*[x] (*fixed-and-aggrandized build*)[x] which[x] they[z] built *reybatan*[w164] (*intense-suspicion*)[w] in their hearts, except that *taqatta'a* (*utterly/iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*[165] (*infinite hekmah*[166] *Possessor*).

لَا يَزَالُ بُنۡيَٰنُهُمُ ٱلَّذِي بَنَوۡاْ رِيبَةٗ فِي قُلُوبِهِمۡ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١١٠

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111. Verily Allah purchased from the believers their selves[w] and their possessions by surely for them the Paradise,[w] mutually they[z] fight in Allah's path, so they[z] kill and (*are to be*) killed they;[z] a promise on Him (*absolute*)-right[167] in the Torah[w] and the Euangelion[x168] (*Gospel*) and The Qur'an;[x] and who[a] (*is*) *awfa*[169] (*a better fulfiller*) by his covenant than Allah; so *istabshero*[170] (*let-seek you*[z] *pleasant tidings*) for

۞إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُمۡ وَأَمۡوَٰلَهُم بِأَنَّ لَهُمُ ٱلۡجَنَّةَۚ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقۡتُلُونَ وَيُقۡتَلُونَۖ وَعۡدًا عَلَيۡهِ حَقّٗا فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ وَٱلۡقُرۡءَانِۚ وَمَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ مِنَ ٱللَّهِۚ

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[158] The word "**قام**" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, is different from "*stood*" = "**وقف**."

[159] The word "*righter*" is: a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "**أحَق**" = "*righter*" as an *adjective comparative*.

[160] The word "**المطّهّرين**" is *masculine, plural subjective noun*; so "*ever-possible-staying on wodhuo'a, prescribe cleansing*, i.e. whenever they break their *wodhuo'a*, *immediately thereafter renew* their *wodhuo'a*.

[161] The word "**بنيا ن**"= "*bon'yana*" means: (1) (*fixed-and-aggrandized build*) [x] of significance, as the *pyramids* (2) *a build that is strong, notable and permanent*, such as stated in (S61:2): "*bon'yanon marssosson* (*compactly joined*)".

[162] The words "**هار**" and "**انهار**" all are from "**الإنهيار**," which is the *breakdown from within= collapse*; hence *collapsing* and *collapsed* respectively.

[163] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

[164] The word "**ريبة**" = "**ريب**," "**ريب**" is an *infinitive noun*. See **اللسان**. Thus, it is an *intensified suspicion*, meaning an *ever-lasting* suspicion, and perhaps the *pronoun* "**ه**" *at the end of the word* is for such *intensification*. Clearly, there is no such construct in English for the *intensification* or the *infinitive* nouns.

[165] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[166] Ibid.

[167] The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**.

[168] See the *Lexicon* attached to this *Translation* for the word "*Euangelion*."

[169] The word "*awfa*" I believe is to *negate* the comparison with Allah, SWT, with *any one* to be a even *equal* let alone to be *better* fulfiller of his covenant than Allah. As Allah is *omnisciently knower* of all facts, unlike any one else.

[170] The word "**استبشر**" in "**يستبشرون**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

your[n] sale which[x] you[z] mutually sold by it,[x] and *tha’leka* (*afar-that-it/ that*)[x] (*is*) the win the great.	فَٱسْتَبْشِرُواْ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١١١
112. The penitents, the worshippers, the praisers, the *sa’ehoona*[171] (*ones who fast/ tourists*), *ar’ra’keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma’aroofe* (*popularly acceptable and not Sharey’ah disapproved maxim*) and the restrainers *a’n* (*regarding*) the *munka’re*[172] (*rationally/ Sharey’ah unacceptable deed-say*) and the keepers-up[173] for Allah’s limits and *bashsher* (*let-tell you*[s] *pleasant tidings*) the believers.	ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ١١٢
113. Not [was] for the Prophet and who[r] believed they[z] to *yastaghfero*[174] (they[z] *seek forgiveness*) for the *mushre-keena* (*he-they who partner deities with Allah/ he-polytheists*), and albeit they[z] were kin’s possessors, from after what evidenced for them that they (*are*), the *Jaheeme’s*[175] (*intensely-blazing Fire*[w]) companions.	مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ١١٣
114. And not [was] *Ebraheema’s* (*Abraham’s*) *isteghfaro* (*seeking-forgiveness*) for his father except because[176] (*of*) a promise[w] [*he*] promised it[w] *eyyaho*[177] (*indeed particularizing him*); then *lamma* (*when/ whence*) manifested for him that he (*is*) Allah’s foe,[178] [*he*] disowned [of] him; verily *Ebraheema* (*Abraham*) surely (*is*) *awwahon* (*iterative sigher*), forbearer.	وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ١١٤
115. And not [was] Allah to mislead a people after *edh* (*when/ since*) *hada* ([*He*] *divinely-guided*) them until [*He*] manifests for them what *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*); verily Allah (*is*) by every thing Omniscient.	وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ١١٥

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[171] The Arabic word “السائحون” actually carries at least *two distinct* meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is “fasting,”* i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

[172] See the *Lexicon* attached to this *Translation* for more elaboration.

[173] The word “الحافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

[174] The word “يستغفروا” = “يطلبوا الغفران” = “*they seek forgiveness*.” In English there is *no seemly way* to say: “يستغفروا” *per se*. So I settled for saying: “*they seek forgiveness*.”

[175] The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

[176] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter“عن.”

[177] The word “إيّانا,” =“أداة توكيد لضمير منصوب,” = an article of *intensity* for an *objective pronoun*.

[178] The word “عدو,” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,”. see اللسان and الهادي.

116. Verily Allah, for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] quickens and [*He*] deadens;[179] and not for you[b] of lesser than Allah (*of*) a *wa'leyen* (*guardian/ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

إِنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ١١٦

117. *Laqad* (*verily, already and affirmatively*) relented Allah on the Prophet and the emigrants and the *Anssa're* (*allies and hosts in Madeeniah*) who[r] *ettaba'oho* (*they*[z] *closely-followed him*) in the *usrat'e's*[w] (*difficulty/exigency*)'s[w] hour[w] from after what *kada* (*neared to/verged/almost*) swerve hearts (*of*) a team of them; afterwards [*He*] relented on them, verily He (*is*) by them *Ra'oofon*[180] (*iteratively Forbearer/Clement*)*Raheemon* (*iterative mercy Giver*).

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلۡعُسۡرَةِ مِنۢ بَعۡدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٖ مِّنۡهُمۡ ثُمَّ تَابَ عَلَيۡهِمۡۚ إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ ١١٧

118. And on the three who[r] *khollefo* (*had been left-behind*) until *edha* (*when/if*) straitened[w] on them the land[w] by what [*it*[w]] extended[w] (*i.e. its vastness*) and straitened[w] on them their selves[w] and they[z] presumed that no a refuge from Allah except to Him; afterwards [*He*] relented on them to repent they;[z] verily Allah, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨

119. O you who[r] believed they[z] *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah and let-be you[z] with the *ssadeqeena* (*always-truth-enforcers*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩

120. Not [was] for the *Al-Madeena'te's* folks and who[p] (*are*) around them of the *Aara'be* (*Bedouin-Arabs-/nomads*) to *yatakhllafo* (*stay behind they*[z]) *a'n* (*off*) Allah's Messenger, and nor wish[181] they[z] by (*preferring*) themselves[w] *a'n* his self;[w182] *tha'leka* (*afar-that-it/*)[x] (*is*) because verily they, not betides them a thirst and nor

مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ وَمَنۡ حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ ظَمَأٞ وَلَا نَصَبٞ وَلَا

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[179] The word "أمات," in "يُمِيتُ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

[180] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

[181] The word "*wisher*"= "راغب" is rooted in the word "رغب." However, the word "رغب" assumes *different* meanings, *depending* on how it is *prefixed* by various prepositional articles. For example: "رغب" *not* prefixed by any article=*wish, like*. However, "رغب عن"=*wished off, shunned*, or "رغب في"=*liket*, or "رغب إلى"=*asked and beseeched*, or "رغب بـ"=*prefered*.

[182] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."

a toil, and nor a dearth[w] (*leading to flat bellies*) in Allah's path and nor they[z] tread a treading, exasperating the unbelievers and nor they[z] attain[183] of a foe[184] an attainment[x] except (*had been*) written for them by it[x] a righteous-work; verily Allah wastes not a remuneration (*of*) the benefactors.

مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ١٢٠

121. And not they[z] expend an expense[w] a small[w] and nor a big[w] and nor cross they[z] a valley except (*had been*) written for them, to requite them Allah: *ahsa'na*[185] (*perfecter and beautifuler*) what they[z] were working.

وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ وَلَا كَبِيرَةٗ وَلَا يَقۡطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمۡ لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا كَانُواْ يَعۡمَلُونَ ١٢١

122. And not [was] the believers to march they[z] altogether; so *lawla* (*why have not*) marched from each division of them a *tta'efa'ton*[w] (*group/faction-/party*)[w] to *yatafaqqho* (*they*[z] *gain feqh, i.e. intensive and extensive knowledge*) in the religion, and to warn they[z] their people *edha* (*when/if*) they[z] returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtharona* (*they*[z] *take caution*).

۞وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

123. O, you who[r] believed they[z] let-mutually fight you[z] whom[r] they[z] abut you[b] of the unbelievers and let find they[z] in you[b] a harshness,[w] and let know you[z] that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣

124. And if indeed (*had been*) descended[w] a *Suraton*[w186] (*a division of the Qur'an*)[w] so of them who[p] [*he*] says: which (*of*) you[b] augmented[w] him this[w] a belief; so as-to whom[r] believed they[z] so augmented[w] them belief while they *yestasherona*[187] (*they*[z] *affirm pleasant tidings*).

وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ هَٰذِهِۦٓ إِيمَٰنٗاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ يَسۡتَبۡشِرُونَ ١٢٤

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[183] That is to get the better of, beat.

[184] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see **اللسان** and **الهادي**.

[185] There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[186] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of The Qur'an*.'

[187] The word "**استبشر**" = (a) he *affirms pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions *gladness of pleasant tidings*.

125. And as-to whom[r] (*are*) in their hearts (*is*) an illness,[188] so augmented[w] them a *rejsan*[x] (*filth/anathema*)[x] to their *rejsa* (=*rejsan*), and they[z] died while they (*were*) unbelievers.

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَـٰفِرُونَ ﴿١٢٥﴾

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126. Do not see they[z] that they (*are being*) tried every *aam*[189] (=*year by special anniversary*)[w] once[w] or twice;[w] after -wards they[z] repent not and not they *yadhdhakkarona* (*repetitively-reminisce*).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾

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127. And if indeed (*had been*) descended[w] a *Suraton*[w] (*a division of the Qur'an*)[w] looked some (*of*) them to some (*and said they*): is seeing you[c] of an *ahaden*[190] (*a lone/any-one*); afterwards they[z] dispersed; dispersed Allah their hearts, because that they (*are*) a people (*who*) understand not.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾

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128. *Laqad* (*verily, already and affirmatively*) came (*to*) you[b] a Messenger of your[n] selves,[w] *azeezon* (*hard-and-grieving*) on him what *anetom*[191] (*tribulated you*[c]), a hankerer [*he*] on you,[b] by the believers [*he*] (*is*) *Ra'oofon*[192] (*iteratively Forbearer/Clement*) *raheemon* (*iterative mercy giver*).

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

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129. Then *en* (*if*) they[z] diverted, so let-say [*you*[s]]: Allah (*is*) my sufficiency, no an *elaha* (*a deity*) except Him, on Him I trusted, and He, (*is*) Lord (*of*) The *Arshe*[x193] (*Throne* of *Kingship*)[x] The Great.[x]

فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

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[188] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[189] See the *Lexicon* attached to this *Translation* regarding "*aam=anniversary year.*"

[190] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[191] That is they love *that which befalls you*[s]*/your*[n] *community of any hardship which is most difficult for you*[n] *to handle* i.e. your[n] *tribulation*

[192] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency; and "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.

[193] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Alef Lam Ra'a.*[1] *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) *Aya't*[w] (*Qur'anic statements*) (*of*) The Book[x] The *Hakeeme*[2] (*infinite hekmah Possessor*).

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾

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2. *Acana*[3] (*was there what should not be*) for the mankind a wonderment that We revealed[4] to a man of them: that let-warn [*you*[s]] the mankind and *bashsher*[5] (*let-tell you*[s] *pleasant tidings*) whom[r] believed they[z] that for them (*is*) a truth's-footing[6] *enda* (*by munificence of/ by Rule of*) their Lord; said the unbelievers: verily this (*is*) surely a magician manifester.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾

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3. Verily your[n] Lord (*is*) Allah; Who [He] created the Heavens[w] and the Earth[w] in six days; afterwards *istawa*[7] (*He had set Himself*) on The *Arshe*[x8] (*Throne of Kingship*);[x] disposes [*He*] the matter; not of an intercessor except from after His leave; *tha'lekum* (*collective-afar-He*)[x] Allah, your[n] Lord; so let-worship Him you;[z] do then not you[z] reminisce.

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

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4. To Him (*is*) your[n] return together; Allah's promise (*is*) (*absolute*)-right; verily He commences the creation;[x] afterwards [*He*] repeats it[x] to requite [*He*] whom[r] believed they[z] and they[z] worked the righteous-works[w] by the *qesstte* (*rendering absolute-*

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ

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[1] See the details in the *Lexicon* attached to this *Translation*.

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[3] The word "**أكان**" = "*Acana*" is made up of *two* components, the **الف**="**أ**" for *interrogative negative, i.e. implying negation* = "**الإستفهام الإستنكاري**" and "*cana*" as *past tense*"**كان** "="was." I cannot find a *good* English equivalent for *the expression* "**أكان**" *per se*, so I chose to *transliterate and parenthetically explain*.

[4] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[5] See the *Lexicon* attached to this *Translation* for *youbashshara* ="**يُبَشِّر**."

[6] The expression "**قدم صدق**"= translated as "*truth's-footing*" is an Arabic *tongue* expression meaning: *precedence* of munificence and a *status of high rank*/a *firm-foothold* in that regard. See **القرطبي** and **معاني القرآن لـ الأخفش**.

[7] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.

[8] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

justice post removal of injustice); and who[r] unbelieved they[z] for them (*is*) a drink of a *hameemen*[9] (*maximally heated/ cooled water*) and a painful torment by what they[z] were unbelieving.	بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٤﴾
5. He Who made the sun[w] a lighting[x] and the moon[x] an illumination[x] and [*He*] fated it[x] phases, to know you[z] the years'[w] number and the reckoning; not created Allah *tha'leka* (*afar-that-it/ that*)[x] except by the right;[x] [*He*] expounds the *Aya'te*[w] (*miracles/ signs-/proofs*) for a knowing people.	ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾
6. Verily in alternation (*of*) the night and the *naha're* (*between sunrise and sunset*) and what created Allah in the Heavens[w] and the Earth[w] (*are*) surely *Aya'ten*[w] (*miracles/ signs/ proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).	هُوَ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾
7. Verily who[r] not *yarjona*[10] (*fear/ know they*[z]) *lega'ana* (*meeting with Us*) and delighted they[z] [by] the life[w] (*of*) the world[w] and tranquilized they[z] by it[w] and who[r] they *a'n* (*regarding*) Our *Aya'te*[w] (*Qura'nic statements*) (*are*) neglectors they.[z]	إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾
8. Those their abode/lodging[x] (*is*) the Fire,[w] by what they[z] were earning.	أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾
9. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] *yahdey* (*divinely-guides*) them their Lord by their belief, runs[w] from under them the rivers in gardens[w]/paradises[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).[w]	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾
10. Their invocation in it[w] (*is*): *subhana*[11] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we*	دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ

[9] The word "*hameem*"="**حميم**," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*.See اللسان

[10] The word "**ترجون**" from "**رجا**" meaning: *feared/ know*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "**ما رجوتك أى ما خفتك**," see **اللسان**.

[11] The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

solemnly stand in awe and utmost consecration of) You[g] *Allahomma*[12] (*O, Allah*); and their greeting[w] in it[w] (*is*): peace; and last (*of*) their invocation[w] (*is*): verily, the praise (*is*) for Allah, the worlds' Lord.	وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ١٠
11. And *la'w*[13] (*if*) hastens Allah for the mankind the evil, their *iste'ajala* (*affirmable-hastening*) by the *khayre* (*mercy/goodness/possession/provision/power/rain*), surely (*it would have been*) finished to them their *ajalo*[14] (*term-limit*); then [*We*] leave whom[r] not *yarjona*[15] (*fear/know they*[z]) *lega'ana* (*meeting with Us*) in their excessiveness addling.	۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١١
12. And if touched/betided the mankind the *dhurro* (*persistent distress*) [*he*] invoked Us on[16] his side or (*manneristically*)[17] sitting or standing; then *lamma* (*when/whence*) We doffed *a'n* (*off*) him his harm [*he*] passed-by, as if not [*he*] invoked Us to a harm (*which had*) touched him; like *tha'leka* (*afar-that-it/that*)[x] (*had been*) adorned for the exceeders what they[z] were working.	وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ١٢
13. And *laqad* (*verily, already and affirmatively*) We perished the generations of before you[b] *lamma* (*when/whence*) *dhalamo*[18] (*they*[z] *wronged*) and came[w] (*to*) them their messengers[x] by the evidences[w] and not they[z] were to believe; like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite the people the criminals.	وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ١٣
14. Afterwards We made you[b] *khala'ef*[19] (*iterative vicegerents/successors*) in the Earth[w] from after them to [*We*] look how you[z] work.	ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ١٤
15. And if (*being/to be*) recited on them Our evident[w] *Aya'te*[w] (*Qur'anic statements*) said who[r] they[z] not *yarjona*[20] (*they*[z] *fear/know*) *lega'ana* (*meeting with Us*): *eetee* (*let-produce/come [you*[s]*]*) by a Qur'an[x] other than	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُۚ

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[12] The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah.

[13] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

[14] The word "الأجل" means term-limit, see اللسان.

[15] See footnote 10 above, regarding the word "ترجون" from "رجا" meaning: *feared*.

[16] The "لـ" in the word "لجنبه" has *twenty two* different meanings among them in place of "*on*." It could also mean: to be on his side, i.e. for him-self/to his support. See مغني اللبيب.

[17] *Manneristically* is needed to *adjust for* a *lack* of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English.

[18] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."

[19] The word "خلائف" = plural for "خليفة" which is a *masculine* and the ـة in "خليفة" is for *intensification* as in علامة. See كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي

[20] *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. Also the word "ترجون" from "رجا" meaning: *feared*.

this[x] or let-substitute it[x] [*you*[s]]; let-say [*you*[s]]: not (*it be*) for me that [*I*] substitute it[x] of my own self;[w] *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is being*) revealed to me; verily I, [*I*] fear/know if I disobeyed my Lord, a torment (*of*) a great day.	قُلْ مَا يَكُونُ لِيٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِٕ نَفْسِيٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ ۖ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾
16. Let-say [*you*[s]]: if willed Allah, not I recited it[x] on you[z] and nor *adra*[21] (*caused profound understand of*) you[b] by it;[x] so *qad* (*already and affirmatively*) I waited in you[b22] *omoran* (*lifetime/vital-age/epochal age*) of before it[x] do then not you[z] cerebrate.	قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾
17. So who[a] (*is*) wronger[23] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*Qur'anic statements*); verily it[x] (*the truth that*) prospers not the criminals.	فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾
18. And they[z] worship of lesser than/without Allah what not harms them nor benefits them; and say they:[z] those (*are*) our intercessors *enda* (*by munificence of/by Rule of*) Allah; let-say [*you*[s]]: do *tona'bbe'ona* ([*you*[z]] *inform by piece-of-significant-and-availing-news*) Allah by what not [*He*] knows in the Heavens[w] and nor in the Earth;[w] *subhana*[24] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *a'n* (*regarding*) what they[z] partner (*deities with Him*).	وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾
19. And not [was] the mankind except an *Ummatan*[w] (*a community/a nation*)[w] one;[w25] then they[z] differed; and *lawla* (*had it not been for*) a word[w] (*which had*) preceded[w] from your[t] Lord, surely (*would have been*) finished[26] among them in what (*is*) in it[x] they[z] differ.	وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

[21] The word "**أدراكم**" is from "**دراية**" which is *far more reaching* than the simple "*knowledge*," as "**الدراية**" extends to having *deep understanding* of the subject matter.
[22] The word "**فيكم**"= "*in you*[p]" or "among *you*[t]." However, "among *you*[p]"= more of "**بينكم**."
[23] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."
[24] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).
[25] The "one[w]" is a *qualifier* for *Ummah*, which is a *feminine* in Arabic. So "one[w]"
[26] That is He would have *hastened their due recompense* for them immediately.

20. And they[z] say: *lawla* (*why have not been*) descended on him an *Aya'ton*[w] (*sign/proof*) from his Lord; then let-say [*you*[s]]: verily only the invisible (*is*) for Allah, so let-wait you[z] verily I am with you[b] of the *muntadhereena* (*they who wait*).

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ٢٠

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21. And if We (*caused*) the mankind taste a mercy[w] from after an adversity[w] (*that had*) touched[w]-/betided[w] them, suddenly for them (*is*) a machination in Our *Aya'te*[w] (*messages/signs/proofs*); let-say [*you*[s]]: Allah (*is*) faster machination; verily Our messengers, they[z] write what machinate you.[z]

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ٢١

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22. He Who treads you[z] in the [desert][27] (*land*) and the sea until if you[z] were in the *folke*[w] (*ship/ships*)[w] and [*it*[w]] ran[w] by them by a good[w] wind[w] (*breeze*) and they[z] reveled/rejoiced by it[w] came[w] (*to*) it[w] a tempesting-wind[w] and came[x] (*to*) them the surge[x] from every place and they[z] presumed that (*had been*) besieged/encircled by them, they[z] invoked Allah purely/faithfully/faithfuls for Him the religion: indeed *en* (*if*) [*You*[s]] deliver us from this[w28] surely we assuredly[29] be of the thankers.

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٢٢

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23. Then *lamma* (*when/whence*) [*He*] delivered them, *edha* (*suddenly/whereas*) they (*are*) *yabghoona* (*selfishly envying/transgressing they*[z]) in the land[w] by other than the right; O, you the mankind: verily only your[n] *baghya* (*selfish envy/transgression*) (*is*) on your[n] selves,[w] a *mata'ao*[30] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world;[w] afterwards to Us (*is*) your[n] return then *nuna'bbeo* ([*We*] *inform by piece-of-significant-and-availing-news*) you[z] by what you[z] were working.

فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٢٣

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24. Verily only a parable/example (*of*) the life[w] (*of*) the world[w] (*is*) like a water[x] We descended it[x] from the sky[w] then mixed by it[x] the Earth's[w] sprouts[w] of what the mankind eat and the *an'aamo*[w31] (*cattle-/sheep/goats/camels*)[w] until when took[w] the Earth[w]

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ

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[27] The word "ٱلبَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "ٱلبَرّ" *figuratively* speaking could stand for "land." See **اللسان**.

[28] That is their predicaments, high winds and high surges as well as rather rough sea.

[29] The "ل" in "لنكوننّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*."

[30] The word "متاع"="*mata'a*" is rooted in the word "مَتَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[31] The word "the *an'am*" ="ألأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as *camel*, *cow*, *sheep*, *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*.

its[w] *zokhrofa* (*ornateness/floridness*) and (*had itself*) adorned[w], and presumed its[w] folks that they (*are*) *Qadiroona*[32] (*they-who are capable of: giving/doing-/enforcing/influencing*) over it[w] *ata*[x] (*befell over/came to*)[x] it[w] Our command[x] nightly or *naha'ran* (*between sunrise and sunset*), then We made it[w] a harvest as if not [*it*[w]] flourished[w] by yesterday; like *tha'leka* (*afar-that-it/that*)[x] [*We*] expound the *Aya'te*[w] (*messages-/signs/proofs*) for a people rethinking.	حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلۡأَرۡضُ زُخۡرُفَهَا وَٱزَّيَّنَتۡ وَظَنَّ أَهۡلُهَآ أَنَّهُمۡ قَٰدِرُونَ عَلَيۡهَآ أَتَىٰهَآ أَمۡرُنَا لَيۡلًا أَوۡ نَهَارٗا فَجَعَلۡنَٰهَا حَصِيدٗا كَأَن لَّمۡ تَغۡنَ بِٱلۡأَمۡسِۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَتَفَكَّرُونَ ٢٤
25. And Allah invites to [home[w] (*of*) the peace] (*i.e. Paradise*[w])[33] and [*He*] divinely-guides whom.[p] [*He*] wills to a *Sseratten* (*road/way*) straight.	وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٥
26. For whom[r] *ahasano* (*they*[z] *rendered*: *rendered meritorious -deeds/says*) (*is*) the Paradise[w] and an extra;[34] and neither over-burdens their faces *gataron* (*smoky-dust*), nor ignominy;[w] those (*are*) the Paradise's[w] companions; they (*are*) in it[w] immortals.	۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٦
27. And who[r] earned they[z] the *sayye'aa'te* (*demeritorious-deeds*),[w] a requital a *sayye'aa'ten* (*demeritorious-deed*)[w] (*is*) by its[w] like; and *tarhago* (*over-burdens*) them ignominy;[w] not for them from Allah of a safeguard, as if only (*had been*) overlaid[w] their faces darkly[35] pieces of [the] night; those, (*are*) The Fire's[w] companions, they (*are*) in it[w] immortals.	وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةِۭ بِمِثۡلِهَا وَتَرۡهَقُهُمۡ ذِلَّةٞۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۖ كَأَنَّمَآ أُغۡشِيَتۡ وُجُوهُهُمۡ قِطَعٗا مِّنَ ٱلَّيۡلِ مُظۡلِمًاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧
28. And day We throng them together; afterwards [*We*] say for whom[r] they[z] partnered (*besides Allah*): (*stay-put in*) your[n] place,[36] you[f] and your[n] partners (*besides Allah*); so *zayyalna*[37] (*We iteratively sundered*) among them, and said their partners: not you[c] were *eyyana*[38] (*indeed particularizing us*) worshiping you.[z]	وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ فَزَيَّلۡنَا بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ إِيَّانَا تَعۡبُدُونَ ٢٨
29. So sufficed by Allah, *Shaheedan* (*Witnesser/Testifier*) between us, and [between] you[z] *en* (*surely*) we were *a'n* (*regarding*) your[n] worship surely (*were*) neglectors.	فَكَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ إِن كُنَّا عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ ٢٩

[32] The word "**قادرون**" is *masculine, plural, subjective noun*, i.e. *they-who are capable of: giving, doing, enforcing, or influencing.*

[33] The word "Paradise" is *exactly* called "*dar es-Salam*" = "**دار السلام**." It is also called "*al-Husna*"= "**الحسنى**." Both words "*dar es-Salam*" = "**دار السلام** and "**الحسنى**" are *metonymical* expression of the same, *Paradise.*

[34] The extra to Paradise is the *actual seeing* of Allah, according to a true *Hadeeth* by Muslim and others.

[35] The word "**مظلماً**" is an *adverbial* construct, see **إعراب القرآن، لمحمود صافي**, hence: *darkly*, as to *intensify* it.

[36] That is you remain.

[37] The word "**زيّلنا**" means "**فرّقنا بكثرة الفعل**," see **اللسان**. Hence it is as *translated* above: "*iteratively sundered.'*

[38] The word "**إيّانا**," ="**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun.*

30. Far-there,[39] essays every self[w] what antedated[w] and *ruddo*[40] (*had been forthwith-returned they*[z]) to Allah, their Lord The Right; and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٣٠

31. Let-say [*you*[s]]: Who[a] *yarzogo* (*provides*) you[z] from the Heavens[w] and the Earth[w]; or Who[a] possesses the hearing and the *abssa'ra* (*insights/discernments*) possessors; and Who[a] *youkhrejo* ([*He*] *emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *youkhrejo* the *mayy'te* from the *hayya*; and Who[a] disposes the matter; so they[z] will say: Allah; then let-say [*you*[s]]: do then not *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ٣١

32. So *tha'lekum* (*collective-afar-He*)[x] (*is*) Allah, your[n] Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom[41] you[z] (*are being*) distracted.

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ٣٢

33. Like *tha'leka* (*afar-that-it/that*)[x] righted[w] your[n] Lord's word[w] on whom[r] *fasago*[42] (*they*[z] *rebelled vis-à-vis Allah's command*) verily they believe not.

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ٣٣

34. Let-say [*you*[s]]: is of your[n] partners (*besides Allah*) who[a] [*he*] (*can*) commence the creation[x] afterwards repeats it[x] [*he*]; let-say [*you*[s]]: Allah commences the creation after-wards [*He*] repeats it;[x] so wherefrom *to'afa-kona*[43] (*you*[z] *to be off-right dissuaded/you*[z] *speciously concoct*).

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٣٤

35. Let-say [*you*[s]]: is of your[n] partners who[p] *yahdey* ([*he*] *divinely-guides*) to the right; let-say [*you*[s]]: Allah *yahdey* to the right; is then who[p] *yahdey* to the right, righter[44] that (*be closely-followed* [*he*]) or who[p] not *yahdey* except [*he*] (*is*) divinely-guided;[45] so what (*is*) for you[b] how you[z] rule.

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٥

36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches/suffices of the right a thing; verily Allah (*is*) Omniscient by what they[z] do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ٣٦

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39 In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنالك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far-there (for the *furthest*)." For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

40 The word "**ردّوا**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you [c] by a greeting [w] then let-you [z] greet by better than it [w] or let-you[z] forthwith-return it[w]" (S4: 86).

41 The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, *how-so*, where.

42 See the *Lexicon* attached to this *Translation* for an elaboration on this *important* word, *faseoonn* ="**الفاسقون**."

43 The word "**تُؤفكون**" means you are *dissuaded to divert to an improper path away from the right*, *you get persuaded by specious concoction*.

44 The word "*righter*", is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "**أحق**" = "*righter*" as an *adjective comparative*.

45 The phrase "**لا يهدّي**" means he does not guide others nor is he can be guided.

37. And not [was] this Qur'an[x] *youftara* (*to be crafted as a lie for fraudulent end*) of lesser than Allah, [and,] but *tassdeeqa*[46] (*it being credible, its sayer is credible, and it's an approval*) (*of that*) which[x] (*is*) between its[x] both hands[w] (*before it*[x]); and expounding the book[x] no suspicion in it[x] from the worlds'[w] Lord.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن
دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ
يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ
مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾

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38. Or say they:[z] *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: then *ato* (*let-produce/bring forth*) you[z] by a *Suraten*[w] (*division of The Qur'an*)[w] like it[x] and let-summon you[z] whom[p] you[c] could [of] without-/lesser than Allah, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ
مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ
ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

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39. Rather they[z] denied by what not they[z] encompassed by its[x] knowledge; and *lamma* (*not yet*)[47] *ya'te* (*happen-/materialize to*) them its[x] *ta'awee'le* (*ultimate: construing-/explanation*); as *tha'leka* (*that-afar-it/that*) they[z] denied who[r] (*are*) of before them; so let-look [*you*[s]] how [was] the *dha'lemeena's*[48] (*injustice-doers'*) consequence.[w]

بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ
كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾

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40. And of them who[x] [*he*] believes by it[x] and of them who[x] [*he*] believes not by it;[x] and your[t] Lord (*is*) knowinger by the corrupters.

وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا
يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ
﴿٤٠﴾

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41. And *en* (*if*) denied you[g] they[z] then let-say [*you*[s]]: for me (*is*) my work; and for you[b] (*is*) your[n] work; you[f] (*are*) disclaimants/absolvers[49] (*of myself*) of what [*I*] work and I am a disclaimant/absolver[50] of what you[z] work.

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ
عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ
وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾

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42. And of them who[p] *yasta'meoona* (*affirmably-listen they*[x]) to you;[g] do then you[s] (*enable to*) hear the *sommo* (*deaf people*)[51] while albeit they[z] were not reasoning.

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ
ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ﴿٤٢﴾

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43. And of them who[p] [*he*] looks to you[g] do then you[s] *tahdey* (*divinely-guide*) the *omya* (*blind people*)[52] while albeit they[z] were not sighting/perceiving.

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ
تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا
يُبْصِرُونَ ﴿٤٣﴾

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44. Verily Allah not wrongs[53] the mankind a thing. [And] but the mankind their selves[w] they[z] wrong.

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا
وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

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[46] The word "التصديق" means: *approval of*, or *associating* the *say* in reference or *its sayer* to the *truth* or *being truthful*.
[47] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*.
[48] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice."
[49] That is you have absolved (freed) your selves from what I do.
[50] That is to say: and I have absolved myself of what you do.
[51] The word "صم" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* so *no* plural for it *except to associate it with a plural noun, people*. Hence, the above translation.
[52] Ibid, only regarding the word "blind-people."
[53] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

45. And day [*He*] throngs them, as if not waited (*sojourned*) they[z] except an hour[w] of the *naha're* (*between sunrise and sunset*) mutually acquainting among them (*selves*); *qad* (*already and affirmatively*) lost who[r] they[z] denied by Allah's *lega'a* (*meeting with*) and they[z] were not *muhtadeena*[54] (*he-they who are divinely-guided*).

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

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46. And either [*We*] assuredly show you[g] some (*of that*) which[x] [*We*] promise them or *natawaffyyanka* ([*We*] *assuredly fully receive you*[g] *while before dying*) so to Us (*is*) their return; afterwards Allah (*is*) Witnesser-/Testifier on what they[z] do.

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾

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47. And for each *Ummaten*[w] (*people/community*)[w] (*is*) a messenger, so if came their messenger, (*then had been*) judged among them by the *qestte* (*rendering absolute-justice post removal of injustice*), while they not *yodh'lamoona*[55] (*to be wronged they*[z]).

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

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48. And they[z] say: when (*is*) this, the promise, *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾

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49. Let-say [*you*[s]]: neither [*I*] possess, for myself harm nor a benefit, except whatever[56] Allah willed; for every *ummaten*[w] (*people/community*)[w] (*is*) *ajalon*[57] (*term-limit*); if their *ajalo*[x] (*term-limit*)[x] came[x] then neither *yasta'akherona*[58] (*they*[z] *slacken/tarry*) hour[w] and nor *yastaq'demona* (*they*[z] *affirmably advance*).

قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

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50. Let-say [*you*[s]]: do you[c] see *en* (*if*) *ata* (*befell/came to*) you[b] His torment[x] *bayatan* (*nightly-suddenly*) or *naha'ran*[x] (*between sunrise and sunset*) what *tha* (*near-he-this*) *yasta'ajelo* (*affirmably hasten*) of it[x] the criminals.

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾

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51. Do afterwards if when[o] befell[x] (*His torment*[x]) you[c] believed by it;[x] do (*you*[f]) now; while *qad* (*already and affirmatively*) you[c] were by it[x] *tasta'ajelona* (*affirmably hastening you*[z]).

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ۚ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾

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52. Afterwards (*had been*) said to whom[r] *dhalamo*[59] (*they*[z] *wronged*): let-taste you[z] the immortal torment; are you[z] (*to be*) requited except by what you[c] were earning.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾

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[54] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

[55] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[56] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[57] The word "**الأجل**" means term-limit, see **اللسان**.

[58] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[59] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

53. And *yastanbeona* (*they*[z] *seek the naba'a,*[60] *piece-of-significant-and-availing-news from*) you:[g] is it[x] right;[x] let-say [*you*[s]]: aye, by my Lord, verily it[x] (*is*) surely right;[x] and not you[z] (*are*) enfeeblers.	وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ٥٣
54. And had that for each self[w] (*which had*) wronged[w61] what (*is*) in the Earth[w] surely (*it would have*) ransomed[w] by it;[x] and they[z] concealed the sorrow *lamma* (*when/whence*) they[z] saw the torment; and (*had been*) judged among them by the *qestte* (*rendering absolute-justice post removal of injustice*) while they not *yodh'lamoona*[62] (*to be wronged they*[z]).	وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ٥٤
55. Ha. Verily for Allah what (*are*) in the Heavens[w] and the Earth;[w] ha; verily Allah's promise (*is*) right[x] [and,] but most (*of*) them know not.	أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٥
56. He quickens and [*He*] deadens;[63] and to Him (*are to be*) returned you.[z]	هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ٥٦
57. O, you the mankind: *qad* (*already and affirmatively*) came[w] (*to*) you[b] an exhortation[w64] from your[n] Lord and a cure[x] for what (*is*) in the chests[x] and a *hudan* (*divine-guidance*)[x] and a mercy[w] for the believers.	يَـٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٥٧
58. Let-say [*you*[s]]: by Allah's munificence[x] and by His mercy[w] so by *tha'leka* (*afar-that-it/that*),[x] so let revel/rejoice they;[z] it[x] (*is*) *khayron* (*choicer/superior-/worthier*) than what they[z] gather.	قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ٥٨
59. Let-say [*you*[s]]: have you[c] seen what Allah descended for you[b] of a *rez'qen*[x] (*provision/victuals for sustenance*)[x] then you[c] made of it[x] *haraman*[x] (*forbidden-/illegitimate*)[x] and *halallan*[x] (*sanctioned/legitimate*);[x] let-say [*you*[s]]: has Allah permitted for you[b] or on Allah *taftarona* (*you*[z] *craft a lie for fraudulent end*).	قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَـٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ٥٩
60. And what (*is the*) presumption (*of*) whom[r] *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the untruth, The *Qeyamatey's*[w] (*Judgment's*) Day;[x] verily Allah surely possesses munificence[x] on the mankind [and,] but most (*of*) them thank not.	وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ٦٠

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[60] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[61] See footnote 48 above regarding "**ظالم**."
[62] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[63] The word "**أمات**," in "**يُمِيتُ**" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.
[64] The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

61. And not [*you*[s]] be in a function[x65] and not recite of it[x] [*you*[s]] of a Qur'an[x] and not you[z] work of a work[x] except We were on you[b] witnesses *edh* (*when/since*) *tofedho*[66] (*group-rush*) you[z] in it;[x] and not evades *a'n* (*off*) your[t] Lord of a *methqala* (*weigh/burden/equipoise*) (*of*) *dharraten*[w] (*small ant/mote/atom*)[w] in the Earth[w] and nor in the Heavens[w] and neither smaller than *tha'leka* (*afar-that-it/that*)[x] and nor bigger except in a book[x] manifester.	وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ فِيهِۚ وَمَا يَعۡزُبُ عَن رَّبِّكَ مِن مِّثۡقَالِ ذَرَّةٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ وَلَآ أَصۡغَرَ مِن ذَٰلِكَ وَلَآ أَكۡبَرَ إِلَّا فِي كِتَٰبٖ مُّبِينٍ ٦١
62. Ha. Verily Allah's *aw'leyad*[67] (*guardians/allies*) (*have*) neither fear on them and nor they sadden.	أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢
63. Who[r] believed they[z] and were *yattaqoona* (*they reverentially guard not to displease Allah*).	ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٦٣
64. For them (*is*) the *bushra*[w] (*a pleasant-tiding*)[w68] in the life[w] (*of*) the world[w] and in the Hereafter;[w] no substitution[x] for Allah's words;[w] *tha'leka* (*afar-that-it/that*)[x] (*is*) the win the great.	لَهُمُ ٱلۡبُشۡرَىٰ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ لِكَلِمَٰتِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٦٤
65. And let-not sadden you[g] their say; verily the prestige[69] (*is*) for Allah together; He (*is*) the *Sameeo*[70] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦٥
66. Ha. Verily for Allah who[p] (*are*) in the Heavens[w] and who[p] (*are*) in the Earth;[w] and *en* (*not*) *yattabe'o* (*closely-follow*) who[r] invoke they[z] of lesser than Allah (*of*) partners; *en yattabe'o* they[z] except the presumption, and not they except conjecturing.	أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ٦٦
67. He Who made for you[b] the night[x] to settle you[b] in it[x] and the *naha're*[x] (*between sunrise and sunset*) *mubsseran*[x] (*discernment-enabler*);[x71] verily in *tha'leka*	هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيۡلَ لِتَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ

[65] The use of "*function*" here is for the purpose of avoiding the words "*affair*" for the potential *inappropriate* implications in some meanings it imparts.
[66] The word "تفيضون" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*
[67] The word "أولياء" could also mean, among them: *protector, friend.*
[68] Here again there is *no single* word in English for the *noun* "بُشرى;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).
[69] The word "العزّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others.*
[70] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع."
[71] The word "مُبصِراً" could be مفعول به ثانياً or حال. The translation above is مفعول به ثانيا, but if it were to be chosen as a then *preceding* it should be "*in a manner*" to make it حال.

(*afar-that-it/that*)[x] (*are*) surely *Aya'ten*[w] (*miracles/signs-/proofs*) for a hearing people.

مُبۡصِرًاۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّقَوۡمٖ يَسۡمَعُونَ ٦٧

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68. Said they:[z] *ittakhatha*[72] (*took and presumed*) Allah a son; *Subhana*[73] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, He (*is*) The Rich; for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] *en* (*not*) an authority[x] you[b] have by this;[x] do you[z] say on Allah what not you[z] know.

قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ
هُوَ ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا
فِي ٱلۡأَرۡضِۚ إِنۡ عِندَكُم مِّن
سُلۡطَٰنِۭ بِهَٰذَآۚ أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعۡلَمُونَ ٦٨

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69. Let-say [*you*[s]]: verily who[r] *yaftarona* (*they*[z] *craft a lie for fraudulent end*) on Allah the untruth not prosper they.[z]

قُلۡ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى
ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ ٦٩

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70. A *mata'aon*[74] (*resource for a transitory worldly delight*) in the world;[w] afterwards to Us (*is*) their return; afterwards [*We*] (*cause*) them taste the torment the severe, by what they[z] were unbelieving.

مَتَٰعٞ فِي ٱلدُّنۡيَا ثُمَّ إِلَيۡنَا
مَرۡجِعُهُمۡ ثُمَّ نُذِيقُهُمُ ٱلۡعَذَابَ
ٱلشَّدِيدَ بِمَا كَانُواْ يَكۡفُرُونَ
٧٠

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71. And let-recite [*you*[s]] on them *Nooben's* (*Noah's*) *naba'a*[75] (*piece-of-significant-and-availing-news*) *edh* (*when-/as*) [*he*] said to his people: O, my people, *en* (*if*) [was] enlarged on you[b] my status and my reminding by Allah's *Aya'te*[w] (*miracle/sign/proof*) then on Allah I (*have*) trusted; so let-gather you[z] your[n] matter and your[n] partners (*besides Allah*); afterwards let-not be your[n] matter on you[b] obscure;[76] afterwards let-judge you[z] (*your*[n] *sentence*) to me and let-not reprieve [*me*] you.[z]

۞وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ
لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ عَلَيۡكُم مَّقَامِي
وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ
تَوَكَّلۡتُ فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ
ثُمَّ لَا يَكُنۡ أَمۡرُكُمۡ عَلَيۡكُمۡ غُمَّةٗ ثُمَّ
ٱقۡضُوٓاْ إِلَيَّ وَلَا تُنظِرُونِ ٧١

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72. Then *en* (*if*) you[c] diverted, then I asked not you[b] of a remuneration; *en* (*not*) my remuneration except on Allah; and I (*had been*) commanded that [*I*] be of the Muslims.

فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ
إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَأُمِرۡتُ أَنۡ
أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ٧٢

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72 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

73 The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

74 The word "**متاع**"="*mata'aon*" is rooted in the word "**متّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

75 See the *Lexicon* attached to this *Translation* for "*naba'a*."

76 That is let your plan against me be open among you.

73. Then denied him they;[z] then We *najja* (*iteratively delivered*) him and whom[r] (*were*) with him in the *folke* (Ark); while We made them *khala'ef*[77] (*iterative successors*); and We drowned whom[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*); so let-look [*you*[s]] how [was] the *munthareena's* (*who were warned*) consequence.[w]

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى
ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾

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74. Afterwards We missioned[78] from after him messengers to their people; then they[z] came (*to*) them by the evidences;[w] then they[z] were not to believe by what they[z] denied by it[x] from before; like *tha'leka* (*afar-that-it/that*)[x] [*We*] stamp[79] over the aggressors' hearts.

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟
بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ
عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

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75. Afterwards We missioned[80] from after them *Mosa* (*Moses*) and *Haroona* (*Aaron*) to Pharaoh and his chiefs by Our *Aya'te*[w] (*messages/miracles/signs, proofs*); then *istakbaro*[81] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were a people criminals.

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ
وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ
بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا
مُّجْرِمِينَ ﴿٧٥﴾

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76. Then *lamma* (*when/whence*) came[x] the right[x] (*to*) them from *endena* (*by munificence of/by Rule of*) Us said they:[z] verily this (*is*) surely a magic manifester.

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟
إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

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77. Said *Mosa* (*Moses*): do you[z] say for the right[x] *lamma* (*when/whence*) [*it*[x]] came (*to*) you[b] is a magic this;[x] and not prosper the magicians.

قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ
أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾

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78. Said they:[z] did you[g] come (*to*) us to turn us *a'n* (*off*) what we found on it[x] our fathers; and (*to*) be for you both the exaltedness[82] in the land;[w] and not we (*are*) for you both surely believers.

قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ
ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى
ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

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79. And said Pharaoh: *eeto* (*let-produce/come you*[z]) (*to*) me by every magician omniscient.

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ
عَلِيمٍ ﴿٧٩﴾

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80. Then *lamma* (*when/whence*) came[x] the magicians[x] said for them *Mosa* (*Moses*): let-throw you[z] what you[f] (*are*) throwing.

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ
أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾

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[77] he word "خلائف" = plural for "خالف" which is a *masculine* plural; while "خلفاء"= plural of "خليفة".

[78] The word "بعث" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *arouse*.

[79] The expression: "stamp over the hearts…" is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

[80] See footnote 78 above regarding بعث

[81] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[82] That is to say: the *greatness* and *majesty*, and *so the authority*, accorded to *kings* on earth.

81. Then *lamma* (*when/whence*) they[z] threw, said *Mosa* (*Moses*) what came/fetched you[c] by it[x] (*is*) the magic,[x] verily Allah shall nullify it;[x] verily Allah not mends [*He*] the corrupters' work.[x]

فَلَمَّآ أَلۡقَوۡاْ قَالَ مُوسَىٰ مَا جِئۡتُم بِهِ ٱلسِّحۡرُۖ إِنَّ ٱللَّهَ سَيُبۡطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصۡلِحُ عَمَلَ ٱلۡمُفۡسِدِينَ ﴿٨١﴾

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82. And rights Allah the right by His words[w] and albeit disliked (*that*) the criminals.

وَيُحِقُّ ٱللَّهُ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ﴿٨٢﴾

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83. So not believed for *Mosa* (*Moses*) except a *dhurrey-yaton*[w83] (*progeny/people*) of his people on a fear-/knowledge[84] of Pharaoh and his chiefs, to essay them [*he*]; and verily Pharaoh (*is*) surely high in the land[w] and verily he (*is*) surely of the exceeders.

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٞ مِّن قَوۡمِهِۦ عَلَىٰ خَوۡفٖ مِّن فِرۡعَوۡنَ وَمَلَإِيْهِمۡ أَن يَفۡتِنَهُمۡۚ وَإِنَّ فِرۡعَوۡنَ لَعَالٖ فِي ٱلۡأَرۡضِ وَإِنَّهُۥ لَمِنَ ٱلۡمُسۡرِفِينَ ﴿٨٣﴾

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84. And said *Mosa* (*Moses*): O, my people *en* (*if*) believed were you[c] by Allah, then on Him let-trust you[z] *en* you[c] were Muslims.

وَقَالَ مُوسَىٰ يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ ﴿٨٤﴾

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85. Then said they:[z] on Allah we trusted; (*O*), our Lord make us not an essay[w] for the people, the *dha'le-meena*[85] (*injustice-doers*).

فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلۡنَا رَبَّنَا لَا تَجۡعَلۡنَا فِتۡنَةٗ لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾

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86. And *najjeyna* (*let-iteratively deliver us* [*You*[s]]) by Your[t] mercy[w] from the people, the unbelievers.

وَنَجِّنَا بِرَحۡمَتِكَ مِنَ ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٨٦﴾

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87. And We revealed[86] to *Mosa* (*Moses*) and his brother that *tabawwa'a* (*let-both deservedly ensconce*) for people (*of*) you both by *Misra* (*Egypt*) houses, and let-make you[z] your[n] houses *qeblatan*[w87] (*face-to-face/facing the Qebla*)[w] and *aqemo*[88] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] you[z] and *bashsher*[89] (*let-tell you*[s] *pleasant tidings to*) the believers.

وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوۡمِكُمَا بِمِصۡرَ بُيُوتٗا وَٱجۡعَلُواْ بُيُوتَكُمۡ قِبۡلَةٗ وَأَقِيمُواْ ٱلصَّلَوٰةَۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿٨٧﴾

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88. And said *Mosa* (*Moses*): (*O*), our Lord, verily You[g] *aa'tayta* (*You*[g] *accorded/allotted*) Pharaoh and his chiefs: adornment[w] and possessions in the life[w] (*of*) the world[w] our Lord to mislead they[z] *a'n* (*off*) Your[t] path; (*O*), our Lord: let-efface [*You*[s]] on their possessions and let-harden [*You*[s]] on their hearts, so they[z] believe not until they[z] see the torment, the painful.

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيۡتَ فِرۡعَوۡنَ وَمَلَأَهُۥ زِينَةٗ وَأَمۡوَٰلٗا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا ٱطۡمِسۡ عَلَىٰٓ أَمۡوَٰلِهِمۡ وَٱشۡدُدۡ عَلَىٰ قُلُوبِهِمۡ فَلَا يُؤۡمِنُواْ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٨٨﴾

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[83] The word "ذُرِّيَّة" could also mean "خلق," i.e. *creatures*, *people*, in addition to *progeny*. See اللسان.
[84] The word "خوف" carries *dual* meanings: (1) *fear* and (2) *knowledge*. Both meanings could apply. See اللسان.
[85] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."
[86] See footnote 4 above regarding *revealed*.
[87] Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem. See القرطبي.
[88] The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.
[89] See the *Lexicon* attached to this *Translation* for *youbashshara* ="يُبَشِّر."

89. Said [*He*]: *qad* (*already and affirmatively*) (*had been*) answered[w] invocation[w][90] (*of*) [you both]; so [you both] let-straighten[91] and let-not *tattabe'anne* (*you both closely- follow*) path (*of*) whom[r] not know they.[z]

قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعۡلَمُونَ ٨٩

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90. And *jawazna* (*We put-passed*) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghyan* (*envy/selfish: excessiveness/transgression*) and aggressively until if overtook him the drowning, said [*he*]: I believed; verily that no an *elaha* (*a deity*) except (*that*) which[x] believed[w] by Him Israel's sons, and I am of the Muslims.

۞وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ ٩٠

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91. Do[92] (*you*[s]) now; while *qad* (*already and affirmatively*) disobeyed you[g] before and you[g] were of the corrupters.

ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ ٩١

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92. So today *nonajjey* ([*We*] *iteratively deliver*) you[g] by your[t] body to be [*you*[s]] for whom[p] [*he*] (*is*) behind you[g] an *Aya'tan*[w] (*miracle/sign/proof*); and verily, many of the mankind *a'n* (*regarding*) Our *Aya'te*[w] (*=plural of Aya'tan*[w]) surely (*are*) neglectors.

فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ ٩٢

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93. And *laqad* (*verily, already and affirmatively*) *ba'wwana* (*We deservedly ensconced*) Israel's sons, a truth's-*mubawwa*[93] (*deserving ensconcing*) and *razagna* (*We provided*) them of the goodies;[w][94] then not differed they[z] until came (*to*) them the knowledge; verily your[t] Lord judges among them The *Qeyamatey's*[w] (*Judgment's*) Day[x] in what they[z] were in it[x] differing.

وَلَقَدۡ بَوَّأۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مُبَوَّأَ صِدۡقٖ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلۡعِلۡمُۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٩٣

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94. So *en* (*if*) you[g] were in doubt of what We descended to you[g] then let-ask [*you*[s]] who[r] they[z] read the book of before you;[g] *laqad* (*verily, already and affirmatively*) came (*to*) you[g] the right[x] from your[t] Lord, so let-not be [*you*[s]] assuredly of the dubitantes.

فَإِن كُنتَ فِي شَكّٖ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ٩٤

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[90] Allah's response is for two, although *Mosa* (*Moses*) was making the invocation, but his brother *Haroon* (*Aron*) was saying: "Amen" after *Mosa* (*Moses*). Hence, who says "*Amen*" to an invocation is as if he/she was doing it him/herself.

[91] Clearly the "**الف**" in "**استقيما**" and "**تتبعان**" are the "**الف الفاعل**" the *subjective noun* of the respective verb in each, so "*you*" in both. See **إعراب القرآن، لمحمود صافي**.

[92] The "أ" is a *reprimanding inquisitive* article. By *implication* ("*you*[s]") is there, but in English it's *not* clear.

[93] The expression "*a truth's-esconcing, a true abode, a true dwelling*" all are Arabic *tongue* expressions meaning *good place*. That is because when the *expectation* of any thing *always turns to be good* then such a thing is *associated with the truth*. In this case, and Allah knows best, the *post*, *abode*, *dwelling* mean Egypt or *ash-Sham* (Syria, Palestine, Lebanon).

[94] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.

95. And let-not assuredly be [*you*[s]] of whom[r] denied they[z] by Allah's *Aya'te*[w] (*miracles/signs/proofs*) so you[s] be of the losers.

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ ٩٥

96. Verily who[r] righted[w95] on them your[t] Lord's word[w] not believe they.[z]

إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦

97. While[96] albeit came[w] (*to*) them every *Aya'ten*[w] (*miracle-/sign/proof*) until they[z] see the torment the painful.

وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٩٧

98. So *lawla* (*why did not*) was[w] a village[w] believed[w97] then benefited it[w] its[x] belief[x98] except *Younisa's* (*Jonah's*) people, *lamma* (*when/whence*) they[z] believed We doffed *a'n* (*off*) them the ignominy-torment in the life[w] (*of*) the world[w] and *matta'ana* (*We let relish the transitory worldly delight for*) them to a while.

فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ ٩٨

99. And had willed your[t] Lord surely (*would have*) believed who[p] (*are*) in the Earth[w] all together; do then you[s] coerce the mankind until they[z] be believers.

وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ كُلُّهُمۡ جَمِيعًاۚ أَفَأَنتَ تُكۡرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ ٩٩

100. And not [was] for a self[w] to believe except by Allah's leave, and Allah makes the *rejsa*[x] (*filth-/anathema*)[x] on whom[r] not reason they.[z]

وَمَا كَانَ لِنَفۡسٍ أَن تُؤۡمِنَ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَجۡعَلُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يَعۡقِلُونَ ١٠٠

101. Let-say [*you*[s]]: let-look you[z] what (*are*) in the Heavens[w] and the Earth;[w] and not enriches-/suffices[99] the *Aya'te*[w] (*miracles/signs/proofs*) and the *notho're* (*iterative-warners*) *a'n* (*regarding*) a people not believing they.[z]

قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن قَوۡمٖ لَّا يُؤۡمِنُونَ ١٠١

102. So do they[z] wait except like days (*of*) whom[r] ceded they[z] of before them; let-say [*you*[s]]: then let-wait you[z] verily I am with you[b] of the *muntadhereena* (*they who are waiting*).

فَهَلۡ يَنتَظِرُونَ إِلَّا مِثۡلَ أَيَّامِ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِهِمۡۚ قُلۡ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ١٠٢

103. Afterwards *nonajjey* ([*We*] *iteratively deliver*) Our messengers and whom[r] believed they;[z] like *tha'leka* (*afar-that-it/that*)[x] (*absolute*)-right[100] on Us [*We*] deliver the believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ حَقًّا عَلَيۡنَا نُنجِ ٱلۡمُؤۡمِنِينَ ١٠٣

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95 The word "حق" = "righted[w] in "حقت" means *deserved, became necessary* or *fitting*. The "ت" in "حقت" is "تـ التأنيث" the *feminine* "ت," referring to the "word."

96 This "و" is "و حالية," hence: "while." See إعراب القرآن، لمحمود صافي.

97 The "ت" in "آمنت" is "تـ التأنيث" the *feminine* "ت," referring to the "village," following this "ت," and "word" is a *feminine gender* in Arabic. Hence believed[w].

98 The word "لولا" is referred to in Arabic as "article of preclusion because of presence," i.e. some thing did *not* happen because of some thing else which was *there*. In other word, in this case, and Allah knows best, no "village" believed *except that of Jonah's that did* and so *benefited* from its belief.

99 The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

100 The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي.

104. Let-say [*you*[s]]: O, the mankind, *en* (*if*) you[c] were in doubt of my religion, then not [*I*] worship whom[r] you[z] worship of lesser than Allah, [and,] but [*I*] worship Allah, Who *yatawaffakum* ([*He*] *fully receives you*[b] *dead/while dying*); and I (*had been*) commanded that [*I*] be of the believers.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾

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105. And that *a'qem* (*let-*[*you*[s]] *uphold/sustain* your[t] face (*entity*) for the religion *haneefan*[101] (*soundly leaning* [*you*[s]]) and let-not be [*you*[s]] assuredly of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

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106. And let-not invoke [*you*[s]] of lesser than Allah what not benefits you[g] and nor harms you;[g] then *en* (*if*) you[g] did, then verily you[g] (*are*) then of the *dha'lemeena*[102] (*injustice-doers*).

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

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107. And *en* (*if*) touches/betides you[g] Allah by a harm[x] then no remover for it[x] except Him; and *en* [*He*] wants you[g] by a *khayren* (*mercy/goodness/possession-/provision/power/rain*) then no *radda* (*forthwith-returner/forestaller*) for His munificence;[x] betides [*He*] by it[x] whom[p] [*He*] wants of His *eba'de* (*worshippers-/submitters/laves*); and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*iterative mercy Giver*).

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

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108. Let-say [*you*[s]]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you[b] the right[x] from your[n] Lord; so whoever *ihtada* (*he became divinely-guided*), verily only *yahtadey* (*he is divinely-guided*) for himself[w] and whoever [*he*] strayed then verily only [*he*] strays on it;[w] and not I am on you[b] surely a custodian.

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾

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109. And *ettabe'a* (*let-closely follow* [*you*[s]]) what (*is being*) revealed[103] to you[g] and *issber* (*let-hold-on you*[s] *patiently*) until Allah rules and He (*is*) *khayro* (*choicer/superior-/worthier*) (*of*) the rulers.

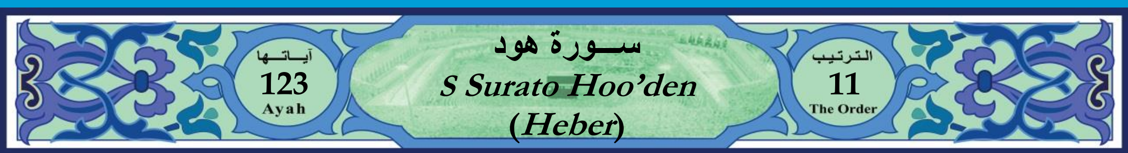
وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

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[101] The word "حنيفاً" = "ميلا," in this *Ayah* is a *predicate* construct (for كان), hence "incliner/soundly leaning [*he*]. See إعراب القرآن، لمحمود صافي. The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships.

[102] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice."

[103] The word "أوحى" in "يوحى" denotes at least six *different* meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif Lam Ra.*[1] a Book[x] *uhkemat*[z] (*had been sanctioned and not subsequently abrogated*)[w] its[x] *Aya'te*[w] (*Qur'anic statements*); afterwards (*had-been*) expounded[w] from *ladon*[3] (*directly and possessively*) *Hakeemen*[4] (*infinite hekmah*[5] *Possessor*), Proficient.	الٓر كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ١
2. That let-not worship you[z] except Allah; verily I am for you[b] from Him *natheeron* (*iterative warner*) and a *basheeron*[6] (*an iterative teller of pleasant tiding*).	أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ٢
3. And that *istaghfero*[7] (*let-seek forgiveness you*[z]) your[n] Lord; afterwards you[z] repent to Him, *youmatteao* ([*He*] *let relish the transitory worldly delights for*) you[b] *mata'an*[8] (*resource for a transitory worldly delight*) *hasanan* (*ultimate meritorious deed*) to *ajalen*[9] (*term-limit*) *musamma*[10] (*that which is designated and/or named*); and *youa'tey* ([*He*] *accords/allots*) every munificence possessor His munificence; and *en* (*if*) diverted you[c11] so verily I fear-/know[12] (*to befall*) on you[b] a torment (*of*) a big day.	وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ كَبِيرٍ ٣
4. To Allah (*is*) your[n] return; and He (*is*) over all [thing] Omnipotent.	إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤
5. Lo. Verily they, fold they[z] their chests to *yastakhfo*[13] (*affirmably conceal they*[z]) from him/Him;[14] ha, when	أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ

1 See the *Lexicon* attached to this *Translation* for commentary on this.
2 The word "**أحكمت**" is passively constructed word, meaning: they were *sanctioned*, i.e. they were *not* subsequently *modified*.
3 The word "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively*" seems to indicate such closeness. See **اللسان**.
4 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
5 See the *Lexicon* attached to this *Translation* for "*hekma*."
6 The word "*basheeron*" is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent.
7 The word "**إستغفروا**" = "**اطلبوا الغفران**" = "*let-seek forgiveness you*[z]." In English there is *no seemly way* to say: "**إستغفروا**" *per se*. So I settled for saying: "*let-seek forgiveness you*[z]."
8 The word "**متاع**"="*mata'an*" is rooted in the word "**متَّع**," with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.
9 The word "**الأجل**" means term-limit, see **اللسان**.
10 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
11 The word "**تولوا**," say The Qur'an *commentators* is really "**تتولوا**," *omitted is one* of the *two successive* "**ت**," in such a case the *implication* is that, you[g] say: verily I fear/know….."
12 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) [*I*] *feared* and (2) [*I*] *knew*. Both could apply.
13 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
14 The pronoun "**هـ**" in the word "**منه**" some say refers to Mohammad (SAWS) because when he passes by the hypocrites they *bend their chest and cover their faces* to *conceal their identity* from *him*. However, some others =

yastaghshawna (*affirmably overlay they*[z]) their garments, [*He*] knows what they[z] conceal and what they[z] disclose; verily He (*is*) Omniscient by the chests' possession.	مِنْهُۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٥
6. And not of *dabba'ten*[w15] (*she-moving-creature*), in the Earth[w] except on Allah (*is*) its[w] *rez'qa*[x] (*provision-/victuals-for sustenance*)[x] and [*He*] knows its[w] *musta-garra*[x] (*long-term-abode/ultimate realization*)[x] and its[w] storage,[x16] all (*are*) in a book manifester.	وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَاۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ٦
7. And He Who created the Heavens[w] and the Earth[w] in six days[x] and [was] His *Arsho*[x17] (*Throne of Kingship*)[x] over the water, to essay you[b] [*He*]: which[x] (*of*) you[b] (*is*) *ahsa'no*[18] (*perfecter and beautifuler*) a work;[x] and *la'en* (*indeed if*) you[g] said: verily you[b] (*are*) *mub'othoona*[19] (*ones to be resurrected*) after death, surely assuredly[20] say who[r] unbelieved they:[z] *en* (*not*) this except a magic manifester.	وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًاۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧
8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*[w21] (*period*)[w] *ma'adodatan*[w22] (*short-/countable*)[w] verily assuredly[23] say they[z] what imprisons it[x];[24] lo, day [*it*[x]] comes (*to*) them (*is*) not *massroofan* (*that which is being diverted*) *a'n* them; and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yastah'zeona* (*affirmably jest/jest they*[z]).	وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٨
9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy[w] afterwards We wrested it[w] from him, verily he (*is*) surely *ya'oson* (*iteratively despairful*), *kafooron*[25] (*multitudinously ingrate/unbeliever*).	وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ٩

= say the pronoun "هـ" refers to Allah. See الدّر المصون، لـ احمد الحلبي and إعراب القرآن، لمحمود صافي. It seems to me *more* to Mohammad (SAWS), as nothing is concealable from Allah (SWT).

15 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

16 Its storage is where it is *buried* or it *remains* after its death.

17 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

18 There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

19 The word "*mub'othoon*"=is a *masculine plural objective noun* for which there is *no* English equivalent.

20 The word "*assuredly*" is here used to *intensify* the word "say" as in Arabic it is "يقولنّ."

21 The word "أمّة" has more than a *dozen* different meanings, among them a *period*. See الهادي.

22 The pronoun "هـ" in the word "معدودة" refers to "أمّة"= "while" which is a *feminine* gender, so its reference must be *feminized*. Hence,[w].

23 The "ل" in "ليقولنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*."

24 The first "it[w]" in this *Ayah* refers to the "*while*" (أمّة) a *feminine* gender, the second "it [x]" refers to "*torment*" (العذاب) a *masculine* gender.

25 The word "كُفُور," is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous *ingrate/unbeliever*.

10. And *la'en* (*indeed if*) We (*caused*) him (*to*) taste a boon[w26] after a misery[w] touched[w]/betided[w] him, surely assuredly[27] says [*he*]: went away the *sayye'aa'to*[w] (*demeritorious-deeds*)[w] *a'n* (*off*) me; verily he surely (*is*) a reveler/rejoicer prideful.	وَلَئِنۡ أَذَقۡنَٰهُ نَعۡمَآءَ بَعۡدَ ضَرَّآءَ مَسَّتۡهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓۚ إِنَّهُۥ لَفَرِحٞ فَخُورٌ ١٠
11. Except whom[r] *ssabaro* (*they*[z] *held on patiently*) and they[z] worked the righteous-works[w] those for them (*are*) forgiveness[w] and a big remuneration.	إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١١
12. So *la'alla* (*craving currently unavailable deed that, perhaps*) you[g] (*are*) leaving/leaver-(*of*) some (*of*) what (*is being*) revealed[28] to you[g] and *dha'egon*[29] (*temporarily constrained*) by it[x] your[t] chest that they[z] say: *lawla* (*why have not been*) descended on him a treasure or came with him an angel; verily only you[s] (*are*) *natheeron* (*iterative warner*) and Allah over all [thing] (*is*) Custodian.	فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ ١٢
13. Or say they:[z] *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: then *oto* (*let-produce-/bring forth you*[z]) by ten *Suwaren*[w] (*Qur'an Subdivisions*)[w] *muftaraya'ten* (*crafted lies for fraudulent ends*)[w] like it[x] and let-summon you[z] whom[r] you[c] could of lesser than/without Allah, *en* (*if*) you[c] were *ssadeqeena* (*always truth enforcers*).	أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ١٣
14. So *ellam* (*if not*) *yestajeebo*[30] (*they*[z] *compliantly-answer*) for you[b] then let know you[z] that only (*it*[x]) (*had been*) descended by Allah's knowledge and that no an *elaha* (*a deity*) except Him; so are you[f] Muslims.[31]	فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٤
15. Whoever [*he*] was wanting the life[w] (*of*) the world[w] and its[w] adornment[w] [*We*] fulfill[32] to them their works in it;[w] and they (*are*) in it[w] not (*to be*) diminished-/undervalued.[33]	مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ١٥

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26 See the *Lexicon* attached to this *Translation* for "*na'ama*"="*ne'amah*" = ("*boon*").

27 See footnote 23 above regarding "ل القسم.

28 The word "أوحى" in "يوحى" denotes at least *six* diverse meanings, *all for communicating: gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

29 It is stated in الفريد في إعراب القران دار الثقافة المصرية-القاهرة، 1411هـ حسين بن أبي العز الهمدانيthat "*dha'eq*"="ضائق" is used instead of "*dhayyegon*"="ضيق" because "*dha'egon*"="ضائق" indicates a *transitory* condition.

30 The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*. See الهادي.

31 That is *became submitters*, *surrenderors* to Allah.

32 The word "نوف" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. Thus, "نوف" means *endeavor and gather the last part of an obligation to fully fulfill it*.

33 The word "بخس" in "يبخسون" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) =

16. Those who[r] (*are*) not for them in the Hereafter[w] except The Fire[w] and miscarried what *ssana'ao*[34] (*carefully-crafted they*[z]) in it[w35] and (*is*) a falsehood[x] what they[z] were working.	أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِي ٱلْأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعْمَلُونَ ١٦
17. Is then who[p] [*he*] [was] on an evidence[w] from his Lord, and follows/recites[36] him/it[x37] a witnesser-/testifier[38] from Him, and of before him/it[x] *Mosa's* (*Moses'*) book (*distinctly*):[39] principal and mercy;[w] those they[z] believe by him/it[x] and whoever unbelieves [*he*] by him/it[x] of the parties then The Fire[w] (*is*) his appointment; so let not *tako*[40] ([*you*[s]] *be*) in dubitancy[w41] of it;[x] verily it[x] (*is*) the right[x] from your[t] Lord [and,] but most the mankind not believe they.[z]	أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٞ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحْمَةًۚ أُوْلَٰٓئِكَ يُؤْمِنُونَ بِهِۦۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥۚ فَلَا تَكُ فِي مِرْيَةٖ مِّنْهُۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ١٧
18. And who[a] (*is*) wronger[42] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth; those (*are to be*) exhibited they[z] on[43] their Lord and say the witnessers:[44] these, (*are*) who[r] lied they[z] on their Lord; Lo. Allah's curse (*is*) on the *dha'lemeena*[45] (*injustice-doers*).	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًاۚ أُوْلَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ١٨
19. Who[r] they[z] repel *a'n* (*off*) Allah's path, and *yabghonaha* (*they*[z] *earnestly-quest it*[w]) crookedly, and they (*are*) by the Hereafter[w] they (*are*) unbelievers.	ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجٗا وَهُم بِٱلْأٓخِرَةِ هُمْ كَٰفِرُونَ ١٩
20. Those not (*had been*) weakeners/enfeeblers in the Earth[w] and not [was] for them of lesser than-/without Allah of *aw'leyaa*[46] (*guardians/allies*); (*to*	أُوْلَٰٓئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِي ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ

= under-value, (2) diminish the value.

34 The word "صنعوا" is rooted in the verb "صنع," which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

35 That is in this world.

36 The Arabic word used is "يتلو" which could mean either (1) *recites*, or (2) *succeeds* or *follows*.

37 The pronoun "هـ" in "يتلوه," "منه," and "قبله" could refer to (1) the "*evidence*," or (2) The *Qur'an*, in which case "recites" refers to the Prophet or the Arch Angel Geranial. See الدّر المصون، لـ احمد الحلبي.

38 This "*witnesser/testifier*" could mean, and Allah knows best, *Arch Angel Genial*, who *follows* the aforementioned *evidence* or *recites* The *Qur'an* to Mohammad (SAWS).

39 The word "إماما" has *many meanings* leading among them is being the "*principal*," *to be followed*, also "principal" and "mercy" are "حال"=*adverbs* or "تمييز"=*distinctions*. For *distinction* seems to me more applicable.

40 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

41 The word "مرية" *strictly linguistically speaking*, is "الشك و الجدل." See اللسان، و الهادي، و التاج. Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself.

42 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

43 It is important to note here that "على" = "*on*," is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*. See المغني.

44 The word "*witnessers*" = "الأشهاد" could *also* mean "*the Prophets*," according to some. See اللسان.

45 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

46 The word "أولياء" could also mean, among them: *protector, friend*.

be) doubled for them the torment, they[z] were not bearing the hearing and they[z] were not sighting-/discerning.	ٱللَّهِ مِنۡ أَوۡلِيَآءَۘ يُضَٰعَفُ لَهُمُ ٱلۡعَذَابُۚ مَا كَانُواْ يَسۡتَطِيعُونَ ٱلسَّمۡعَ وَمَا كَانُواْ يُبۡصِرُونَ ٢٠
21. Those, who[r] lost they[z] their selves[w] and strayed *a'n* (*regarding*) them what they[z] were *yaftarona* (*they[z] craft a lie for fraudulent end*).	أُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٢١
22. *La'jaram*[47] (*inevitably-right*) that they, in the Here-after,[w] they (*are*) the *akhsarona* (*most losers*).	لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٢٢
23. Verily who[r] believed they[z] and worked they[z] the righteous-works[w] and *akhbato*[48] (*quieted-submissively they[z]*) to their Lord, those (*are*) the Paradise's[w] companions they (*are*) in it[w] immortals.	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَخۡبَتُوٓاْ إِلَىٰ رَبِّهِمۡ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٣
24. A parable/example (*of*) the bi-teams (*is*) like the blind and the deaf and the *ba'sseere*[49] (*keen seer*) and the *samee'ey* (*sharp-hearer*) do *yastaweya'ne* (*the twain equal/even*) a parable/example; do then not you[z] reminisce.	۞ مَثَلُ ٱلۡفَرِيقَيۡنِ كَٱلۡأَعۡمَىٰ وَٱلۡأَصَمِّ وَٱلۡبَصِيرِ وَٱلسَّمِيعِۚ هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ أَفَلَا تَذَكَّرُونَ ٢٤
25. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people: verily I am for you[b] *natheeron* (*iterative warner*) manifester.	وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢٥
26. That not you[z] worship except Allah; verily I fear-/know[50] (*to fall*) on you[b] a torment (*of*) a painful day.	أَن لَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ أَلِيمٖ ٢٦
27. Then said the chiefs, who[r] unbelieved they[z] of his people: not we see you[g] except a human like us; and not we see *ettaba'aka* (*closely-followed you[g]*) except whom[r] they (*are*) our lows by first/apparent opinion/thought; and not we see for you[b] on us of a munificence[x] rather we presume you[b] (*are*) liars.	فَقَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرٗا مِّثۡلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمۡ أَرَاذِلُنَا بَادِيَ ٱلرَّأۡيِ وَمَا نَرَىٰ لَكُمۡ عَلَيۡنَا مِن فَضۡلِۭ بَلۡ نَظُنُّكُمۡ كَٰذِبِينَ ٢٧
28. Said [*he*]: O, my people, did you[c] see *en* (*if*) I [was]/were on an evidence[w] from my Lord and *aa'taney* ([*He*] *accorded/gave me*) a mercy[w] from *ende* (*by munificence of/by Rule of*) Him and (*had been*)	قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي رَحۡمَةٗ مِّنۡ عِندِهِۦ فَعُمِّيَتۡ عَلَيۡكُمۡ أَنُلۡزِمُكُمُوهَا وَأَنتُمۡ

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[47] The word "**لا جرم**" means *inevitably-right*. See **التاج**. To make the Arabic "**لا**" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning. Thus, "**لا جرم**" = "*Not evitable rightly*"= inevitably right.

[48] The word "**اخبتوا**"="*akhbato*," is rooted in "**خبت**" meaning: *quieted and submitted*. As the "**المخبتين**"= "**الذين سكنوا و تواضعوا**," see **البصائر**. Hence, *quieted and submitted* i.e. for their Lord.

[49] **البصير** and **المُسمع** are of Allah's names, but also could mean a person who is a **keen seer** and **sharp hearer**, respectively, as in this case.

[50] *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

obscured[w] on you[b] do we obligate you[b] (*to*) it[w] while you[f] (*are*) for it[w] dislikers.	لَهَا كَٰرِهُونَ ٢٨
29. And O, my people: not [*I*] ask you[b] on it[x51] a possession; *en* (*not*) my remuneration except on Allah, and I am not sure an ouster (*of*) whom[r] believed they;[z] verily they (*are*) their Lord's *molago* (*meters with*); [and, but] I see you[b] a people *tajhaloona*[52] (*you act ignorantly or incorrectly*).	وَيَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مَالًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا تَجۡهَلُونَ ٢٩
30. And O, my people: who[a] (*shall*) succor me of Allah *en* (*if*) I ousted them; do then not you[z] reminisce.	وَيَٰقَوۡمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمۡۚ أَفَلَا تَذَكَّرُونَ ٣٠
31. And not [*I*] say for you[b] I have Allah's treasures and not [*I*] know the invisible and not [*I*] say that I am an angel and not [*I*] say for whom[r] disdain your[n] eyes, never Allah *you'atey* (*accords/gives*) them *khayran* (*desirables/possessions/goodness*), Allah (*is*) knowinger by what (*is*) in their selves,[w] verily I then surely of the *dha'lemeena*[53] (*injustice-doers*).	وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ إِنِّي مَلَكٞ وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِيٓ أَعۡيُنُكُمۡ لَن يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ ٱللَّهُ أَعۡلَمُ بِمَا فِيٓ أَنفُسِهِمۡ إِنِّيٓ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ٣١
32. Said they:[z] O, *Nooho* (*Noah*) *qad* (*already and affirmatively*) you[g] disputed us and you[g] swelled our disputation, so *eetee* (*let-[you*[s]*] produce/bring to pass for*) us by what [*you*[s]] promise us *en* (*if*) you[g] were of the *ssa'deqeena* (*always-truth-enforcers*).	قَالُواْ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَٰلَنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣٢
33. Said [*he*]: verily only *ya'atee*[x] (*betides/eventuate*)[x] you[b] by it[x] Allah if [*He*] wills and not you[f] (*are*) surely weakeners/enfeeblers.	قَالَ إِنَّمَا يَأۡتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعۡجِزِينَ ٣٣
34. And not benefits you[b] my *noss'h*[54] (*sincere-counsel*) *en* (*if*) I wanted to *an'ssa'ho* (*sincerely-counsel*) for you[b] *en* [was] Allah wanting to *youghweykom*[55] ([*He*]*: causes indulgent straying of and so disappointment to you*[z]); He (*is*) your[n] Lord and to Him (*to be*) returned you.[z]	وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ ٣٤

[51] The pronoun "ه" in "عليه" possibly refers to his: (1) warning[x] or religion[x] or announcement[x]. See الدّر المصون، لـ احمد الحلبي.

[52] The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*.

[53] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

[54] The word "نَصَحَ" in "نصحي" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*." The Arabic "نَصَحَ"= "أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-counseled* or *genuinely-opined* the advisee as to what is best for him. However, in English the words "*counseled*" or "*advised*" mean simply given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do. Hence, the *qualifying* word "*sincerely*" is necessary to manifest the *distinction*.

[55] The word "غوى," in "يغويكم" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*. See اللسان.

35. Or they[z] say: *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: *en* (*if*) *iftaraytoho* (*I crafted it*[x] *as lie for fraudulent end*) then on me (*is*) my crime and I (*am*) a disclaimant/absolver[56] (*of myself*) of what *toj'remona*[57] (*crime-*(*commit you*[z]).

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَعَلَيَّ إِجۡرَامِي وَأَنَا۠ بَرِيٓءٞ مِّمَّا تُجۡرِمُونَ ٣٥

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36. And (*had been*) revealed[58] to *Noohen* (*Noah*), verily it:[x59] never believe of your[t] people except who[p] [*he*] *qad* (*already and affirmatively*) believed; so let-not anguish/sorrow [*you*[s]] by what they[z] were doing.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ ٣٦

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37. And *issna'a*[60] (*let-carefully craft* [*you*[z]]) the *folka* (*Ark*), by Our Eyes and Our revelation; and let-not address Me [*you*[s]] in whom[r] *dhalamo*[61] (*they*[z] *wronged*); verily they are *mughraghoona*[62] (*they who are to be drowned*).

وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ ٣٧

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38. And *yassna'o*[63] ([*he*] *carefully-crafts*) the *folka* (*Ark*) and every-when passed by him chiefs of his people, they[z] scoffed of him; said [*he*]: *en* (*if*) you[z] scoff of us, verily we (*are*) scoffing of you[b] just-as you[z] scoff.

وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ٣٨

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39. So will know you[z] (*to*) whom[p] *ya'atey* (*comes to*) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٌ ٣٩

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40. Until if came Our command and *fara* (*gushed-forth*) the *tannoro* (*kiln/land surface/day-break*), said We: let-load [*you*[s]] in it[w] of each a pair[64] (*male and female*) two and your[t] family[w] except whom[p] preceded on him the say and who[p] [*he*] believed; and not believed with him except a few.

حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ٤٠

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41. And said [*he*]: let-embark you[z] in it[w] by Allah's name, its[w] course and its[w] anchorage; verily my

۞ وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ

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[56] The word "بريء," "فعيل" على وزن. "فاعل" بمعنى or "مفعول به." In this case,"فاعل"بمعنى," *masculine, singular noun*." Thus, "disclaimant" in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses* to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

[57] The words "تجرمون" unfortunately there is *no* English *correspondent*. Hence I say for "تجرمون": *you crime-commit.*

[58] See footnote 28 above regarding *reveal.*

[59] This "*It*[x]" refers the *truth of the matter*, a *masculine* gender in Arabic.

[60] The word "اصنع" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal.

[61] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged.*"

[62] The word "*mughraghoon*" is *masculine, plural objective noun*, for which there is no English equivalent, meaning they who are to be drowned."

[63] See footnote 60 above regarding "صنع."

[64] That is a male and a female.

Lord (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ ٤١

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42. And she runs[w] by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son[65] let-embark [*you*[s]] with us and let-not be [*you*[s]] with the unbelievers.

وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ٤٢

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43. Said [*he*]: I shall lodge/retreat to a mountain *ya'assemo* (*safeguards*) me from the water; said [*he*]: no *a'assema* (*guardian*) today of Allah's command, except whom[p] *rahema*[66] ([*He*] *had been mercy-given*); and interposed between them both the surge, so [*he*] [was] of the *mughragheena* (*they who were drowned*

قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ مِنَ ٱلۡمُغۡرَقِينَ ٤٣

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44. And (*had been*) said: O, Earth[w] let swallow [*you*[y]] your[y] water; and O, Heaven[w] let-withhold [*you*[y]] (*your*[y] *rain*); and (*had been*) imbibed the water and the matter (*had been*) finished; and it[w] (*the Ark*[w]) set-she[y] [67] on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*[68] (*injustice-doers*).

وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤

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45. And called *Noohon* (*Noah*) his Lord; so said [*he*]: (*O*), my Lord, verily my son (*is*) of my family and truly Your[t] promise (*is*) the right and You[s] (*are*) the wisest[69] (*of*) the rulers.

وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥

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46. Said [*He*]: O, *Nooho* (*Noah*) verily he (*is*) not of your[t] family;[w] verily he (*is*) other than a righteous work; so let-not [*you*[s]] ask Me what not for you[g] by it[x] a knowledge; verily I admonish/exhort you[g] to [*you*[s]] be of the *jahileena*[70] (*they who act ignorantly or incorrectly*).

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦

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47. Said [*he*]: O, my Lord, verily I refuge by You[g] that [*I*] ask You[g] what not for me by it[x] knowledge; and *en* (*if*) not[71] [*You*[s]] forgive for me and *tarhamney*

قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي

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[65] The word "**بُنَيّ**," is the diminutive of son, said as an *endearment* to a beloved son.

[66] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps You mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps You mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."

[67] That is *came-to-rest*.

[68] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[69] The word "**أحكم**" has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His "rule" would be the *wisest* and *best* possible *ruling*.

[70] The word "**جاهلين**"="*jaheleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.

[71] The colon (:) here is intended to shoe that the word "*not*" applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy.

([*You*[s]] *mercy-give me*) I (*shall*) be of the losers.

وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ٤٧

48. (*Had been*) said: O, *Nooho* (*Noah*) *ehbett* (*let-immigrate-/emigrate/dwell* [*you*[s]]) by peace from Us and blessings[w72] on you[g] and on *umammen*[w] (*Allah's creatures*)[w] of whom[r] (*are*) with you;[g] and *umamum*[w] shall *numatte'aohum* ([*We*] *let them relish the transitory worldly delight*); afterwards touches them from Us a painful torment.

قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨

49. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) of the invisible *an'ba'e*[73] (*significant-and-availing-news*) reveal[74] it[w] [*We*] to you[g] not you[g] were, knowing it[w] you[s] and nor your[t] people of before this;[x] so *issber* (*let-hold on patiently you*[s]), verily the consequence[w] (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ٤٩

50. And to *Aaden*[75] their brother *Hoodan* (*Heber*) said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, *en* (*not*) you[f] (*are*) except *mufta'rona* (*crafter of lies for fraudulent end*).

وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ٥٠

51. O, my people: not [*I*] ask you[b] on it[x] a remuneration, not my remuneration except on Who *fattara* ([*He*] *had innately-perfectly-originated*) me, do then not cerebrate you.[z]

يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ ٥١

52. And O, my people: *istaghfero*[76] (*let-seek forgiveness you*[z]) (*from*) your[n] Lord; afterwards let-you[z] repent to Him, [*He*] sends the Heaven[w] on you[b] abundantly (*showering*) and [*He*] augments you[b] strength to your[n] strength; and let-not divert you[z] (*as*) criminals.

وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ مُجۡرِمِينَ ٥٢

53. Said they:[z] O, *Hoodo* (*Hebert*), not came/produced you[g] (*to*) us by an evidence;[w] and not we, surely (*are*) leavers/leaving our deities[w] because[77] (*of*) your[t] say; and not we (*are*) for you[g] surely believers.

قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ٥٣

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[72] The word "بركة," the plural of which is "بركات. meaning: "multitudinous goodness and worthiness."

[73] For the Arabic word "*anaba'a*"= the plural for "نبأ" for which there is *no* English equivalent. As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news. Its avail is *its useful knowledge*. And (3) to denote the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*significant-and-availing-news*," as the word "news" *per se* is *very inadequate* to convey the نبأ. Clearly the word "*tiding*"="خبر" is *unfit*, as it *primarily* denotes simple "*information*," and "نبأ" *denotes* and *connotes more* momentous knowledge. See الراغب.

[74] See footnote 28 above regarding *reveal*.

[75] *Aad* is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*.

* There is "تضرّونه", as here, where the crimes were *multiples*, as *each person committed his/her own crime towards Allah*; and "تضروه" as in S9:39,the crime was a *uniform one*, that of *nonappearance* for *Jihad* (*Tabook's campaign*).

[76] The word "إستغفروا" = "اطلبوا الغفران" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "إستغفروا" *per se*. So I settled for saying: "[*you*] *seek forgiveness*."

[77] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

54. *En* (*not*) [*we*] say except possessed you[g] some (*of*) our deities[w] by an ill; said [*he*]: verily I *ush'hedo* ([*I*] *cite for a witness*) Allah and let-witness you[z] truly I am a disclaimant/absolver (*of myself*) of what you[z] partner (*with Allah*).	إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ٥٤
55. Of lesser than/without Him, so let-scheme (*against*) me you[z] together; afterwards let-not you[z] reprieve [*me*].	مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ٥٥
56. Verily I (*had*) trusted on Allah, my Lord and your[n] Lord, not of a *dabba'ten*[w78] (*she-moving-creature*) excep He (*is*) taker by its[w] forelock;[79] verily my Lord (*is*) on/over *Sseratten* (*road/way*) straight.	إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٦
57. *En* (*if*) then you[z] diverted,[80] then *qad* (*already and affirmatively*) I communicated what I (*had been*) sent by [it[x]] to you;[b] and *yastakhlef* ([*He*] *affirmably makes vicegerents*) my Lord, a people other than you[b] and not *tadhorro-naho** (*harm Him you*[z] *by your*[n] *various crimes*) a thing; verily my Lord over everything (*is*) *hafeedhon*[81] (*iterative keeper-up*).	فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ٥٧
58. And *lamma* (*when/whence*) came Our command, *najjayna* (*iteratively delivered We*) Hoodan (*Heber*) and whom[r] believed they[z] with him by a mercy[w] from Us; and *najjaynahum* (*We iteratively delivered them*) from a harsh torment.	وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ٥٨
59. And *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) *Aadon*, rejected they[z] by their Lord's *Aya'te*[w] (*miracles/signs-/proofs*) and disobeyed they[z] His messengers, and *ettaqba'ao* (*closely-followed they*[z]) command (*of*) every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) stubborn/perverse.[82]	وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ٥٩
60. And they[z] (*had been*) followed in this world[w] (*by*) a curse[w] and [*too*] The *Qeyamatey's*[w] (*Judgment's*) Day;[x] Lo. Verily *Aadan* unbelieved their Lord; Lo. Away for *Aaden*, *Hood's* (*Heber's*) people.	وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ٦٠

78 For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

79 The expression "*taker of its forelock*" is a lofty *Arabic tongue* metaphor meaning over powering it in full.

80 The various linguists and Qur'an commentators say: "تولّوا" is really "تتولّوا" then the two "ت ت" were *incorporated* into *one*, rendering it "تولّوا." And according to some reading" "تُولُّوا" that is with a "ت" with a "*dhamma*" on it and the "ل" with a "*dahamma*" on it too. See التاج and الدّر المصون، لـ احمد الحلبي.

* Please see footnote of S9:61 for relevant elaboration regarding يضروا versus يضرّون.

81 The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)." (*Emphasis is added*).

82 The word "عنيد"= "*perverse*" which is "نعت" = *epithet*, in *grammatical* term "*adjective*" for "*jabbaren*." See إعراب القرآن، لمحمود صافي.

61. And to *Thamuda*,[83] their brother *Sa'lihan* (*Methuselah*) said [*he*]: O, my people, let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him; He established you[b] from the Earth[w] and *ista'amarakum*[84] ([*He*] *deputized you*[b] *for development*) in it;[w] so *istaghfero*[85] (*let-seek forgiveness you*[z]) (*of*) Him, afterwards let-repent you[z] to Him; verily my Lord (*is*) near Responder [*He*].	۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾
62. Said they:[z] O, *Ssaliho* (*Methusalah*) *qad* (*already and affirmatively*) you[g] were in us *marjuwan*[86] (*man of promise, hoped for as a leader*) before this;[87] do [*you*[s]] restrain us to worship [*we*] what worshipped our fathers; and verily we (*are*) surely in a doubt of what [*you*[s]] invite us to [it[x]] suspect.[88]	قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾
63. Said [*he*]: O, my people, have you[c] seen *en* (*if*) I [was] on an evidence[w] from my Lord and *aa'taney* ([*He*] *accorded/gave me*) from Him a mercy[w] then who[a] [*he*] succors me of Allah *en* I disobeyed Him; then not you[z] augment me other than a *takhseeren*[89] (*loss or ruin due to injudiciousness on my part*).	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾
64. And O, my people: this (*is*) Allah's she-camel for you[b] an *Aya'tan*[w] (*miracle/sign/proof*); so you[z] let her eat in Allah's land[w] and let-not you[z] touch/betide her by an ill, then (*shall*) take you[b] a torment near.	وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾
65. Then they[z] hamstrung her so said [*he*]: *tamatta'ao* (*you*[z] *relish the temporary worldly delight*) in your[n] home[w] three days; *tha'leka* (*afar-that-it/that*)[x] (*is*) a promise other than *makthooben* (*not to be: confuted or falsified*).	فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾
66. Then *lamma* (*when/whence*) came Our command *najjayna* (*iteratively delivered We*) *Ssa'lihan* (*Methusalah*) and whom[p] believed they[z] with him by a mercy[w] from Us, and from an ignominy (*of*) then-day; verily your[t] Lord, He (*is*) The Strong The Mighty.	فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾

83 *Thamood* (*an ancient Arabian tribe*)

84 That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

85 The word "**استغفروه**" = "**اطلبوا غفرانه**" = "[*you*] *seek his forgiveness*." In English there is *no seemly way* to say: "**استغفروه**" *per se*. So I settled for saying: "[*you*] *seek His forgiveness*."

86 he word *marjowwan* in Hemyar's Tribe language means: **حقير**= low/mean/despicable/contemptible. See **كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م**

87 That is the message he had proclaimed to his people.

88 The word "**مريب**" here is "**نعت**" = "*adjective*," hence "*suspect*." See **إعراب القرآن، محمود صافي**. However the word "*suspect*" could fit for a *noun* or an *adjective*.

89 There are *five* different words to generally, although *not precisely*, mean "*loss*." Thus: " **تخسير، الخسران، الإخسار، الخسار، الخسارة**." Here "**التخسير**," as so indicated.

67. And took[x] [*he/it*[x]] whom[r] *dhalamo*[90] (*who wronged they*[x]) the shriek[w] then became they[z] in their homes[w] *jathemeena* (*lifeless-kneelers*).

وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَـٰرِهِمْ جَـٰثِمِينَ ٦٧

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68. As if not flourished they[z] in it;[w] lo, verily *Thamooda*, they[z] denied[91]/unbelieved their Lord; Lo. Away for *Thamooda*.

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ٦٨

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69. And *laqad* (*verily, already and affirmatively*) came[w] Our messengers[x] (*to*) *Ebraheema* (*Abraham*) by the *bushra*[w] (*a pleasant-tiding*)[w92] said they:[z] *salaman* (*we say peace*); said [*he*]: *salamon*[93] (*absolute/infinitive peace*); so *ma* (*not but a while*) waited [*he*] that came [*he*] by *haneedhen* (*roasted in a pit and topped by rocks to get it well-cooked*) calf.[x]

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَـٰمًا ۖ قَالَ سَلَـٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ٦٩

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70. Then *lamma* (*when/whence*) [*he*] saw their hands[w] not reach to it[x] *awjasa*[94] ([*he*] *anxiously-intuited*) of them a *kheyfatan*[w95] (*circumstantial state-of-fear*) ;[w] said they:[z] let-not fear [*you*[s]], verily we (*have been*) sent to *Lootten's* (*Lot's*) people.

فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ٧٠

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71. And his [woman] (i.e. wife) standing-she[y96] so laughed-she[y] so We *bashshara*[97] (*told pleasant tidings to*) her by *Is-haqa* (*Isaac*) and from beyond[98] *Is-haqa* (*Isaac*) *Ya'aqooba* (*Jacob*).

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ وَمِن وَرَآءِ إِسْحَـٰقَ يَعْقُوبَ ٧١

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72. Said she:[y] *ya'waylata*;[99] (*presumably for me a lengthy: stay in a valley in Hell/bane/woe*), do [*I*] birth while I am *ajoozon* (*an aged-woman*) and this, my *ba'al* (*lord/owner/husband*) (*is*) *shaykhan* (*aged/senile person*); verily this, surely (*is*) a thing, wonderment.

قَالَتْ يَـٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَـٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَـٰذَا لَشَىْءٌ عَجِيبٌ ٧٢

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[90] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

[91] The word "**كفر**" in "**كفروا**" *linguistically* has *many* meanings: such as "*denied*" as in this *Ayah*, see **الطبري**.

[92] Here again there is *no single* word in English for the *noun* "**بُشرى**;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "**بُشرى**," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

[93] The word "*salamon*" is in the *infinitive-noun* mood versus "*salaman*"= *objective noun* mood. So "*salamon*" is of *greater intensity*. This goes well with Allah's instructions, well stated by the *Ayah*: "And when (*had been*) greeted you[c] by a greeting[w], then let-you[z] greet by better than it[w] or let-forthwith-return it [w] you [z]." (s4:59)

[94] That is the fact that they were *not* interested to eat as his guests.

[95] The word "*kheyfatan*"= "**خيفة**" is a *noun* etymologically it is "**خِوفة**" *as if it is a once*. Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*. See **تاج العروس**. And (*S*20:67) provides *strong support* for "**خيفة**" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)." Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses.

[96] The word "*wife*" is clearly a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*. Hence is suffixed to standing, "standing-she[y]."

[97] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر \ يُبَشِّر\مُبَشِّرٌ**.

[98] The word "**وراء**" means: (1) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**" (2) " **بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (3) **ولد الولد** or *beyond* in its sense of *above reach of knowledge or experience* could also apply, as to the *importance* of (3).

[99] Apparently the "**الف**" in "**ياويلتا**" is "**الف بدلا من ياء المتكلم**," to mean "**يا ويلتي**." See **الدر المصون، لـ السمين الحلبي**.

73. Said they:[z] do you[y] wonder from Allah's command; Allah's mercy[w] and His blessings[w] [100] (*are*) on you[b] the house's folks;[w] verily He (*is*) *Hameedon*[101] (*iteratively praised, multitudinous praiser He*), Supreme.	قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ ٧٣
74. So *lamma* (*when/whence*) went *a'n* (*off*) *Ebraheema* (*Abraham*) the startle and came-she[y] (*to*) him the *bushra*[w] (*pleasant-tiding*)[w102] mutually disputes Us [*he*] in *Lootten's* (*Lot's*) people.	فَلَمَّا ذَهَبَ عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ لُوطٍ ٧٤
75. Verily *Ebraheema* (*Abraham*) surely (*is*) a forbearer, *awwahon* (*iterative sigher*) *muneebon*[103] (*iterative returner-penitent*).	إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ ٧٥
76. O, *Ebraheemo* (*Abraham*): let- shun [*you*[s]] *a'n* (*off*) this;[x] verily it[x104] *qad* (*already and affirmatively*) came your[t] Lord's command and verily they, a comer[x] (*to*) them (*is*) a torment[x] other than *mardooden* (*that which is to be warded off*).	يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ٧٦
77. And *lamma* (*when/whence*) came-she[y] Our messengers[x] (*to*) *Loottan* (*Lot*), ([*he*] *was*) displeased[105] by them and [*he*] straitened by them a *dhar'an*[106] (*measure-/capacity/unease*) and said [*he*]: this[x] (*is*) a day *asseebon*[107] (*arduously difficult*).	وَلَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ عَصِيبٞ ٧٧
78. And came (*to*) him his people (*who had been*) rushed to him and of before they[z] were working the *sayye'aa'te* (*demeritorious-deeds*);[w] said [*he*]: O, my people, these (*are*) my daughters they[y] (*are*) *att'haro* (*more purging*) for you;[b] so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-not you[z] disgrace me in my guests; is not of you[b] a man-*raheedon*[108] (*mature- discerner/rational-guider to the right*).	وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨
79. Said they:[z] *laqad* (*verily, already and affirmatively*) knew you[g] not for us in your[t] daughters of a right and verily you[g] surely know what we want.	قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ ٧٩

[100] The word "بركة," the plural of which is "بركات. meaning: "multitudinous goodness and worthiness."
[101] See the *Lexicon* attached to this *Translation* for this word, "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*.
[102] See the *Lexicon* attached to this *Translation* regarding *bashashara* = بشّر."
[103] The word "منيب" from "أناب" means *iteratively returned penitent*. See الراغب.
[104] That is the right or the truth.
[105] He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests.
[106] The expression "*straitened by them a measure*" is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, by what way to protect "his guest."
[107] The word "عصيب"= شديد عسير, meaning *arduously difficult*.
[108] See the *Lexicon* attached to this *Translation* for discussion of the word "الرشد" of which "رشيد" is a *derivative*.

80. Said [*he*]: had that for me by you[b] strength or [*I*] lodge/retreat to a hard force/clan.[109]	قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ٨٠
81. Said they:[z] O, *Lootto* (*Lott*) verily we (*are*) your[t] Lord's messengers, never (*shall*) they[z] reach to you;[g] therefore *as're* (let-[*you*[s]] *nocturnally-ambulate-/travel*) by your[t] family[w] by a segment of the night and let not *yaltafit* (*side-glance*) of you[b] *ahadon*[110] (*lone/any-one*) except your[t] [woman] (i.e. wife); verily it[x111] (*is*) betiding her, what betided them; verily their appointment (*is*) the morning; is not the morning surely near.	قَالُوا۟ يَـٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ٨١
82. So *lamma* (*when/whence*) came Our command We made its[w] top its[w] bottom and *amttarna*[112] (*We ill-rained*) on it[w] stones[w113] of *Sejjeelen* (*petrified clay*) *mandhooden* (*had been orderly tiered*).	فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَـٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ٨٢
83. *Mosawwamatan* (*marked*) *enda* (*by Rule of*) your[t] Lord and not it[w] of the *dha'lemeena*[114] (*injustice-doers*) surely far.	مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّـٰلِمِينَ بِبَعِيدٍ ٨٣
84. And to *Madyana* their brother *Shuaiban* said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, and let-not you[z] diminish the measure and the balance; verily I see you[b] by *khayren* (*betterment/worthiness/goodness*) and verily I fear/know[115] (*to fall*) on you[b] a torment (*of*) a besieging/besetting day.[116]	۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ٨٤
85. And O, my people: let-fulfill[117] you[z] the measure and the balance by the *qesstte*[118] (*rendering absolute-justice post removal of injustice*) and let-not diminish you[z] the mankind their things and let-no *ta'athaw*[119] (*you[z] mischief-hardest*) in the Earth[w] (*as*) corruptors.	وَيَـٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٨٥

[109] The expression "ركن شديد" is based on the word "ركن" meaning: (1) clan; (2) pillar; (3) force of supporters. He was *wishing to have a strong clan to support him*. However, in this case his "ركن" ="pillar" and "supporter" was Allah through the angels.
[110] See the *Lexicon* attached to this *Translation* regarding "أحد."
[111] The "*it*[x]" refers to the *right*, or the *truth of the matter*.
[112] In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر," في الشر see الراغب. In this case"أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.
[113] The word "حجارة" translated as "*stones***" is plural of *multiplicity* versus plural of *paucity*.
[114] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.
[115] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
[116] The word "محيط" could mean: "*surrounder*," but since it is with respect to "*torment*" so *besetting* seems more *suitable*.
[117] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.
[118] That is by scale no more and no less.
[119] The word "تعثوا" from "العثو = اشدّ الفساد, means to mischief causing hardest of corruption. See اللسان.

86. Allah's remnant[w120] (*is*) *khayron* (*choicer/superior-/worthier*) for you[b] *en* (*if*) you[c] were believers; and I am not on you[b] surely *hafeedhen*[121] (*iterative keeper-up*).

بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾

87. Said they:[z] O, *Shuaibo* does your[t] Prayer[w] command you[g] that [*we*] leave what worship our fathers or that [*we*] do in our possessions what [*we*] want;[122] Verily you[s] (*are*) surely the forbearer[123] the *rasheedo* (*mature-discerner/rational-guider to the right*).

قَالُوا۟ يَـٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَـٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

88. Said [*he*]: O, my people have you[c] seen *en* (*if*) I [was] on evidence from my Lord and *razaqa* ([*He*] *gave victuals for sustenance for*) me from Him a *rez'qan*[x] (*provision/victuals for sustenance*)[x] *hasanan* (*ultimate meritorious deed*) and not [*I*] want to oppose you[z] to what [*I*] restrain you[b] *a'n* (*regarding*) it;[x] *en* (*not*) [*I*] want except the reform, whatever I could; and not my *tawfeeq* (*harmony/success in my task/mission*) except by Allah, on Him I trusted and to Him *oneebo*[124] ([*I*] *iteratively return-penitent*).

قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَـٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O, my people: let not you[z] assuredly offend (*due to*) my conflict (*with you*[z]), to betide you[b] like what betided *Noohen's* (*Noah's*) people or *Hooden's* (*Heber's*) people or *Ssa'lihen's* (*Methuslah's*) people, and not *Lootten's* (*Lott's*) people of you[b] (*are*) surely far.

وَيَـٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَـٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾

90. And *istaghfero*[125] (*let-seek forgiveness you*[z]) your[n] Lord; afterwards let-repent you[z] to Him; verily my Lord (*is*) *Raheemon* (*iterative mercy Giver*), *Wadoodon* (*repetitive affection Giver*).

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. Said they:[z] O, *Shuaibo* [*we*] understand not much of what [*you*[s]] say; and verily we surely see you[g] [in] us weak; and *lawla* (*had it not been for*) your[t] *rahtto*[126] (*clan who are like us*) surely we (*would have*) stoned[127] you[g] and you[s] (*are*) not on us surely *azeezen* (*dear/arduous*).

قَالُوا۟ يَـٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَـٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

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[120] That is, Allah's *criteria* of prescriptions and proscriptions, or that which is *left* for you *after fulfilling* your obligations to others.

[121] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) [although he was small he could keep up with the larger boys in sports]." (*Emphasis is added*).

[122] That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate.

[123] The word الحليم الرشيد في لغة مدين بمعنى الأحمق السفيه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946م

[124] The word "**أنيب**" means I *return* time and again or again and again as *penitent*, refer to **تاج العروس**.

[125] The word "**إستغفروا**" = "**اطلبوا الغفران**" = "[*you*] *seek forgiveness.*" In English there is *no seemly way* to say: "**إستغفروا**" *per se*. So I settled for saying: "[*you*] *seek forgiveness.*"

[126] The word "**رهط**"" means: (1) number of people between *three* and *nine or ten*; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

[127] The word "**رجم**" has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (*someone*) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

92. Said [*he*]: O, my people are my *rah'tte*[128] (*three and less than nine/clan*) *a'azzo* (*dearer/more: arduous/considerable*) on you[b] than Allah; and *ittakhathto*[129] (*you*[z] *took and presumed*) Him beyond[130] your[n] back;[131] verily my Lord by what you[z] work (*is*) Surrounder.

قَالَ يَٰقَوْمِ أَرَهْطِيٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّاۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٞ ﴿٩٢﴾

93. And O, my people let-work you[z] over your[n] status, verily I am a worker; will know you[z] whom[p] a *ya'atee*[x] (*betides/befalls*)[x] him a torment[x] disgracing him and who[p] (*is*) a liar; and let-watch/observe you[z] verily I am with you[b] a *raqeebon* (*observer/watcher*).

وَيَٰقَوْمِ ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ إِنِّي عَٰمِلٞۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٞ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٞۖ وَٱرْتَقِبُوٓاْ إِنِّي مَعَكُمْ رَقِيبٞ ﴿٩٣﴾

94. And *lamma* (*when/whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom[r] believed they[z] with him by a mercy[w] from Us; and took[w] the shriek-she[y] whom[r] *dhalamo* (*they*[z] *wronged*) then they[z] became in their homes[w] *jathemeena* (*lifeless-kneelers*).

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحْمَةٖ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِي دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾

95. As if not flourished they[z] in it;[w] Lo. Away for *Madyana*[w] just-as gone-she[y] *Thamooda*.[w]

كَأَن لَّمْ يَغْنَوْاْ فِيهَآۗ أَلَا بُعْدٗا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) and an authority[x] manifester.[x]

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٖ مُّبِينٍ ﴿٩٦﴾

97. To Pharaoh and his chiefs, then *ettaba'ao* (*closely-followed they*[z]) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*mature-discerner/rational guider to the right*).

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمْرَ فِرْعَوْنَۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٖ ﴿٩٧﴾

98. [*He*] precedes his people The *Qeyamatey's*[w] (*Judgment's*) Day[x] so brought them [*he*] (*to*) The Fire;[w] and wretched the *werdo*[132] (*incomers*), the *mawroodo* (*place they were led to*).

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾

99. And (*had been*) followed they[z] in this-she[y] (*by*) a curse[w] and The *Qeyamatey's*[w] (*Judgment's*) Day[x] wretched the subvention the *marfoodo* (*that which had been subventioned*).

وَأُتْبِعُواْ فِي هَٰذِهِۦ لَعْنَةٗ وَيَوْمَ ٱلْقِيَٰمَةِۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾

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[128] The word "رهط"= "*rahtt*" has *several meanings among them* and *relevant* here is "*clan, three or less than nine.*"

[129] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[130] The word "وراء" means: (1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) " بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here (2 seems to apply.

[131] The word "ظِهْريا" means *trivial* or *of little significance*, *value* or *measure*, thus relegating Him to the back. Thus, Prophet *Shuaib* was *reproaching and reprimanding* his people for *taking and making* Allah "ظِهْريا."

[132] The word *werdo*="ورْد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

100. *Tha'leka* (*afar-that-it/that*)[x] (*is*) of *an'ba'e*[x133] (*significant-and-availing-news*)[x] of the villages[w] [*We*] narrate it[x134] on you[g] of it[w] a stander[135] and (*of it*[w]) *hasseedon* (*that which is: harvested/ruined by time*).	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not *dha'lamana*[136] (*We wronged*) them [and,] but *dhalamo*[137] (*they*[z] *wronged to*) their selves;[w] then not enriched-she/sufficed-she[y138] *a'n* (*off*) them their deities, which[u] they[z] invoke of lesser than Allah of a thing, *lamma* (*when/whence*) came your[t] Lord's command; and not augmented them other than *tat'beeben* (*bane/discomfiture*).	وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
102. And like *tha'leka* (*afar-that-it/that*)[x] your[t] Lord's take *edha* (*when/then*) [*He*] took the villages[w] while it[w] (*was*) *dha'lematon*[w] (*injustice-doer-she*[y]); verily His take (*is*) painful, severe.	وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in *tha'leka* (*afar-that-it/that*)[x] (*is*) an *Aya'tan* (*miracle/sign/proof*) for whom[p] [*he*] feared/knew[139] the Hereafter's torment; *tha'leka* (*is*) a day *majmo'on* (*had been gathered from here and there*) for it[x] the man-kind, and *tha'leka* (*is*) a day[x] *mashhoodon*[140] (*day being witnessed by the multitudes*).	إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
104. And not [*We*] delay it[x141] except for *ajalen*[142] (*term-limit*) *ma'adooden* (*that which is countable*).	وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾
105. Day *ya'atee*[x] (*betides/eventuates*)[x] not speaks a self[w] except by His leave, then of them a misfortunate[143] and a fortunate.	يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom[r] *shoqo*[144] (*had received misfortune*) they[z] surely (*are*) in The Fire[w] for them in it[w] a *zafeeron* (*hard inhaling*) and a *sha'heeqon* (*hard exhaling*).	فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

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[133] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[134] The "ه" in "نقصه" refers to the "*matter*" or the "*news*" stated in the *immediately* aforementioned *Ayah*.
[135] That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state.
[136] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."
[137] Ibid.
[138] The word "أغنى" in "أغنت" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer*, *made fuller*, *more meaningful*, *or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.
[139] The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.
[140] The word "*mashhood*"= "مشهود" is an *objective noun* for which there is no English equivalent.
[141] The pronoun "ه" in "نؤخره" refers to the "*day*" in the preceding *Ayah*, and "*day*" is *masculine* in Arabic, so *its* reference is rendered in the *masculine* by the superscript[x] over the it[x].
[142] The word "الأجل" means term-limit, see اللسان.
[143] The word "شقيا" is a *noun and an adjective* for which there is *no* English equivalent, the *adjective* word "*misfortunate*" making it "*misfortunate*"="شقيا." And by *similar analogy* for the word "سعيد" = "*fortunate*."
[144] Here again, in English there is *no* way to *directly* say "شقوا," *per se*; as there is no *verb* for *misfortune* or its *synonyms* or *words* that carry its meaning. So we resort to indirect ways to covey the idea, hence: "*received misfortune*" which is a *noun* prefixed by a verb rendering the action of this noun.

107. Immortals they[z] (*are*) in it[w] when[o]/whatever[145] bided-she[y] (*constantly unchanging*) the Heavens[w] and the Earth[w] except whatever[146] willed your[t] Lord; verily your[t] Lord (*is*) *Fa'aalon*[147] (*stalwart Doer*) for what [*He*] wants.	خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾
108. And as to whom[r] (*had been*) fortuned they[z] then in the Paradise[w] immortals they[z] (*are*) in it[w] when[o]-/whatever bided-she[y] the Heavens[w] and the Earth[w] except whatever willed your[t] Lord, a giving other than *majdhoodhen* (*that which had been severed-/fragmented*).	۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾
109. So let-not *tako*[148] (*be* [*you*[s]] in a dubitancy[149] of what worship these; not worship they[z] except just-as worship their fathers of before; and verily We (*are*) surely fulfillers[150] (*for*) them their lot other than *manqoossen*[151] (*that which is abated/diminished*).	فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾
110. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book[x] then (*had been*) differed in it;[x] and *lawla* (*had it not been for*) a word[w] preceded[w] from your[t] Lord, surely (*would have been*) judged/finished[152] among them; and verily they, surely (*are*) in a doubt of it[x]/him[153] suspect.[154]	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾
111. And verily each *lamma* (*except*)[155] assuredly[156] fulfills[157] (*for*) them your[t] Lord their works; verily He (*is*) by what they[z] work Proficient.	وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

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145 See the *Lexicon* attached to this *Translation* regarding *whatever*.

146 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلبي.

147 The word "فعّال" is in the *intensive* form, so to *intensify* "doer," the word "*stalwart*" is used.

148 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

149 The word "مرية" *strictly linguistically speaking*, is "الشك و الجدال." See اللسان، و الهادي، و التاج. Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself.

150 For the word "وفى" in "لموفّوهم," see footnote 2430 below for explanation.

151 The word "*manqooss*"= "منقوص," is an *objective, singular, masculine noun*, meaning that which is *not abated*.

152 That is *immediately hastened* for them their dues by way of *reward* or *punishment*, each accordingly.

153 The *pronoun* "هـ" in "منه" could refer to *the book of Moses* or to *Moses himself*. See الدّر المصون، لـ احمد الحلبي.

154 The word "مريب" here is "نعت" = "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However, the word "*suspect*" could fit for a *noun* or an *adjective*.

155 The particle "إنّ" = "ناسخة"=annuller/negator, see إعراب القرآن، لمحمود صافي. The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*but*." See مغني اللبيب and القرطبي.

156 The "ل" in "ليوفينهم" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*."

157 The word "يوفي" in "ليوفيّنهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.

112. So *istaqim* (*let-seek straightening*) [*you*[s]] just-as (*had been*) commanded you[g] and who[p] [*he*] repented with you;[g] and let-not tyrannize you[z] verily He (*is*) by what you[z] work *Basseeron* (*keenly: Seer/Omniscient*).

فَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ وَمَن تَابَ مَعَكَ
وَلَا تَطۡغَوۡاْۚ إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٞ
١١٢

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113. And let-not *tarkano*[158] (*you*[z]*: incline/trust and have self satisfaction*) to whom[r] *dhalamo*[159] (*they*[z] *wronged*); then (*shall*) touch/betides you[b] The Fire;[w] and not for you[b] of lesser than Allah of *aw'leyaa*[160] (*guardians-/allies*); after-wards not (*to be*) succored you.[z]

وَلَا تَرۡكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن
دُونِ ٱللَّهِ مِنۡ أَوۡلِيَآءَ ثُمَّ لَا
تُنصَرُونَ ١١٣

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114. And *aqem*[161] (*let-[you*[s]*] up-to-fulfill the prescribed obligations of*) the Prayer,[w] both ends (*of*) the *naha're* (*between sunrise and sunset*) and *zulafan*[162] (*early-portions*) of the night; verily the *hasana'te*[w] (*meritorious-deeds*)[w] undo they[y] the *sayye-a'te*[w] (*demeritorious-deeds*);[w] *tha'leka* (*afar-that-it*)[x] (*is*) a remembrance[w163] for the rememberers.[x]

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ
وَزُلَفٗا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ
يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ
لِلذَّٰكِرِينَ ١١٤

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115. And *issber* (*let-hold on patiently [you*[s]*]*) so verily Allah wastes not remuneration (*of*) the benefactors.

وَٱصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُحۡسِنِينَ ١١٥

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116. So *lawla* (*why have not*) [was] of the generations of before you[z] remnants' possessors, they[z] restrain *a'n* (*regarding*) the corruption in the Earth[w] except a few of whom[p] We delivered of them; and *ettaba'a* (*[he] closely-followed*) who[r] *dhalamo*[164] (*they*[z] *wronged*) what (*had been*) luxuriated they[z] in it[x] and they[z] were criminals.

فَلَوۡلَا كَانَ مِنَ ٱلۡقُرُونِ مِن قَبۡلِكُمۡ
أُوْلُواْ بَقِيَّةٖ يَنۡهَوۡنَ عَنِ ٱلۡفَسَادِ فِي
ٱلۡأَرۡضِ إِلَّا قَلِيلٗا مِّمَّنۡ أَنجَيۡنَا
مِنۡهُمۡۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ مَآ
أُتۡرِفُواْ فِيهِ وَكَانُواْ مُجۡرِمِينَ ١١٦

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117. And not [was] your[t] Lord to perish the villages[w] by an injustice while its[w] folks (*are*) menders/reformers.

وَمَا كَانَ رَبُّكَ لِيُهۡلِكَ ٱلۡقُرَىٰ
بِظُلۡمٖ وَأَهۡلُهَا مُصۡلِحُونَ ١١٧

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158 The word "**ركن**" in "**تركنوا**" *simultaneously* imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one or group.

159 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

160 The word "**أولياء**" could also mean, among them: *protector, friend.*

161 That is you[s] up/sustain/maintain all the rituals necessary.

162 The word "**زلفاً**" is plural of "**زلفة**," meaning "**الطائفة من أول الليل**" = "*early portions of the night.*" See **اللسان**. Other scholars said "**زلفة**" means part of the night near the daylight.

163 The word "**ذكرى**" is "*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you to assuredly forget then sit not, after remembrance" (*S6*: 68).

164 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

118. And had willed your[t] Lord, surely He (*could have*) made the mankind an *Ummatan*[w] (*nation/community*)[w] one[w165] and (*would*) not cease they[z] *mukhtalefeena*[166] (*they who are different/differing*).

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً
وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ١١٨

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119. Except whom[p] your[t] Lord *ra'hema*[167] ([*He*] *mercy-gave*) and for *tha'leka* (*afar-that-it/that*)[x] [*He*] created them; and concluded-she[y] your[t] Lord's word[w] surely [*I*] assuredly[168] fill Hell[w] of the Jinn and the man-kind wholes.

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ١١٩

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120. And each [*We*] narrate on you[g] of the messengers' *an'ba'e*[x169] (*significant-and-availing-news*)[x] what [*We*] firm by it[x] your[t] *foaa'da* (*heart/mind*)); and came (*to*) you[g] in this[w] the right[x] and an exhortation[w170] and a reminiscence[w]/remembrance[w] for the believers.

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ
ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ
وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ
وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠

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121. And let-say [*you*[s]] for whom[r] not believe they:[z] let-work you[z] on your[n] status verily we (*are*) workers.

وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ
مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ١٢١

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122. And let-wait you[z] verily we are *muntadheroona* (*waiting our selves*).

وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ١٢٢

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123. And for Allah (*is the*) invisible (*of*) the Heavens[w] and the Earth[w] and to Him (*to be*) returned the matter[x] all (*of*) it;[x] so let-worship Him [*you*[s]] and let-trust on Him [*you*[s]]; and not your[t] Lord (*is*) surely neglector *amma* (*regarding*) what you[z] work.

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ
عَمَّا تَعْمَلُونَ ١٢٣

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[165] The word "**واحدة**" is an *epithet* (**نعت**) for *ummah*, which is a feminine in Arabic, hence a "she-one.'

[166] The word "**مُختلِفين**" = "*mukhtalefeen*," is *plural, masculine, subjective noun*, meaning: *they who are different.*

[167] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does *not* really say *per se*. The Arabic says, as if to say: *Your*[t] *had Lord mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."

[168] The "**ل**" in "**الأملأنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by" *assuredly*."

[169] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[170] The word "**موعظة**"rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif Lam Ra.*[1] *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) The Book's[x] *Aya'te*,[w] (*Qur'anic statements*) the manifesterer.

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ١

2. Verily We descended it[x] Qur'an[x] Arabic[x2] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you.[z]

إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ٢

3. We narrate on you[g] *ahsa'ne*[3] (*perfecter and beautifuler*) (*of*) the narratives by what We revealed[4] to you[g] this[x] The Qur'an[x] while *en* (*albeit*) you[g] were of before it[x] surely of the *ghafeleena* (*they who are: unaware-/ignorant/neglectors*).

نَحۡنُ نَقُصُّ عَلَيۡكَ أَحۡسَنَ ٱلۡقَصَصِ بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ هَٰذَا ٱلۡقُرۡءَانَ وَإِن كُنتَ مِن قَبۡلِهِۦ لَمِنَ ٱلۡغَٰفِلِينَ ٣

4. *Edh* (*when/since*) said *Yousifo* (*Joseph*) for his father O, my father, verily I *ra'ayto* (*I visioned in sleep-vision*) eleven stars[w5] and the sun[w] and the moon[x] [*I*] saw them for me *sa'jedeena* (*kowtowing they*[z]).

إِذۡ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ رَأَيۡتُهُمۡ لِي سَٰجِدِينَ ٤

5. Said [*he*]: O, my little-son[6] let-not narrate [*you*[s]] your[t] vision/dream [on] your[t] brothers, then they[z] scheme for you[g] a scheme; verily the Satan for the mankind (*is*) a foe[7] manifester.

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥

6. And like *tha'leka* (*afar-that-it/that*)[x] *yajtabey* (*favorably and directly selects*) you[g] your[t] Lord and teaches you[g] [*He*] of *ta'awee'le* (*ultimate: construing/explanation-/interpretation*) (*of*) the *ahadee'the*[8] (*dreams and their related events*) and concludes [*He*] His boon[w9] on

وَكَذَٰلِكَ يَجۡتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِ وَيُتِمُّ نِعۡمَتَهُۥ عَلَيۡكَ وَعَلَىٰٓ ءَالِ يَعۡقُوبَ كَمَآ أَتَمَّهَا

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1 See the details in the *Lexicon* attached to this *Translation* for commentary in this.

2 That is to say: The Qur'an employs the *Arabic language* as its *vehicle* of *expression*, therefore, (1) the *linguistic meaning* of *each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read,* and *written in Arabic*; (3) thus, the *pronunciation*, the *reading* and the *writing* of The Qur'an are all *consistent* with the "*rules*" Of "**النّحو و الصرف**" (i.e. *grammar and the etymological conjugation*) of *Arabic* word *roots* and *their conjugations*; (4) By *implication* its *diction* is consistent with Arabic *tongue* expressions. See Sections 34 and 38 of the *Introduction* to this *Translation* for more elaboration.

3 There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

4 The word "**أوحى**" denotes at least ***six*** different meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

5 The word "**كوكب**" from a *linguistic* point of view means: *star*. Although in modern times "**كوكب**" = *planet*.

6 The word "**بُنَيّ**," the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

7 The word "**عد و**," in *Arabic* is used for: (1) *singular* , (2) *plural* and (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

8 The word "*ahadeeth*"= "**أحاديث**" has *several* meanings among them: *dreams and their related events*.

9 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

you[g] and on *Ya'aqooba's* (*Jacob's*) *aal'e*[10] (*family-/house/kin/chiefs/followers*), just-as [*He*] concluded it[w] on your[t] [both fathers],[11] of before *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*);[12] verily your[t] Lord (*is*) Omniscient *Hakeemon*[13] (*infinite hekmah*[14] *Possessor*).

عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ إِبۡرَٰهِيمَ وَإِسۡحَٰقَۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٞ ٦

7. *Laqad* (*verily, already and affirmatively*) [was] in *Yousifa* (*Joseph*) and his brothers *Ayaton*[w] (*signs/proofs*) for the inquirers.

۞لَّقَدۡ كَانَ فِي يُوسُفَ وَإِخۡوَتِهِۦٓ ءَايَٰتٞ لِّلسَّآئِلِينَ ٧

8. *Edh* (*when/since*) they[z] said: surely *Yousifo* (*Joseph*) and his brother (*are*) lovelier to our father than us, while we (*are*) a league;* verily our father (*is*) surely in a misguidance[x] manifester.[x]

إِذۡ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحۡنُ عُصۡبَةٌ إِنَّ أَبَانَا لَفِي ضَلَٰلٖ مُّبِينٍ ٨

9. Let-kill you[z] *Yousifa* (*Joseph*) or let-cast him you[z] (*to another*) a land, (*this casting*) vacates for you[b] face[15] (*i.e. entity of*) your[n] father and you[z] be from after that *ssa'leheena* (*righteous/upright people*).

ٱقۡتُلُواْ يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا يَخۡلُ لَكُمۡ وَجۡهُ أَبِيكُمۡ وَتَكُونُواْ مِنۢ بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ٩

10. Said a sayer of them: let-not you[z] kill *Yousifa* (*Joseph*) and let-fling him you[z] in *gheyaba'te* (*depression-/depth*)[w] (*of*) the *jubbe* (*well/pit whose upper rim is not built-and-plastered or cased for use*) picks him some (*of*) the *sayyara'te* (*travelers/treaders*), *en* (*if*) you[c] were doers.

قَالَ قَآئِلٞ مِّنۡهُمۡ لَا تَقۡتُلُواْ يُوسُفَ وَأَلۡقُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّ يَلۡتَقِطۡهُ بَعۡضُ ٱلسَّيَّارَةِ إِن كُنتُمۡ فَٰعِلِينَ ١٠

11. Said they:[z] O, our father; what (*is*) for you[g] not [*you*[s]] trust us over *Yousifa* (*Joseph*) while verily we (*are*) for him surely *na'sehoona*[16] (*sincere: care-renderers-/counselors/advisors*).

قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَ۬نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١

12. Let-[*you*[s]] send him with us tomorrow (*so*) revels

أَرۡسِلۡهُ مَعَنَا غَدٗا يَرۡتَعۡ وَيَلۡعَبۡ

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10 The word "**آل**" has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human *apparition*. It is used to *ennoble* and *dignify*.

11 The word "**أَبَوَيك**" or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal). See **اللسان**. However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother= "**الوالدة**," as the "*mother*" in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* someone, or the *aunt* (paternal or maternal). The *context* defines exactly what is meant.

12 In Arabic *tongue*: the *grandfather*, the *begetter-father* as well as the *brother of the father all* are referred to as "*father*."

13 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

14 See the *Lexicon* attached to this *Translation* for "*hekma*."

* The word **عصبة**= between ten to forty persons.

15 In Arabic the word "*face*" in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*.

16 The word "**ناصحون**" = "*nasehoon*" is *plural, masculine, subjective noun*. But first the word "**نَصَحَ**" in "**ناصحون**" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*." The Arabic "**نَصَحَ**"= " **أخلص القول فيما فيه الخير للمنصوح**" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word "*advised*" mean given *opinion* (*presumably*, *not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*. Also "**ناصحون**"may mean: *sincere care-renderers*, *well-wishers*.

[*he*] and plays [*he*]; and verily we (*are*) for him surely keepers-up.[17]

وَإِنَّا لَهُۥ لَحَٰفِظُونَ ١٢

13. Said [*he*]: verily I, surely saddens me that you[z] go by him and [*I*] fear[18] that eats him the wolf while you[f] (*are*) *a'n* (*regarding*) him neglecters.

قَالَ إِنِّي لَيَحْزُنُنِيٓ أَن تَذْهَبُواْ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ١٣

14. Said they:[z] *la'en* (*indeed if*) ate him the wolf while we (*are*) a league, verily we then surely (*are*) losers.

قَالُواْ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ١٤

15. So *lamma* (*when/whence*) they[z] went by him and they[z] concerted that (*to*) put him in *gheyaba'te* (*depression-/depth*)[w] (*of*) the *jubbe* (*a well/pit whose upper rim is not built-and-plastered for use*); and We [revealed][19] to him: surely [*you*[s]] assuredly[20] *tonabbe'o* ([*you*[s]] *inform by piece-of-significant-and-availing-news*) them by their matter[x] this[x] while they perceive not.

فَلَمَّا ذَهَبُواْ بِهِۦ وَأَجْمَعُوٓاْ أَن يَجْعَلُوهُ فِي غَيَٰبَتِ ٱلْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥

16. And they[z] came (*to*) their father *esha'an* (*the night fall/beginning of full night's darkness*) weeping they.[z]

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦

17. Said they:[z] O, our father, verily we went racing and we left our brother *enda* (*at/with/by*) our *mata'a*[21] (*furnishings/chattel/or things for utility*) then ate him the wolf; and not you[s] (*are*) surely believer for us, while albeit we were *ssa'deqeena* (*always truth renderers*).

قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ١٧

18. And they[z] came on his shirt by a false blood; said [*he*]: rather lured[w] for you[b] your[n] selves[w] a matter; so a beautiful patience; and Allah (*is*) the *musta'ano* (*He Whose help is sought*) over what you[z] describe.[22]

وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨

19. And came[w] a *sayyaraton* (*travelers'/treaders'-company*)[w] then they[z] sent their *wa'reda* (*water-drawer*), so [*he*] let down his pail; said [*he*]: lo, a *bushra*[w] (*a pleasant-tiding*)[w23] this (*is*) a *gholamon*[24] (*boy*); and they[z] concealed him a merchandise;[w25] and Allah (*is*) Omniscient by what they[z] work.

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ وَأَسَرُّوهُ بِضَٰعَةً وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ١٩

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17 The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

18 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*..

19 See footnote 4 above regarding *revealed*.

20 The "ل" in "لتنبوئنهم" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

21 The word "متاع" = "*mata'an*" has *many* meanings, among them: *furnishings, chattel, things for utility*.

22 The word "تصفون" rooted in "وصف." In the Arabic *tongue* expression "تصفون" could mean describing the *untruth*, as in the *Ayah*: "*And describe your tongues the lying*" (S16: 62).

23 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\يُبشِّر\مُبَشِّر.

24 The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

25 That is to say they concealed him as a merchandise to sell him as a slave.

20. And they[z] sold him by a paltry price, *ma'adod-atan*[w26] (*shortly countables*);[w] silver coins;[27] and they[z] were in him of the *za'hedeena*[28] (*low-estimators/deemed him insignificant*).

وَشَرَوْهُ بِثَمَنِۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُواْ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾

21. And said [*he*] who[x] [*he*] purchased him of *Misra* (*Egypt*) for his woman] (i.e. wife): *akremi* (*let-be you generous and ennobling to*)[29] his *mathwa* (*forced: long-term-abode*) (*with us*), *asa* (*craving a deed beyond one's means/may*) that [*he*] benefits us or *nattakhetha*[30] (*we take and make*) him a child (*for us*); and like *tha'leka* (*afar-that-it/that*)[x] We established[31] for *Yousifa* (*Joseph*) in the land[w] and to teach him [*We*] of the *aha'deethe's*[32] (*dreams, and their related events*) *ta'awee'le* (*ultimate: construing-explanation*); and Allah (*is*) overcomeer over His command; [and,] but most (*of*) the mankind not know.

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

22. And *lamma* (*when/whence*) [*he*] reached his *ashuda*[33] (*prime/full mental and physical strengths*) *aa'taynaho* (*We accorded/gave him*) a rule[34] and knowledge; and like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًاۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

23. And seduced-she[y] him who[u] he (*was*) in her house *a'n* (*regarding*) himself;[w] and *ghalla'gha'te*[35] (*iteratively bolted-she*[y]) the doors and said-she:[y] *haytalaka* (*come on you*[s] *quickly/I'm ready*); said [*he*]: a refuge[36] (*by*) Allah; verily He/he (*is*) my lord,[37] *ahasana* ([*he*] *who*

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ

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[26] The word "*ma'dodah*"= "معدودة" *subjective noun* means *counted in scale of smallness* (*shortly countables*).
[27] The word "*Dirham*" is the equivalent of 12 *grains of silver* in a *silver-coin* during the *pre-Islamic era*.
[28] The word "*az-zahedeen*" = "الزاهدين," is masculine, plural, subjective noun with *no* English equivalent in the sense applicable here of "*the low-estimators*" i.e. they did not attach much value for him.
[29] See footnote 37 of the *Introduction* to this *Translation* where there is a lengthy discussion around the fact that there is *no* English equivalent for "*karrama*"= "*was generous to*," and that *included* in "*karrama*" is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be *generous* to him for *his long term abode* (مثواه) with them in their home.
[29] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.
[30] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[31] The word "مكّنَ" in "مكّنّا," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "مكّنَ" *per se*.
[32] See the *Lexicon* attached to this *Translation* regarding "*ahadeeth*," for more details.
[33] The Arabic word "*ashudah*"="أشده" translated as [his "*prime*, *full strength*] meaning reached the ideal age of physical and mental strengths.
[34] The word "حُكمَا" =rule: possessing *sound understanding effecting just judgment all around*.
[35] The word "*iterative*" is used to *intensify* "*bolted*" as the Arabic is in the *iterative-intensity form*, "غلّقت."
[36] The Arabic *tongue* expression "معاذ الله"= "*Refuge by Allah*" means the speaker says "I seek refuge in Allah for His protection against what is confronting me."
[37] That is Allah Who *safeguarded* him or *his/her master*, i.e. her husband, who was *rearing* him while *guesting* him.

rendered meritorious-deeds for) my *mathwa*[38] (*obligatory: long-term-abode*); verily it[x] not thrive the *dha'lemoona*[39] (*injustice-doers*).

رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣

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24. And *laqad* (*verily, already and affirmatively*) purposed-she[y] by him and purposed [*he*] by her, *lawla* (*had it not been that*) [*he*] saw his Lord's proof;[x] like *tha'leka* (*afar-that-it/that*)[x] to divert *a'n* (*off*) him [*We*] the ill and the profanity[w40] verily he (*is*) of Our *eba'de* (*worshippers/submitters/slaves*) the *mukhla'sseena*[41] (*purified and saved*).

وَلَقَدۡ هَمَّتۡ بِهِۦۖ وَهَمَّ بِهَا لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦۚ كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ ٢٤

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25. And both raced (*to*) the door and rended-she[y] his shirt from *doboren* (*behind/rear*) and *alfaya* (*both embarrassingly/unhappily found*) her master *lada*[42] (*directly at/by*) the door; said she:[y] what requital (*should receive*) whom[p] wanted [*he*] by your[t] family[w] an ill except that (*to be*) imprisoned [*he*] or a painful torment.

وَٱسۡتَبَقَا ٱلۡبَابَ وَقَدَّتۡ قَمِيصَهُۥ مِن دُبُرٖ وَأَلۡفَيَا سَيِّدَهَا لَدَا ٱلۡبَابِۚ قَالَتۡ مَا جَزَآءُ مَنۡ أَرَادَ بِأَهۡلِكَ سُوٓءًا إِلَّآ أَن يُسۡجَنَ أَوۡ عَذَابٌ أَلِيمٞ ٢٥

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26. Said [*he*]: she seduced me *a'n* (*regarding*) myself;[w] and witnessed/testified a witnesser/testifier of her family:[w] *en* (*if*) [was] his shirt (*had been*) rended from [anterior] then *ssadaqat*[43] (*she said the truth*), and he (*is*) of the liars.

قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِيۚ وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ ٱلۡكَٰذِبِينَ ٢٦

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27. And *en* (*if*) [was] his shirt (*had been*) rended from a *doboren* (*behind/rear*) then lied-she[y] and he (*is*) of the *ssa'deqeena* (*always truth renderers*).

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٖ فَكَذَبَتۡ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ٢٧

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28. Then *lamma* (*when/whence*) [*he*] saw his shirt (*had been*) rended from *doboren* (*behind/rear*), said [*he*]: verily it[x] (*is*) of your[y] wile;[w] verily your[y] wile[w] (*is*) great.

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٖ قَالَ إِنَّهُۥ مِن كَيۡدِكُنَّۖ إِنَّ كَيۡدَكُنَّ عَظِيمٞ ٢٨

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29. *Yousifo* (*Joseph*): let-shun [*you*[s]] *a'n* (*off*) this;[x] and *istaghferey*[44] (*let-seek forgiveness you*[y]) for your[y] offense;

يُوسُفُ أَعۡرِضۡ عَنۡ هَٰذَاۚ

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[38] In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

[39] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice."

[40] The Arabic word used is "**الفحشاء**," = the noun of: "**فاحشة**," see **التاج**. And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (*sexual intercourse between partners* who are *not* married to each other) or *adultery* (*voluntary sexual intercourse between a married person and a partner other than the lawful spouse*), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

[41] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provided *safety and security* from any punishment.

[42] The word "**لدى**" from "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*. So *lada* ="*directly at/by*" seems to indicate such *closeness*. See **اللسان**.

[43] That is she "always-truth-enforcer"= "**صدق**," as there is *no* English word for the verb "**صدق**."

[44] The word "**إستغفِري**" = "**إطلبي الغفران**" = "*let-seek forgiveness* [*you* [y]]." In English there is *no seemly way* to say: =

verily you[d] were-she[y] of the *kha'tte'eena*[45] (*he-they wrongdoers*).	وَٱسۡتَغۡفِرِي لِذَنۢبِكِۖ إِنَّكِ كُنتِ مِنَ ٱلۡخَاطِـِٔينَ ٢٩
30. And said women in the city:[w] *Azeez's* (*the Premier's-/the ruler's*) woman (i.e. wife) seduces [*she*] her lad[46] *a'n* (*regarding*) himself[w] *qad* (*already and affirmatively*) [*he*] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance[x] manifester.[x]	۞ وَقَالَ نِسۡوَةٞ فِي ٱلۡمَدِينَةِ ٱمۡرَأَتُ ٱلۡعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفۡسِهِۦۖ قَدۡ شَغَفَهَا حُبًّاۖ إِنَّا لَنَرَىٰهَا فِي ضَلَٰلٖ مُّبِينٖ ٣٠
31. So *lamma* (*when/whence*) heard-she[y] by their[y] machination, sent-she[y] to them[y] and prepared-she[y] for them[y] *muttakan* (*armed-couch-for-the-feast*) and *aa'tat* (*gave-she*[y]) each one-she[y] of them[y] a knife[w] and said-she[y] (*to Joseph*): let-exit [*you*[s]] on them;[y] *lamma* they[y] saw him, exalted-the[ym47] him and *qatta'ana*[48] (*iteratively cut they*[ym]) their[y] hands[w] and said they:[ym] *hasha* (*transcends all imperfections*) for Allah; not this[x] (*is*) a human; *en* (*not*) this[x] except an angel *ka'reemon*[49] (*bounty-giver and possessor of every praise-worthy deed/say*).	فَلَمَّا سَمِعَتۡ بِمَكۡرِهِنَّ أَرۡسَلَتۡ إِلَيۡهِنَّ وَأَعۡتَدَتۡ لَهُنَّ مُتَّكَـٔٗا وَءَاتَتۡ كُلَّ وَٰحِدَةٖ مِّنۡهُنَّ سِكِّينٗا وَقَالَتِ ٱخۡرُجۡ عَلَيۡهِنَّۖ فَلَمَّا رَأَيۡنَهُۥٓ أَكۡبَرۡنَهُۥ وَقَطَّعۡنَ أَيۡدِيَهُنَّ وَقُلۡنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنۡ هَٰذَآ إِلَّا مَلَكٞ كَرِيمٞ ٣١
32. Said she:[y] so, *thalekunna*[50] (*it-that-afar-you*[y] *all*)[y] whom[r] you[y] blamed[w] me in him; and *laqad* (*verily, already and affirmatively*) I seduced him *a'n* (*regarding*) himself,[w] then *ista'assama*[51] ([*he*] *affirmably safe-guarded*) (*in abstinence/preserving his self from sin*); and *la'en* (*indeed if*) not [*he*] does, what [*I*] command him, surely [*he*] assuredly[52] be imprisoned and surely assuredly be [*he*] of the cringelings.	قَالَتۡ فَذَٰلِكُنَّ ٱلَّذِي لُمۡتُنَّنِي فِيهِۖ وَلَقَدۡ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ فَٱسۡتَعۡصَمَۖ وَلَئِن لَّمۡ يَفۡعَلۡ مَآ ءَامُرُهُۥ لَيُسۡجَنَنَّ وَلَيَكُونٗا مِّنَ ٱلصَّٰغِرِينَ ٣٢
33. Said [*he*]: O, my Lord, the prison (*is*) lovelier to me than what they[y] invite me to it;[x] and *en* (*if*) not	قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا

= "إستغفري" *per se*. So I settled for saying: "*let-seek forgiveness* [*you*[y]]."

45 The word "*kha'tee'ena*"="خاطِئين" = "من تعمّدوا الخطأ," = *he-they* who had *intentionally wronged*; unlike the "المخطئين" = *he-they* who *err unintentionally*. So, here *she* is *of* the "*he-they wrongdoer*," not *she-they wrongdoers*, as if to say she is of the "*kha'te'eena mankind*[x] or *progeny*,[x]" both words are *masculine-gender*. Also, "*of*" the wrongdoers *intensifies* her *nature* as wrongdoer.

46 The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*.

47 In "كتب التفسير," Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*. For example see القرطبي.

48 The word "*iteratively*" to *intensify* "cut," as the Arabic word is "قطّعن" *not* just "قطعن."

49 The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*. In short *bounty-giver/possessor of every praise worthy deed/say*.

50 This "*thalekunna*"= "ذلكنّ" is a *demonstrative pronoun* made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*, in this case a *plural feminine addressees*. There is *no* English equivalent. The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*). And "*it*" stands for the "*fact*" or "*reality*," which in fact was *afar* from their perception as they *began accusing* her of "*misguidance manifest*."

51 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

52 The "ل" in "ليسجنَن" and "ليكونَن" and in "ليسجننه" in Ayah # 35 below, all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*."

[*You*[s]] fend *a'n* (*off*) me their[y] wile, *assbo* ([*I*] *passionately incline*) to them[y] and [*I*] be of the *ja'hileena*[53] (*they who act ignorantly or incorrectly*).	يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾
34. So *estajaba*[54] (*favorably-answered*) to him his Lord, so [*He*] parried *a'n* (*off*) him their[y] wile; verily He, He (*is*) The *Sameeo*[55] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾
35. Afterwards seemed/appeared for them[56] from after they[z] saw the *Aya'te*[w] (*signs*)[w] surely to assuredly[57] imprison him until a while.	ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾
36. And entered with him the prison two lads[58]; said an *ahado*[59] (*lone/any-one*) (*of*) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread[x] eating from it[x] the birds; *nabbea'na* (*let inform us you*[s] *by piece-of-significant-and-availing-news*) by its[x] *ta'awee'le* (*ultimate-explanation/interpretation*); verily we see you[g] of the benefactors.	وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾
37. Said [*he*]: not comes (*to*) you both, *tta'aamon*[x] (*wheat/edible/food-grains*)[x] *tor'zaqa'nehe* (*it*[x] *being given victuals for sustenance to*) you both except *nabba'ato* ([*I*] *informed by piece-of-significant-and-availing-news*) you both by its[x] *ta'awee'le* (*ultimate-explanation/interpretation*) before that [*it*[x]] comes (*to*) you both; *tha'lekuma*[60] (*it-that-afar-you-both*) of what taught me my Lord; verily I left sect[w]/faith[w] (*of*) a people not believing they[z] by Allah and they by the Hereafter[w] they (*are*) unbelievers.	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٣٧﴾

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53 The word "جاهلين"="*jaheleena*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in a thing *contrary* to *reality*, (3) *did* a thing *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.
54 The word "استجاب," is *answered* plus *made available* what was *requested*, i.e. "*favorably answered*."
55 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع."
56 For "them," i.e. to the *Azeez*, her *husband* and *ruler* (thus, "them" either for *magnanimity* of the "ruler") or the *ruler and his wife*, to *show or preserve apparent respect for his wife*, as if she were *not* guilty, despite all the proofs to the contrary, to imprison him for a time.
57 Clearly for affirmation.
58 The word "فتى," in "فتيان" has *three distinct* meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*.
59 See the *Lexicon* attached to this *Translation* regarding "أحد."
60 This "*thalekuma*"= "ذالكما" is a *demonstrative pronoun* made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun*, *singular*, *masculine*, for *near*, *animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*, in this case a twain addressees. There is *no* English equivalent. The best rendition I believe is: *thalekuma* (*it-afar-you-both*), the "*it*" standing for "*this fact*" or the "*this reality*." And this "fact" or "reality" is sure *afar* from any one, as it is from the most High, Allah SWT. And clearly the addressees are *two lads*, hence "*you-both*."

38. And *ettaba'a* (*closely-followed*) I my fathers' sect[w]-/faith[w] *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); not [was] for us to partner (*deities*) by Allah of a thing; *tha'leka* (*afar-that-it/that*)[x] (*is*) of Allah's munificence on us and on the mankind; [and,] but most (*of*) the mankind not thank they.[z]	وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٣٨
39. O, both [my][61] the prison's companions: are miscellany lords, *khayron* (*choicer/superior/worthier*) or Allah The One, The *Qahha'ro* (*Ever/Stout Subduer*).	يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ٣٩
40. Not worship you[z] of lesser than/without Allah except names you[z] named it[w] you[f] and your[n] fathers; not Allah descended by it[w] of an authority; *en* (*not*) the rule except for Allah; [*He*] commanded that not worship you[z] except *eyyaho*[62] (*indeed particularizing Him*); *tha'leka* (*afar-that-it/that*)[x] (*is*) [the] religion[63] the forthright; [and,] but most (*of*) the mankind not know.	مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٤٠
41. O, both [my][64] the prison's companions: as to an *ahado*[65] (*lone/any-one*) (*of*) you both so [*he*] avails[66] a drink (*for*) his lord a wine; and as to the other, so [*he*] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished[67] the matter[x] (*for*) which[x] in it[x] *tastaf'teya'ne* (*you both affirmably-seek situationally apt and wise opinion*).	يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ ٤١
42. And said [*he*] to whom[p] [*he*] presumed that he (*would be*) escaper of them both: let-mention me [*you*[s]] *enda* (*before/at the presence of*) your[t] lord; then (*caused*) him (*to*) forget the Satan *thekra* (*mention of Joseph at*) his lord; so [*he*] waited in the prison a few years.[w]	وَقَالَ لِلَّذِي ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا ٱذۡكُرۡنِي عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ سِنِينَ ٤٢
43. And said the king: verily I vision seven fat kine eating them[y] seven *aeja'fon* (*emaciated-leans*)[w] and seven green ears (*of seed-bearing plants*) and others[w]	وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ

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61 The word "يَصاحِبَي" could have *one* or *two* meanings. *Either* "O, the twain companions," *or* "O, the twain, my companions." Books of "التفسير" are not firm one or the other but both could be true.

62 The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.

63 The word "قيّم"= "مستقيم," i.e. means *straight*. See اللسان.

64 See footnote **61** above regarding "*my*."

65 See the *Lexicon* attached to this *Translation* regarding "أحد."

66 The word "يسقي" is rooted in is rooted in "أسقى" which is more *intense* than "سقى," as "أسقى" means *availed the drink for* (someone), to be drunk *as and when needed*. See الراغب.

67 The word "قُضِي" bears *dual* meanings: (1) *judged*, or (2) *finished*. There is little room, if any, to incline for one or the other.

dry;[w] O, you the chiefs: *aftoney* (*let-you*[z] *situationally fittingly and wisely opine me*) [in] my dream/vision, *en* (*if*) you[c] were for the dream/visions *ta'aboroona* (*you*[z] *can interpret*).

وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا ٱلۡمَلَأُ أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ٤٣

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44. Said they:[z] *adhghatho*[68] (*confused-medley*) dreams and not we by the dreams' *ta'awee'le* (*ultimate: construing-/explanation*) surely (*are*) knowers.

قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤

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45. And said [*he*] who[x] escaped of them both, and [*he*] recalled after an *ummaton*[69] (*while*), I *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by its[x] *ta'awee'le* (*ultimate-explanation/interpretation*), so let-send [*me*][70] you.[z]

وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ٤٥

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46. *Yousofo* (*Joseph*): O, you the *Sseddeeqo*[71] (*ever truth practicer*) *aftoneyna* (*let-you*[s] *situationally fittingly and wisely opine us*) in seven fat kine eating them[y] seven *aeja'fon* (*emaciated-leans*)[w] and seven green ears[w] (*of seed-bearing plants*) and others[w] dry;[w] *la'alla* (*craving currently unavailable deed that/perhaps*) I return to the mankind *la'alla* (*craving currently unavailable deed that/perhaps*) they know they.[z]

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦

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47. Said [*he*]: you[z] sow seven years[w] *da'aban* (*diligently*), then what harvested you[c] then let-leave it[x] you[z] in its[x] ears[w] except a little of what you[z] eat.

قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧

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48. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/that*)[x] seven[w] hard[w] (*years*), eat they[y] what advanced you[c] for them[y] except a little of what *tohssenoona* (*fortifyingly preserve you*[c]).

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨

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49. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/that*)[x] *aamon*[w72] (*year*) in it[x] *youghatho*

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ

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68 The word **"أضغاث"** =*adhghatho*= plural for **"ضِغث"** "*dheghtho*"= a handful/bunch of grass/firewood. And *adhghatho*-dreams="*confused-medley of dreams*" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things.*

69 The word "**أمّة**" has more than a dozen different meanings, among *a while*. See **الهادي**.

70 The letter "**ن**" in "**فارسلون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فارسلون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

71 The word "**الصديق**" carries *many* meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idreess*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

72 The Arabic text says "**عام**" but in English there is only one word to mean **عام** and **سنة**. In Arabic there is "**عام**," "**حول**," "**حجة**," and "**سنة**" each with a *difference*. Here "**عام**" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "**سنة**" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "**حول**"= *anniversary of any special* =

(*to be they*[z] *revived by delightful-pasture-producing rain*) the mankind and in it[x] *ya'asserona* (*press/squeeze they*[z]).

ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩

50. And said the king: *eeto* (*let-bring you*[z] *to*) me by him; so *lamma* (*when/whence*) came[x] (*to*) him the messenger[x] said [*he*] (*Yousif/Joseph*): let-return [*you*[s]] to your[t] lord and then let-ask him [*you*[s]]: what the women's status, who[v] *qatta'a* (*repetitively cut*) they[y] their hands;[w] verily my Lord by their[y] wile (*is*) Omniscient.

وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ ٥٠

51. Said [*he*] (*the king to the women*): what (*was/had been*) your[v] *khatt'bo* (*serious-matter*) *edh* (*when*) [*you*[ym]] seduced[ym] *Yousifa* (*Joseph*) *a'n* (*regarding*) himself[w]; said they:[ym] *hasha* (*transcends all imperfection*) for Allah; not we knew on him of an ill; said-she[y] the *Azeez's* (*master's/premiere's*) woman (i.e. wife): now *hasshassa* [73] (*probingly evidenced*) the right; I seduced him *a'n* (*regarding*)himself;[w] and verily he surely (*is*) of the *ssa'deqeena* (*always truth enforcers*).

قَالَ مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ مَا عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ ٱلۡحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٥١

52. *Tha'leka* (*afar-that-it/that*)[x] to know [*he*] (*the premiere*) surely I not betrayed him by the *ghaybe*[74] (*during his absence*); and that Allah not *yahdey* (*divinely-guides*) the betrayers' slyness.

ذَٰلِكَ لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ٥٢

53. And not [*I*] absolve myself,[w] verily the self[w] (*is*) surely *ammaraton* (*iterative orderer*)[w] by the ill, except what *ra'hema*[75] (*mercy-gave*) my Lord, verily my Lord (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣

54. And said the king: *eeto* (*let-bring you*[z] *to*) me by him *astakh'less* ([*I*] *affirmably-exclusively-single*) him for myself;[w] so *lamma* (*when/whence*) [*he*] spoke (*to*) him, said [*he*]: verily you[g] (*are*) today *laday*[76] (*directly and possessively from*) us *makeenon*[77] (*he who is of: status/empowerment/long abode*) trustworthy.

وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ٥٤

= *event*; and "**حِجة**" = *lunar-year*. Although generally all are *loosely* used *synonymously* or *interchangeably*. See **الفروق اللغوية، لـ أبي هلال العسكري**.

[73] The word "**حصحص**" means *became manifest after probing into its evidence*, not just became clear.

[74] The word "**الغيب**" has several meanings: (1) the *invisible which only Allah knows*, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*. See **اللسان**.

[75] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except what mercied* my Lord" which cannot be said in correct English, as there is *no* such word as "*mercied*."

[76] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer* spatially and more specific. So, "*directly and possessively from*" (us) seems to indicate such *closeness*. See **اللسان**.

[77] The word "*makeen*" = "**مكين**" is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent. The word has *four distinct* meanings, *all* seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

55. Said [*he*]: let-make me [*you*[s]] over the land's[w] treasures;[w] verily I am *hafeedhon*[78] (*iterative keeper-up*) omniscient.

قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ ٥٥

56. And like *tha'leka* (*afar-that-it/that*)[x] We firmly enabled/empowered[79] for *Yousifa* (*Joseph*) in the land[w] *yatabaww'o* ([*he*] *deservedly ensconces*) of it[w] whence [*he*] wills; [*We*] betide by Our mercy[w] whom[p] [*We*] will and [*We*] waste not a remuneration (*of*) the benefactors.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ٥٦

57. And surely the Hereafter's[w] remuneration (*is*) *khayron* (*choicer/superior/worthier*) for whom[r] believed they[z] and they[z] were *yattaqoona* (*they reverently guard not to displease Allah*).

وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ٥٧

58. And came *Yousifa's* (*Joseph's*) brothers; then they[z] entered on him; so [*he*] knew them while they (*were*) for him *munkeroona* (*not recognizers*).

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ٥٨

59. And *lamma* (*when/whence*) [*he*] furnished them by their furnishment said [*he*]: *eeto* (*let-bring you*[z] *to*) me by a brother for you[b] of your[n] father; do not[80] see you[z] surely I fulfill[81] the measure and I am *khayro* (*choicer/superior/worthier*) (*of*) the hospitality-givers.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ٥٩

60. Then *en* (*if*) not *ta'ato* (*come to*) me by him then no measure for you[b] *endey* (*by my rule*) and let-not near [*me*][82] you.[z]

فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ٦٠

61. Said they:[z] we shall induce *a'n* (*regarding*) him his father and verily we surely (*are*) doers.

قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ٦١

62. And said [*he*] for his lads: let-make you[z] their merchandise in their saddlebags, *la'alla* (*craving currently unavailable deed that/perhaps*) they know it[w] if they[z] transposed[83] to their family,[w] *la'alla* they return they.[z]

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ٦٢

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78 The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

79 The word "**مكّنَ**" in "**مكّنّا**," means "*found*" or "*established*. It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "**مكّنَ**" *per se*.

80 Clearly this "**ألا**" is the "**ألا**," for urging or desiring, i.e. promoting the action of the following verb.

81 The word "**أوفي**" from "**الوفاء**," = "**التمام**," meaning gathering the last component of any obligation to make it a whole. So, "**أوفي**" means I endeavor and gather the last part of an obligation and fulfill it.

82 The letter "**ن**" in "**تقربون**," by Arabic (linguistic) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which precedes the speaker's pronoun "**ي**." The speaker's pronoun "**ي**" in "**تقربون**" is omitted, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See **إعراب القرآن، لمحمود صافي**

83 The word "**إنقلبوا**"= "*they* [z] transposed," means they betook themselves returning.

63. So *lamma* (*when/whence*) returned they[z] to their father said they:[z] O, our father (*had been*) disallowed of us the measure, so let-send [*you*[s]] with us our brother, [*we*] measure and verily we (*are*) for him surely keepers-up.[84]

فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَـٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴿٦٣﴾

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64. Said [*he*]: do [*I*] trust you[b] on him except just-as I (*had*) trusted you[b] on his brother of before; then, Allah (*is*) *khayron* (*choicer/superior/worthier*) keeper-up[85] and He (*is*) *arhamo* (*more merciful*) (*of*) the *ra'heemeena* (*multitudinous mercy-givers*).

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَـٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

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65. And *lamma* (*when/whence*) opened they[z] their *mata'a*[86] (*furnishings/chattel/or things for utility*) they[z] found their merchandise[w] *ruddat* (*had been forthwith-returned-she*[y]) to them; said they:[z] O, our father what (*more*) do we quest; this (*is*) it;[w] Our merchandise[w] *ruddat* to us; and *nameero* ([*we*] *obtain* [*wheat-grain lay-up provision*] *for*) our family[w] and [*we*] keep-up[87] our brother and *nazdado*[88] ([*we*] *further-augment*) a camel's measure, *tha'leka* (*afar-that-it/that*)[x] (*is*) an easy measure.

وَلَمَّا فَتَحُوا۟ مَتَـٰعَهُمْ وَجَدُوا۟ بِضَـٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَـٰٓأَبَانَا مَا نَبْغِى ۖ هَـٰذِهِۦ بِضَـٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

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66. Said [*he*]: never [*I*] send him with you[b] until *ta'atoney* (*you*[z] *accord/grant me*) a *mawtheqan*[89] (*ratified-covenant*) from Allah that assuredly[90] *ta'ato'nanney* (*come you*[z] *to me*) by him, except if (*to be*) besieged [*by*] you;[z] so *lamma* (*when/whence*) they[z] gave him their *mawtheqa* (=*mawthe-qan*), said [*he*]: Allah over what we say (*is*) Custodian.

قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

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67. And said [*he*]: O, my sons let-not enter you[z] from a one door; and let-enter you[z] from miscellany (*separate*) doors; and not I enrich/sufficed[91] *a'n* (*regarding*) you[b] from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَـٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾

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84 The word "**حافظون**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis *is added*).

85 Ibid, except for **حافظ**.

86 The word "**متاع**" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility.

87 Ibid, except for "**نحفظ**."

88 The word "**نزداد**" implies greater intensity, and **التاج** says it is "**ابلغ**." So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

89 Ratification by open declaration and oath.

90 The "**ل**" in "**لتأتنني**" is a *juratory* "**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. affirmation, expressed by "assuredly."

91 The word "**أغني**" has double meanings: (1) enrich, (2) suffice. But "enrich" includes suffice and not vice versa. As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

68. And *lamma* (*when/whence*) entered they[z] from whence ordered them their father not [was] enriching-/sufficing *a'n* (*regarding*) them of Allah a thing except a need (*concern*) in *Ya'aqooba's* (*Jacob's*) self[w] [*he*] satisfied it;[w] and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.

وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم
مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن
شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ
قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
٦٨

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69. And *lamma* (*when/whence*) they[z] entered on *Yousifa* (*Joseph*), [*he*] lodged to him[92] his brother (*and*) said [*he*]: verily I am your[t] brother; so let-not [*you*[s]] anguish/sorrow by what they[z] were working.

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ
إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا
تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ٦٩

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70. Then *lamma* (*when/whence*) [*he*] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drink-goblet*[w]) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you[y] the *aero* (*caravan carrying wheat/food-grains*)[w] verily you[b] (*are*) surely thieves.

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ
ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ
٧٠

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71. Said they[z] while they[z] forwardly-advanced on them: what (*are*) you[z] missing.

قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا
تَفْقِدُونَ ٧١

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72. Said they:[z] we (*are*) missing *sso'wa'a*[x][93] (*drinking-/measuring goblet*)[x] (*of*) the king; and for whom[p] [*he*] came by it[x] a camel's load and I am by it[x] a claimer/guarantor.

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن
جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ
٧٢

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73. Said they:[z] *ta-Allahey*[94] (*by Allah*) *laqad* (*verily, already and affirmatively*) knew you[c] not came we to corrupt in the land[w] and not we were thieves.

قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا
لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ
٧٣

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74. Said they:[z] then what (*is*) his requital, *en* (*if*) you[c] were liars.

قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ
كَٰذِبِينَ ٧٤

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75. Said they:[z] his requital (*is*) who[a] [*it*[x]] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital;[95] like *tha'leka* (*afar-that-it/that*)[x] requite [*we*] the *dha'lemeena*[96] (*injustice-doers*).

قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ
جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ
٧٥

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[92] Embraced him, i.e. by way of greeting him.

[93] The word "صُوَاع"= "سقاية," could be masculine or a feminine gender. It is masculine as "صُوَاع" and a feminine as "سقاية," = (giving/supplying-of-water)[w]. See الدّر المصون، لـ احمد الحلبي.

[94] The word "*ta-Allahey*" is made up of two distinct components: the "*ta*"= "ت" and "*Allahey*." The "*ta*" is "تـ القسم" =a "*jurative* particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allahey*" is "Allah" grammatically inflected because of the prepositional genitive particle "*ta*."

[95] According to their customary Law, whoever was convicted of thievery he is taken as a slave.

[96] The "ظَالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

76. So [*he*] began by their chattel before his brother's chattel; afterwards *ista'khrajaha*[97] ([*he*] *affirmably-produced it*[w]) from his brother's chattel; like *tha'leka* (*afar-that-it/that*)[x] We schemed for *Yousifa* (*Joseph*); not [was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [*We*] raise ranks[w] (*of*) whom[p] [*We*] will; and above every a knowledge possessor (is) an omniscient.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦

77. Said they:[z] *en* (*if*) [*he*] steals, so *qad* (*already and affirmatively*) stole his brother of before; so *asarraha* (*secretly-kept it*[w]) *Yousifo* (*Joseph*) in himself[w] and not disclosed/flashed it[w] to them; said [*he*]: you[f] (*are*) eviler place/post, and Allah (*is*) knowinger by what you[z] describe.[98]

قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ٧٧

78. Said they:[z] *ya'ayyoha* (*O, you*[s]) the *Azeez* (*Master*) verily for him (*is*) a father *shaykhan* (*aged*) big/old; so let-take [*you*[s]] an *ahadana*[99] (*lone/any-one of us*) (*in*) his stead; verily we see you[g] of the benefactors.

قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٧٨

79. Said [*he*]: Allah's refuge[w100] that [*we*] take except whom[p] we found our *mata'a*[101] (*furnishings/chattel-/or things for utility*) *endaho* (*in his possession*); verily we (*are*) then surely *dha'lemoona*[102] (*injustice-doers*).

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ٧٩

80. Then *lamma* (*when/whence*) *istay'aso*[103] (*affirmed-despair they*[z]) from him, they[z] detached *na'jeyan*[104] (*secretly-mutually-conferees*); said their elder: have not known you[z] that your[n] father *qad* (*already and affirmatively*) [*he*] took on you[b] a *mawtheqan* (*ratified-covenant*) from Allah and of before when[o] *farrattom*[105] (*had-remiss you*[c]) in *Yousifa* (*Joseph*); so

فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ

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97 See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

98 The word "**تصفون**" rooted in "**وصف**." In the Arabic tongue expression "**تصفون**" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62).

99 The word "**أحد**" is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See **اللسان**. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English "lone" is singular, standing alone. So, to keep the concepts of "**أحد**" and "lone" simultaneously transliteration seems to be a must. The applicable "**أحد**" will or should be obvious from context where it appears.

100 The expression "Allah's refuge[w]" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

101 See footnote 21 above regarding "*mata'a*."

102 The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice." See footnote 148 below.

103 The word here is "**استيئسوا**" = "affirmed despair, not "**يئسوا**" = "despaired."

104 The word "**خلص**" in "**خلصوا**"=**خلص الرجل من القوم، أي اعتزلهم و خرج عنهم و منهم**. Thus, "**خلص**" = detached (as from a group); and the word "**نجياً**" is an adverbial, derived from "**تناجى**"= that is he had secretly and mutually counseled. See **الهادي** and **إعراب القرآن، لمحمود صافي**.

105 The word "*farratta*"="**فرّط**" in "**فرّطتم**" is best described by the word "remiss" which is an adjective and =

never [*I*] leave the land[w] until allows me my father, or rules Allah for me; and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the rulers.	فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿٨٠﴾
81. Let-return you[z] to your[n] father then let-say you:[z] O, our father; verily your[t] son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up.[106]	ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾
82. And let-ask [*you*[s]] the village[w] which[u] we were in it[w] and the *aero* (*caravan carrying wheat/food-grains*);[w] which[u] *aqbalana* (*we forwardly-advanced*) in it;[w] and verily we surely (*are*) *ssadeqeena* (*always truth enforcers*).	وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾
83. Said [he]: rather lured-she[y] for you[b] your[n] selves[w] a matter; so comely patience; *asa* (*craving a deed beyond one's means that/may*) Allah to *ya'ateyaney* (*bring to me*) by them together; verily He, He (*is*) The Omniscient The *Hakeemo*[107] (*infinite hekmah*[108] *Possessor*).	قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾
84. And [he] diverted *a'n* (*off*) them and said [*he*]: alas, my sorrow over *Yousifa* (*Joseph*); and whitened-she[ym109] his both eyes[w] from the sadness, while he (*was*) *ka'dhee-mon*[110] (*unrelenting suppressor of his grief*).	وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
85. Said they:[z] *ta-Allahey*[111] (*by Allah*); *tafta'o*[112] (*recurrently - cease not* [*you*[s]]) remember [*you*[s]] *Yousifa* (*Joseph*) until be [*you*[s]] *haradhan* (*degenerate/self-inflected debasement*) or be [*you*[s]] of the *ha'lekeena* (*ones that had perished/expired*).	قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾
86. Said [*he*]: verily only [*I*] complain my *bathth* (*ultimate-grief*) and my sadness to Allah and [*I*] know from Allah what not know you.[z]	قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
87. O, my sons: let-go you[z] then *tahasaso* (*let-inquire you*[z] *by all your senses*) of *Yousifa* (*Joseph*) and his brother; and let-not despair you[z] from Allah's *raw'he*[x] (*mercy*[w]*/essence of beauty and delight/relief*[x]*-/pleasing-trait*[x]);[113] verily it[x] (*the truth is*) not despairs of Allah's *raw'he*[x] except the people, the unbelievers.	يَٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ ﴿٨٧﴾

= all its synonyms are also adjectives as expected. But "**فرّط**" and "**فرّطتم**" all are verbs in the past tense. So I chose "had-remiss."

106 The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

107 See the Lexicon attached to this Translation for an exposition on the words "**الحكيم**" and "**حكيم**."

108 See the Lexicon attached to this Translation for "*hekma*."

109 That mean he lost his vision.

110 The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "**كظيم**" not "**كاظم**."

111 See footnote **94** above regarding: "*ta Alla'he*."

112 The word "**فَتِيء**" in "**تفتؤ**"=recurrently-ceases and repeats the cycle. And generally it means "**ما زلت**"= you cease not. See **الهادي** and **الراغب**.

113 The word "**رَوح**"= "*raw'he*" means mercy/relief/pleasing-trait. See **اللسان**, **الهادى** and **التاج**. Also essence of beauty and delight.

88. So *lamma* (*when/whence*) they[z] entered on him, said they:[z] O, the *Azeezo* (*master/premiere*), touched/betided us, and our family the *dhurro* (*persisting distress*); and we came by a merchandise[w] *muzja'ten*[w] (*scanty and insignificant*);[w] nonetheless let-fulfill [114][*you*[s]] for us the measure and *tassaddaq* (*let have charity you*[s]) on us; verily Allah requites the *mutassaddeqeena* (*charity-doers*).	فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ﴿٨٨﴾
89. Said [*he*]: have known you[c] what you[c] did by *Yousifa* (*Joseph*) and his brother, *edh* (*while*) you[f] (*were*) *jahiloona*[115] (*they who act ignorantly or incorrectly*).	قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَـٰهِلُونَ ﴿٨٩﴾
90. Said they:[z] are oh/indeed you,[g] surely you[s] (*are*) *Yousifo* (*Joseph*); said [he]: I am *Yousifo* (*Joseph*) and this (*is*) my brother, *qad* (*already and affirmatively*) *manna*[116] ([*He*] *had graced His boon*[w]) Allah on us; verily who-ever *yatta'qe* (*he reverentially guards not to displease Allah*) and *yassber* ([*he*] *holds on patiently*), then verily Allah wastes not the benefactors' remuneration.	قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَـٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾
91. Said they:[z] *ta-Allahey*[117] (*by Allah*); *laqad* (*verily, already and affirmatively*) favored/preferred you[g] Allah over us, and *en* (*surely*) we were certainly wrongdoers.[118]	قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَـٰطِـِٔينَ ﴿٩١﴾
92. Said [*he*]: no *tath'reeba* (*reproach/castigation*) on you[b] today, Allah forgives for you[b] and He (*is*) *arhamo* (*more merciful than*) the *ra'hemeena* (*multitudinous mercy givers*).	قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾
93. let-go you[z] by my shirt[x] this[x] then let-throw it[x] you[z] over my father's face, (*subsequently*) *ya'atee* ([*he*] *becomes*) a *basseeran* (*keen seer*) and *eetoney* (*let-you*[z] *come/bring to me*) by your[n] family[w] wholes.[119]	ٱذْهَبُوا۟ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
94. And *lamma* (*when/whence*) sundered-she[y] the *aero* (*caravan carrying wheat/food-grains*)[w] said their father: verily I surely find *Yousifa's* (*Joseph's*) smell/wind *lawla* (*why do not*) that confute you[z] [*me*].[120]	وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾

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[114] The word "أوف" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "أوف" means you endeavor and gather the last part of an obligation and fulfill it.
[115] The word "جاهلون"="*jaheloona*" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing *not* correct. So the "*jahiloona*" are they who act ignorantly or incorrectly.
[116] The word "مَنَّ" in "يَمُنُّ" means "نعمة يُنعِمُها." That a "boon He graces it."
[117] See footnote 94 above regarding "*taAlla'he.*"
[118] The word "خاطِىء" = "من تعمّد الخطأ," = who intentionally wronged; unlike the "المخطِىء" = who errs unintentionally. So, "الخاطئين" = the "wrongdoers.'
[119] The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph.
[120] The letter "ن" in "تفنّدون," by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لإ يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "تفنّدون" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

95. Said they:[z] *ta-Allahey*[121] (*by Allah*); verily you[g] surely (*are*) in your[t] misguidance (*of*) the old.	قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ ٩٥
96. So *lamma* (*when/whence*) came the *basheero*[122] (*he the iterative proclaimer of pleasant tidings*), [*he*] cast it[x] (*the shirt*[x]) over his face then *ertadda*[123] (*forthwith-returned* [*he*]) *basseran* (*keen seer*); said [*he*]: have not I told you[b] verily I know from Allah what not you[z] know.	فَلَمَّآ أَن جَآءَ ٱلۡبَشِيرُ أَلۡقَىٰهُ عَلَىٰ وَجۡهِهِۦ فَٱرۡتَدَّ بَصِيرٗاۖ قَالَ أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٩٦
97. Said they:[z] O, our father *istaghfer*[124] (*let-seek* [*you*[s]] *forgiveness*) for us our offenses; verily we were wrongdoers.[125]	قَالُواْ يَٰٓأَبَانَا ٱسۡتَغۡفِرۡ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ٩٧
98. Said [*he*]: will *astaghfero*[126] ([*I*] *seek forgiveness*) for you[b] (*from*) my Lord, verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*).	قَالَ سَوۡفَ أَسۡتَغۡفِرُ لَكُمۡ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٩٨
99. Then *lamma* (*when/whence*) they[z] entered on *Yousifa* (*Joseph*) [*he*] lodged/retreated to him his both [fathers][127] and said [*he*]: let-enter you[z] *Misra* (*Egypt*) *en* (*if*) Allah wills *aameneena* (*you*[z] *are self-safety-securers*).	فَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَبَوَيۡهِ وَقَالَ ٱدۡخُلُواْ مِصۡرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ٩٩
100. And [*he*] elevated his [both fathers][128] over the *Arshe*[x129] (*Throne of Kingship*)[x] and they[z] tumbled for him kowtowing, and said [*he*]: O, my father, this (*is*) *ta'awee'lo* (*ultimate: construing/explanation*) (*of*) my vision[w] of before, *qad* (*already and affirmatively*) made it[w] my Lord a right; and *qad* (*already and affirmatively*) *ahasana*[130] ([*He Who*] *rendered meritorious-deeds*) by me, my Lord *edh* (*when/since*) [*He*] exited me from the prison and [*He*] came by you[b] from the *Ba'dwe*[131] (*nomads*) from after that the Satan incited between me and [between] my brothers; verily my Lord (*is*) *Lateefon*[132]	وَرَفَعَ أَبَوَيۡهِ عَلَى ٱلۡعَرۡشِ وَخَرُّواْ لَهُۥ سُجَّدٗاۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأۡوِيلُ رُءۡيَٰيَ مِن قَبۡلُ قَدۡ جَعَلَهَا رَبِّي حَقّٗاۖ وَقَدۡ أَحۡسَنَ بِيٓ إِذۡ أَخۡرَجَنِي مِنَ ٱلسِّجۡنِ وَجَآءَ بِكُم مِّنَ ٱلۡبَدۡوِ مِنۢ بَعۡدِ أَن نَّزَغَ ٱلشَّيۡطَٰنُ بَيۡنِي وَبَيۡنَ إِخۡوَتِيٓۚ إِنَّ رَبِّي لَطِيفٞ لِّمَا يَشَآءُۚ

[121] See footnote 94 above regarding "*ta Alla'e'*."
[122] The word "*basheer*" is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.
[123] The word "إرتدّ" is rooted in "ردّ" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).
[124] The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [*you*[s]]." In English there is no seemly way to say: "استغفر" per se. So I settled for the aforesaid.
[125] See footnote 45 above regarding wrongdoers.
[126] Ibid, regarding "استغفر".
[127] See footnote 11 above regarding "أبَويك".
[128] Ibid.
[129] See the Lexicon attached to this Translation for more elaboration on this wondrous word.
[130] The "hidden" pronoun in "أحسن" (هو=He) refers to his Lord, Allah. See الطبري.
[131] The word "بد و" generally means inhabitants of the "بادية" = nomads. However, the word "بدا" = *Bada*, is a name of place in the desert of Palestine. And in *Bada* Prophet Jacob dwelled and had a mosque there. So those who came from this *Bada* = grammatically inflected= "from the *Ba'dwe*" are referred to as: "بدوا بدوا" = [they] came from *Bada*. See تفاسير of:.الفخر الرازي, القرطبي و الألوسي
[132] The word "لطيف" = "رفيق," in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "لطيف," is ascribed to Allah it becomes =

(*fine/subtle/gentle/and protector*) for what-ever[133] [*He*] wills; verily He, He (*is*) The Omniscient The *Hakeemo*[134] (*infinite hekmah*[135] *Possessor*).	إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾
101. My Lord: *qad* (*already and affirmatively*) *aa'taytaney* (*You*[g] *accorded me*) of the proprietorship and You[g] taught me of[136] the *ahadeethe's*[137] (*dreams and related events*)'s *ta'-awee'le* (*ultimate: construing/explanation*); the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*), You[s] (*are*) my Guardian in the world[w] and the Hereafter[w] *tawaffaney* (*let-You*[s] *receive me while dying*) (*as*) a Muslim and let-conjoin me [*You*[s]] by the *ssa'leheena* (*righteous-people*).	۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾
102. *tha'leka* (*afar-that-it/that*)[x] (*is*) of the invisible *anba'e*[x138] (*significant-and-availing-news*)[x] [*We*] reveal[139] it[x] to you[g] and not you[g] were *laday*[140] (*directly present by*) them *edh* (*when/since*) they[z] concerted their matter while they[z] machinate.	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾
103. And not most (*of*) the mankind, albeit you[g] hankered, (*are*) surely believers.	وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾
104. And not ask them [*you*[s]] over it[x] of a remuneration; *en* (*not*) it[x] except *thekron* (*Qur'an/invocation/exhortation*) for the worlds.	وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾
105. And how many of an *Aya'ten*[w] (*miracle/sign/proof*) in the Heavens[w] and the Earth[w] they[z] pass [on] it[w] while they (*are*) *a'n* (*regarding*) it[w] shunners.	وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾
106. And not believe most (*of*) them by Allah except while they (*are*) *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).	وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾
107. Have then *ameno* (*they*[z] *felt-secured*) that *ta'ateya*[w] (*betides/approaches/comes down on*)[w] (*to*) them *gha'sheyaton* (*pall*[w] */an all-covering affliction/calamity*)[w] of Allah's torment, or *ta'teya*[w] them The Hour[w] suddenly while they not perceive.	أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

= one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

133 The particle "ما" is "إسم أو أداة شرط," = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلبي.

134 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

135 See the Lexicon attached to this Translation for "*hekma*."

136 The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them.

137 See footnote 8 regarding "*ahadeeth*," at Ayah (S10: 6), at the start of this *Surah*.

138 See the Lexicon attached to this Translation for "*naba'a*."

139 See footnote 4 regarding reveal.

140 The word "لدى" in "لديهم" from "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See اللسان.

108. Let-say [*you*[s]]: this-she[y141] (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/ evident argument/ enlightenment*)[w] I and who[p] *ettaba'a'ney* ([*he*] *closely-followed me*) and *subhana*[142] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and not I am of the *mushrekeena* (*he-they who partner deities by Allah/ he-polytheists*).	قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾
109. And not We sent [of] before you[g] except men, [*We*] reveal to them, of the villages'[w] folks;[w] have not then they[z] treaded in the land[w] then looked they[z] how [was] consequence[w] of whom[r] of before them; and surely home[w] (*of*) the Hereafter[w] (*is*) *khayron* (*choicer/ superior/ worthier*) for whom[r] *ettaqaw* (*they had reverentially guarded not to displease Allah*); do then not you[z] cerebrate.	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾
110. Until *edha* (*when/ whereas*) *istay'asa*[143] (*affirmably despaired*) the messengers and presumed that they *qad* (*already and affirmatively*) (*had been*) lied to, came[x] (*to*) them Our succor;[x] then (*had been*) delivered whom[p] [*We*] will; and not (*to be forthwith-returned-/parried*) Our *ba'aso* (*intense-torment*) *a'n* (*off*) the people the criminals.	حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾
111. *Laqad* (*verily, already and affirmatively*) [was] in their narratives *ebraton* (*instructive-example*) for the *albab's*[144] (*hearts-intellects*)'s possessors; not was [*it*[x]] a discourse *youftara* (*to be crafted as a lie for fraudulent end*); [and,] but *tassdeeqa*[145] (*approval/ it being and accepted as credible/ and its sayer is credible*) (*of*) that between its[x] both hands[w] and an expounding (*of*) everything, and a *hudan* (*divine-guidance*)[x] and a mercy[w] for a believing people.	لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

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[141] The word "سبيل" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word "this" in reference to it is feminized by "*this* [w]".

[142] The word "*subhana*"= "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana"= "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

[143] The word "استيأس" generally means "despaired"= "يئس." However, the prefix "اس" makes the word as if to mean "affirmably despaired." In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, "affirmably despaired he."

[144] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's possessors*.

[145] The word "التّصديق" means: *approval*, associating the say in reference or its sayer to the *truth* or *being truthful*. +

آياتها 43 Ayah

سورة الرعد
Surato Ar'Raa'de
(The Thunder)

الترتيب 13 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Alef. Lam. Meem.* Ra.[1] *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) The Book's[x] *Aya'te*[w] (*Qur'anic statements*)[w] and (*that*) which[x] (*had been*) descended to you[g] from your[t] Lord (*is*) the right; [and,] but most (*of*) the mankind believe not.

الٓمٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

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2. Allah, Who [*He*] raised the Heavens[w] by other than pillars[w] you[z] see it;[w] afterwards *istawa*[2] ([*He*] *set Himself*) on The *Arshe*[x3] (*Throne of Kingship*)[x] and [*He*] subjugated the sun[w] and the moon[x] each runs to an *ajalen*[4] (*term-limit*) *musamma*[5] (*that which is designated and/or named*); disposes [*He*] the matter [*He*] expounds the *Aya'te*[w] (*miracles/signs/proofs*); *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] by your[n] Lord's *lega'a* (*meeting with*) *toqeenoona* (*you*[z] *believe with certitude*).

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

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3. And He Who extended [*He*] the Earth[w] and made [*He*] in it[w] anchors[6] (*catches/fasteners/stabilizers*) and rivers and of all the *thamara'te*[w] (*trees/plants crops-/fruits*)[w] [*He*] made in it[w] two pairs[x]/categories;[x7] overlays [*He*] the night the *naha're* (*between sunrise and sunset*); verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracle/sign/proof*) for a people rethinking.

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

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4. And in the Earth[w] (*are*) neighboring[w] tracts[w] and gardens[w] of grapes[8] and *zar'on*[9] (*crops ready for*

وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ

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[1] See the Lexicon attached to this Translation for commentary.

[2] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

[3] See the Lexicon attached to this Translation for more elaboration on this wondrous word.

[4] The word "**الأجل**" means term-limit, see **اللسان**.

[5] The word "*musamma*" is *masculine*, *singular*, *subjective noun*, meaning: that which is designated and/or named.

[6] That is the mountains.

[7] The word "**زَوج**" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "**صنف**" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "**زَوج**" is its plural: (1) "**أزواج**," which could also mean: (2) similars, i.e. the look-likes. (3) hues. See **اللسان**.

[8] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the date-palm is openly stated but with respect to the grapevine , known in Arabic as "**الكرم**," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this =

harvesting/ sprouts) and palm-trees[w] twain/off-shoots and other than twain/off-shoots, (*all are being*) watered by one water and [*We*] favor some (*of*) it[w] over some in the *okol'e*[10] (*fruits/ crops/ edibles*); verily in *tha'leka* (*afar-that-it/ that*)[x] surely (*are*) *Aya'ten*[w] (*miracle-/ sign/ proof*) for a reasoning people.

وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

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5. And *en* (*if*) you[g] wonder, so wonderment (*is*) their say: are if we were *tora'ban* (*crushed sand*) are verily we sure/surely in a new creation; those (*are*) who[r] unbelieved they[z] by their Lord, and those the shackles (*are*) in their necks[w] and those (*are*) The Fire's[w] companions, they (*are*) in it[w] immortals.

۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾

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6. And they[z] *yasta'ajelo*[11] (*affirmably hasten*) you[g] by the *sayyea'tey*[w] (*demeritorious-deed*)[w] before the *hasanatey*[w] (*meritorious-deed*)[w] and *qad* (*already and affirmatively*) ceded[w] before them the *matholato* (*deterrent-examples*);[w12] and verily your[t] Lord (*is*) surely forgiveness[w] possessor for the mankind over their injustice; and verily your[t] Lord surely (*is*) severe (*in*) the punishment.

وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ﴿٦﴾

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7. And say who[r] unbelieved they[z]: *lawla* (*why had not been*) descended on him an *Aya'ton*[w] (*miracle-/ sign/ proof*) from his Lord; verily only you[s] (*are*) a warner; and for every people (*is*) a *haden* (*divine-guider*).

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

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8. Allah knows what bears[w] each female and what sink[13] the wombs[x] and *tazdado*[14] (*further augments*) [*it*[x]]; and everything *enda* (*by munificence of/ by Rule of*) Him (*is*) by a *meqdar* (*measurement/ fating-gauge/ standard*).

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾

= respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين ,لـ محي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

9 See Section 34, in the Introduction, for very lengthy discussion of this important word "*zar'on*"= "زرع."

10 The word "*okol'e*" = "أُكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

11 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

12 One meaning, among others, of "example is: punishment given as a warning or deterrent. See the American Heritage Dictionary. In this case it is in the plural feminine.

13 That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc..

14 The word "نزداد" implies greater intensity, and اللتاج says it is "ابلغ." So further is prefixed for this purpose.

9. Knower (*of*) the invisible and the visible, The *Ka'beero*[x][15] (*Big beyond comparison/comprehension-/Predates all things*) The *Muta'aley*[16] (*He Who is ever towering above all short-comings and above all His creatures in all attributes*).

عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ ٱلۡمُتَعَالِ ٩

10. Coequally of you[b] who[p] concealed [*he*] the say[x] and who[p] loudened [*he*] by it[x] and who[p] (*is*) *mustakhfen*[17] (*affirmably-concealer*) by night and a *sa'rebon* (*down-sloping/designated road journeyer*) by the *naha're* (*between sunrise and sunset*).

سَوَآءٞ مِّنكُم مَّنۡ أَسَرَّ ٱلۡقَوۡلَ وَمَن جَهَرَ بِهِۦ وَمَنۡ هُوَ مُسۡتَخۡفِۭ بِٱلَّيۡلِ وَسَارِبُۢ بِٱلنَّهَارِ ١٠

11. For Him[18] (*are*) trackers[w][19] from between his hands[w][20] and from his rear[x] they[z] keep-up[21] [him],[22] of Allah's command; verily Allah changes not whatever[23] (*is*) by (*within*) a people until they[z] change whatever (*is*) by (*within*) their selves;[w] and if Allah wanted by a people an ill[x] then no *maradda* (*fending/repelling*) for it[x] and not for them of lesser than/without Him of a guardian.

لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ١١

12. He Who shows you[b] [*He*] the lightning,[24] frighteningly,[25] and covetously,[26] and [*He*] establishes the *sahaba*[27] (*gliding-clouds*) the heavies.

هُوَ ٱلَّذِي يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ١٢

13. And *yousabbeho*[28] (*says: subhana Allah*) the thunder by His praise and the angels from *kheyfatee*[w][29]

وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ وَٱلۡمَلَٰٓئِكَةُ

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15 The word "*kabeer*"= "كبير" when prefixed with the article "The" becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than anything humanly imaginable. As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, *as nothing is after Him*. Allah is *incomparably Big/Pre-Extant/Predates all things*.

16 The word "*muta'aley*"= "متعالي" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

17 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

18 For Allah, i.e. He made them to be.

19 The word "معقبات" is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case "معقبات"= *trackers*,[w] meaning the angels. Since the plural of "ملائكة" = angels, is a broken plural, so it is in the feminine format. And the "ت" in "معقبات" is for multiplicity and intensity.

20 The expression "between his hands" is an Arabic tongue expression meaning: before, ahead of, fronting.

21 The word "يحفظونه" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

22 The pronoun "ه" in "يديه، خلفه، و يحفظونه" all refer to subjective noun in the previous Ayah, (S13:10).

23 This "ما" = "whatever" is a conditional particle, although some say it may be "اسم موصول" = *connective noun*.

24 The "البرق"= "lightening," is figuratively speaking mean "rain water," say Qur'an commentators. See الطبري.

25 That is from its destructive force for the traveler or sea man, according to The Qur'an commentators.

26 That is for the possible rain for the land dwellers and their desire for rain, say Qur'an commentators.

27 The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان.

28 Saying "*subhana* Allah" = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

29 The word "خيفة"="a state-of-fear," meaning adhering to them at all circumstances. That is what is "الراغب"

(*circumstantial state-of fearing*)[w] Him; and [*He*] sends the thunderbolts[w] so [*He*] betides by it[w] whom[p] [*He*] wills; and they[z] dispute in Allah while He (*is*) severe (*vis-à-vis*) the *meha'le*[30] (*Proficient-Schemer-/Overcomeer/Punisher*).

مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾

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14. For Him (*is*) the right's [an] invocation[w] and who[r] invoke they[z] of lesser than/without Him, not *yestajee-bona*[31] (*they*[z] *compliantly-respond*) for them by a thing, except as *ba'setto* (*outstrecher/taker*) (*of*) his both hands-palms to the water to reach his mouth and not it[x]/he surely its[x] reacher; and not the unbelievers' invocation except in a misguidance[x]/waste.[x]

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾

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15. And for Allah kowtow who[p] (*are*) in the Heavens[w] and the Earth[w] voluntarily and coercively,[32] and their shadows (*are*) in the *ghodowe* (*dawn-until-sunrise*) and the *aa'ssa'le* (*late afternoon until sunset*).[33]

وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ ﴿١٥﴾

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16. Let-say [*you*[s]]: Who (*is*) the Heavens'[w] and the Earth's[w] Lord; let-say [*you*[s]]: Allah; let-say [*you*[s]]: have then *ittakhathatom*[34] (*you*[c] *took and presumed*) of lesser than/without Him *aw'leyaa*[35] (*guardians/allies*) not possess they[z] for their selves[w] a benefit and nor a harm; let-say [*you*[s]]: are level/even the blind and the *basseero* (*keen seer*);or are the darknesses[w] and the illumination[x] level; or they[z] made for Allah partners (*deities*); they[z] created like His creation so looked-alike the creation on them; let-say [*you*[s]]: Allah (*is*) Creator (*of*) everything and He (*is*) The One The *Qahha'ro*[36] (*Ever/Stout Subduer*).

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ﴿١٦﴾

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says. See **الراغب**. On the other hand says a, "**تاج العروس**," meaning a transitory state, such the "**خِيفَةً**" of *Mosa* (*Moses*) in (S20: 67) which says: "So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) *Mosa* (*Moses*)." Since The Qur'an is first and for most is: "Qur'an Arabic," it seems to me what says " **تاج العروس**" is more correct in this case. Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

30 The Arabic word "**المحال**"= *mehal*, means the proficient-schemer and overcomeer or punisher.

31 The word "**يستجيبون**" is rooted in "**استجاب**," meaning: favorably/compliantly respond, *not just respond*. See **الهادي**.

32 See the Lexicon attached to this Translation for the distinction between "**كَرهاً**,"*fat'ha* on the "**ك**," as in this Ayah, and "**كُرهاً**," *dhammah* on the "**ك**," as in (S46: 15), and "**إكراه**," as in (S2:256).

33 In English there is no exact corresponding words for "**غدو**" = "*ghodow*" (grammatically inflected "*ghodowe*) and "**آصال**" ="*aasal*," late afternoon until sunset.

34 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

35 The word "**أولياء**" could also mean, among them: *protector, friend*.

36 The word "*Ever*" is prefixed to "*Subduer*" to intensify it, as "**قهّار**" is not just "**قاهر**."

17. [*He*] descended from the sky[w] water;[x] then flowed valleys[w] by its[w] measure then carried the torrent-rain foam, raiser, and of what they[z] ignite over it[x] in the fire[w37] *ebtegha* (*in earnest-quest*) (*of*) an ornament[w] or a *mata'aen*[x38] (*resource for a transitory worldly delight*) (*is*) foam like it;[x] like *tha'leka* (*afar-that-it/that*)[x] hits Allah the right[x] and the false-hood;[x] so as-to the foam so [*it*[x]] goes *jufa'an* (*as cast off*), and as-to what benefits the mankind so *yamkotho* ([*it*[x]] *stays/remain*) in the Earth;[w] like *tha'leka* strikes Allah the examples/parables.

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَسَالَتۡ أَوۡدِيَةُۢ بِقَدَرِهَا فَٱحۡتَمَلَ ٱلسَّيۡلُ زَبَدٗا رَّابِيٗاۖ وَمِمَّا يُوقِدُونَ عَلَيۡهِ فِي ٱلنَّارِ ٱبۡتِغَآءَ حِلۡيَةٍ أَوۡ مَتَٰعٖ زَبَدٞ مِّثۡلُهُۥۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ ٱلۡحَقَّ وَٱلۡبَٰطِلَۚ فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمۡكُثُ فِي ٱلۡأَرۡضِۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ ١٧

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18. For whom[r] *estajabo*[39] (*they*[z] *favorably-answered*) for their Lord (*is*) the Paradise;[w] and who[r] not *yastajeebo* (*compliantly responded they*[z]) for Him, had that for them what (*is*) in the Earth[w] together and like it[x] with it[x] surely (*would have*) ransomed they[z] by it;[x] those for them (*is*) the ill reckoning and their abode-/lodging (*is*) Hell[w] and wretched the *meha'do* (*bed/cradle/fixed expanse*).

لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمُ ٱلۡحُسۡنَىٰۚ وَٱلَّذِينَ لَمۡ يَسۡتَجِيبُواْ لَهُۥ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦٓۚ أُوْلَٰٓئِكَ لَهُمۡ سُوٓءُ ٱلۡحِسَابِ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ١٨

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19. Does then who[p] [he] knows, verily only (*had been*) descended to you[g] from your[t] Lord the right as who[p] he (*is*) blind; verily only reminisce the *albab's** (*the hearts-intellects staff*)'s possessors.

۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٩

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20. Who[r] they[z] fulfill[40] by Allah's covenant and not breach they[z] the *meethaqa*[x] (*ratified-covenant*).[x]

ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ ٢٠

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21. And who[r] join they[z] what commanded Allah by it[x] that [*it*[x]] be joined; and they[z] reverently-fear their Lord and they[z] fear/know[41] the ill reckoning.

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ٢١

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22. And who[r] *ssabaro* (*they held on patiently*) *ebtegha* (*in earnest-quest*) (*of*) their Lord's Face[42] an *aqamo*[43] (*they*[z]

وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ

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[37] That is the ore.

[38] The word "متاع"="*mata'aen*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

[39] The word "استجابوا," is answered plus made available what was requested, i.e. "favorably-answered".

* See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors.

[40] The word "يوفون" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it.

[41] Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

[42] This is an Arabic tongue expression meaning His pleasure.

[43] The word "أقاموا" from "أقَامَ" in means upheld. But *linguistically* "أقام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in

upped-to-fulfill the prescribed obligations of) the Prayer[w] and they[z] expended of what *razaqna* (*We provided*) them secretly and openly[w] and *yadra'ona* (*they[z] ward-off*) by the *hasanatey*[w] (*meritorious-deed*)[w] the *sayyeata*[w] (*demeritorious-deed*),"[w] those for them *aogba*[w] (*ultimate-result*)[w] the *da're*[w] (*the eternal home/paradise*).[w44]

وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ٢٢

23. *Adnen's* (*Eden's*)[45] Paradises[w]/Gardens[w] they[z] enter it[w] and who[p] *ssalaha*[46] (*who obliged by divine criteria*) of their fathers and their spouses (*wives*) and their progenies[w] and the angels enter on them from every door.

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ٢٣

24. Peace (*be*) on you[b] by what *ssabartom* (*you[c] had held on patiently*); so *ne'ama* (*most excellent*) (*is*) *aogba*[w] (*ultimate-consequence*)[w] (*of*) the *da're*[47] (*eternal abode/home/paradise*).[w]

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ٢٤

25. And who[r] breach they[z] Allah's covenant[x] from after His/its[x] *meethaqa*[x] (*ratified-covenant*)[x] and cut-off they[z] what Allah commanded by it[x] that[*it*[x]] (*be*) joined and corrupt they[z] in the Earth[w] those for them (*is*) the curse[w] and for them (*is*) the ill *da're* (*eternal abode/Hell*).[w48]

وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ٢٥

26. Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision/victuals for sustenance/rain*)[x] for whom[p] [*He*] wills and [*He*] constricts; and rejoiced/reveled they[z] by the life[w] (*of*) the world;[w] and not the life[w] (*of*) the world[w] in the Hereafter[w] except a *mata'aon* (*resource for a transitory worldly delight*).

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ٢٦

27. And say who[r] unbelieved they:[z] *lawla* (*why have not*)

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ

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this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

44 That is *Paradise*[w] of the *Hereafter*[w].

45 The word "عد ن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of *Paradise*[w]. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

46 The word "صلح"="*salaha*" (1) it's "فعل ماض لازم" = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, "أصلح." And (2) "صلح" is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras. However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is Allah sanctioned would do. Any "righteous" work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria. There are many *Ayat*[w] that emphasize: "…while he (is) a believer." For e.g.: "And whoever works the righteous works, of a male or a female while he (*is*) a believer, then those they enter the Paradise, [w]" (S4:124).

47 The word *da're* = eternal-home, i.e. the Hereafter-home= *Paradise* [w] or *Hell*.

48 That is Hell of the *Hereafter*[w].

descended on him an *Aya'ton*[w] (*miracle/sign/proof*) from his Lord; let-say [*you*[s]]: verily Allah misleads whom[p] [*He*] wills and *yahdey* ([*He*] *divinely-guides*) to Him whom[p] *anaba* ([*he*] *returned-penitently*).

ءَايَةٌ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ٢٧

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28. Who[r] they[z] believed and their hearts tranquilize by Allah's *thekre* (*Qur'an/mention of Him*), indeed by Allah's *thekre* tranquilize the hearts.

ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ٢٨

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29. Who[r] believed they[z] and worked they[z] the righteous -works[w] *ttoba*[49] (*beatitude/special tree in Paradise*)[w] for them and a *husno*[50] (*ultimately meritorious beautiful*) *ma'aabe* (*willful-return*).

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ مَـَٔابٖ ٢٩

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30. Like *tha'leka* (*afar-that-it/that*)[x] We sent you[g] in an *Ummaten*[w] (*people/generation*)[w] *qad* (*already and affirmatively*) ceded[w] of before it[w] *Umamon*[w] (*peoples-/generations*),[w] to recite [*you*[s]] on them which[x] We revealed[51] to you[g] while they[z] unbelieve by *Ar-Rahman*; let-say [*you*[s]]: He (*is*) my Lord, no an *elaha* (*a deity*) except Him, on Him I trusted and to Him (*is*) [*my*] repentance.[x52]

كَذَٰلِكَ أَرۡسَلۡنَٰكَ فِيٓ أُمَّةٖ قَدۡ خَلَتۡ مِن قَبۡلِهَآ أُمَمٞ لِّتَتۡلُوَاْ عَلَيۡهِمُ ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَهُمۡ يَكۡفُرُونَ بِٱلرَّحۡمَٰنِۚ قُلۡ هُوَ رَبِّي لَآ إِلَٰهَ إِلَّا هُوَ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ مَتَابِ ٣٠

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31. And had that a Qur'an[x] (*had been*): treaded by it[x] the mountains, or *qutte'at* (*had been iteratively cut*)[w] by it[x] the Earth[w] or (*had been*) spoken by it[x] (*to*) the decedents,[53] rather for Allah (*is*) the command together; have not then cognized who[r] believed they[z] that if[54] Allah wills surely *hada* ([*He*] *would have divinely-guided*) the mankind together; and not cease who[r] unbelieved they[z] betides[w] them by what *ssana'ao* (*carefully-crafted they*[z]) a calamity[w] or falls[w] near their home[w] until *ya'atee*[x] (*betides/eventuates*)[x] Allah's promise; verily Allah not unfulfills the appointment.

وَلَوۡ أَنَّ قُرۡءَانٗا سُيِّرَتۡ بِهِ ٱلۡجِبَالُ أَوۡ قُطِّعَتۡ بِهِ ٱلۡأَرۡضُ أَوۡ كُلِّمَ بِهِ ٱلۡمَوۡتَىٰۗ بَل لِّلَّهِ ٱلۡأَمۡرُ جَمِيعًاۗ أَفَلَمۡ يَاْيۡـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ أَن لَّوۡ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعٗاۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةٌ أَوۡ تَحُلُّ قَرِيبٗا مِّن دَارِهِمۡ حَتَّىٰ يَأۡتِيَ وَعۡدُ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٣١

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32. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been affirmably jested*) by messengers[x] of before you[g] so I protracted for whom[r] unbelieved they[z]

وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَأَمۡلَيۡتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذۡتُهُمۡۖ

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49 The word "*toba*"= "طوبى,"= linguistically beatitude; also according to the *Hadeeth*, is a tree in Paradise, originating in The Prophet's home and goes to every home of the believers.

50 Some *linguists* suggest that الحسن is for the *face*, whileالجمال is for the *parts of the body and other things*. See الهادي

51 The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See الهادي.

52 The speaker's pronoun "ي" in "متاب," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

53 Due to Arabic eloquence there is an *omitted predicate clause* here, which could be: *would have been this Qur'an*. See القرطبي.

54 The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

afterwards I took them, then how [was] [*My*] punishment.[55]

فَكَيۡفَ كَانَ عِقَابِ ٣٢

33. Is then Who[p] He (*is*) *Qa'emon* (*Ever-Maintainer*) over each self[w] by what earned-she;[y] [56] and they[z] made for Allah partners (*deities*); let-say [*you*[s]]: let-you[z] name them; or *tona'bbe'o* ([*you*[z]] *inform by piece-of-significant-and-availing-news*) Him by what [*He*] knows not in the Earth[w] or as apparent of the say; rather (*had been*) adorned for whom[p] unbelieved they[z] their machination and they[z] repelled *a'n* (*off*) the path; and whom[p] Allah misleads surely for him (*is*) not a *haden* (*divine-guider*).

أَفَمَنۡ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفۡسِۭ بِمَا
كَسَبَتۡۗ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ قُلۡ
سَمُّوهُمۡۚ أَمۡ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعۡلَمُ
فِي ٱلۡأَرۡضِ أَم بِظَٰهِرٖ مِّنَ ٱلۡقَوۡلِۗ بَلۡ
زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكۡرُهُمۡ وَصُدُّواْ
عَنِ ٱلسَّبِيلِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ
مِنۡ هَادٖ ٣٣

34. For them a torment in the life[w] (*of*) the world[w] and surely the Hereafter's[w] torment (*is*) *ashshaqqo* (*woe fuller*) and not for them from Allah of a protector.

لَّهُمۡ عَذَابٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ
ٱلۡأٓخِرَةِ أَشَقُّۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٖ
٣٤

35. The Paradise's[w] like/example which[u] (*had been*) promised the *muttaqoona* (*the reverentially guarders not to displease Allah*), run[w] from under it[w] the rivers, its[w] *okolo* (*fruits/crops/morsel/edibles*) (*is*) a bider (*ever unchanging*) and its[w] shade [*too*]; *telka*[w] (*she-that-afar-it*[w]/*it*[w]) *aoqba*[w] (*ultimate-consequence*)[w] (*of*) whom[r] *ettaqaw* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aoqba*[w] (*is*) The Fire.[w]

۞ مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ أُكُلُهَا
دَآئِمٞ وَظِلُّهَاۚ تِلۡكَ عُقۡبَى ٱلَّذِينَ
ٱتَّقَواْۖ وَّعُقۡبَى ٱلۡكَٰفِرِينَ ٱلنَّارُ ٣٥

36. And whom[r] We gave them The Book[x] they[z] revel/rejoice by what (*had been*) descended on you;[g] and of the parties (*is*) who[p] [*he*] disclaims some (*of*) it;[x] let-say [*you*[s]]: verily only I (*had been*) commanded to worship Allah and not partner (*deities*) I by Him; to Him I invite and to Him (*is*) [*my*] *ma'aabe*[57] (*willful-return*).

وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يَفۡرَحُونَ بِمَآ أُنزِلَ إِلَيۡكَۖ وَمِنَ
ٱلۡأَحۡزَابِ مَن يُنكِرُ بَعۡضَهُۥۚ قُلۡ إِنَّمَآ
أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ وَلَآ أُشۡرِكَ بِهِۦٓۚ
إِلَيۡهِ أَدۡعُواْ وَإِلَيۡهِ مَـَٔابِ ٣٦

37. And like *tha'leka* (*afar-that-it/that*)[x] We descended it[x] (*harmoniously by*) [58]Arabic rule; and *la'en* (*if indeed*) *etta-ba'ata* (*you*[g] *closely-followed*) their *ahwa*[59] (*tendentious*

وَكَذَٰلِكَ أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗاۚ وَلَئِنِ
ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَمَا جَآءَكَ مِنَ

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[55] The speaker's pronoun "ي" in "عقاب" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.'

[56] Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab. Speech brevity in Arabic is a supreme hallmark, e.g.: "ما قلّ و دلّ" meaning "least in words giving most meanings." So, inference by deduction is well exemplified here. And what is *appropriately omitted* is: "like another not so doer."

[57] The word "المآب" has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

[58] See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur'an, (harmoniously by) Arabic rule., in short "حكماً"= adverbial, since there is no way to *adverbially* express "حكماً," which must be done, so I chose (*harmoniously by*).

[59] The word "هوى," translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the Qur'an and *Hadeeth*.

likings) after what came (*to*) you[g] of the knowledge; not for you[g] from Allah (*neither*) [of] a *wa'leyen* (*guardian/ally*) nor (*of*) a preventer.	ٱلْعِلْمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيٍّ وَلَا وَاقٍ ٣٧
38. And *laqad* (*verily, already and affirmatively*) We sent messengers of before you[g] and We made for them spouses (*wives*) and progeny[w] and not [was] for a messenger to *ya'atee* (*produce/bring about* [*he*]) by an *Aya'ten*[w] (*miracle/sign/proof*) except by Allah's leave; for every *ajalen*[60] (*term-limit*) (*there is*) a book.	وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ٣٨
39. Erases Allah whatever[61] [*He*] wills and [*He*] firms; and He has The Book's Mother.	يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ ٣٩
40. And if either [*We*] assuredly show you[g] some (*of*) which[x] [*We*] promise them, or *natawaffaka* (*assuredly* [We] *receive you*[g] *while before dying*), then verily only on you[g] (*is*) the announcement and on Us (*is*) the reckoning.	وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ٤٠
41. Have [and][62] not they[z] seen, verily We *na'atee* ([*We*] *bring about*) the Earth[w] [*We*] diminish it[w] from its[w] (*outlying*) borders; and Allah rules, no *mu'aqqeba*[63] (*successor-alternate*) for His rule; and He (*is*) swift (*in*) the reckoning.	أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ٤١
42. And *qad* (*already and affirmatively*) they[z] machinated who[r] of before them; so for Allah (*is*) the machination together; knows [*He*] what earns each self[w] and shall know the unbelievers for whom[a] (*is*) the home's[w] *aogba*[w] (*ultimate-consequence*).[w64]	وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ٤٢
43. And say who[r] they[z] unbelieved not you[g] (*are*) a *mursalan* (*sent-messenger*); let-say [*you*[s]]: sufficed by Allah *Shaheedan* (*Witnesser/Testifier*) between me and [between] you;[z] and Who has The Book's knowledge.	وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ٤٣

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[60] The word "الأجل" means term-limit, see اللسان.

[61] The particle "ما" is "إسم أو أداة شرط," = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

[62] The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) "أوَلم," meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

[63] The word "مُعقّب" by itself has many meanings, but as an Arabic tongue expression, such as the phrase "مُعقّب الحكم," as in this Ayah "مُعقّب لحكمه," i.e. "Allah's rule," it means a "sequel-changer," i.e. to change the nature or annul the rule the rule after it had been issued or decided.

[64] The word "عقبى" means *ultimate-good-result*, commonly they say: عقبى لك i.e. *ultimate-good result* for you. +



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Alif. Lam. Ra*[1].[2] A Book[x] We descended it[x] to you[g] to [*you*[s]] exit the mankind from the darknesses[w] to the illumination[x] by their Lord's leave to *Sseratte* (*a single and specific Path of*) The Mighty The *Hameede*[3] (*He Who is multitudinously praised/He Who is iterative praiser*).

الٓر ۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ
لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ
ٱلۡعَزِيزِ ٱلۡحَمِيدِ ١

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2. Allah, Who for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and *waylon*[4] (*lengthy: stay in a valley in Hell/bane/woe*) for the unbelievers for every *affaken*[x] (*slanderous-fabricator/specious concoctor*)[x] *atheemen* (*repetitive sinner*)[x] of a severe torment.

ٱللَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَوَيۡلٞ لِّلۡكَٰفِرِينَ
مِنۡ عَذَابٖ شَدِيدٍ ٢

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3. Who[r] *yestahebbona* (*they:*[z] *questingly like/prefer*)[5] the life[w] (*of*) the world[w] over the Hereafter's[w] and they[z] repel *a'n* (*off*) Allah's path and *yabghonaha* (*they*[z] *earnestly-quest it*[w]) crookedly; those (*are*) in a far misguidance.[x]

ٱلَّذِينَ يَسۡتَحِبُّونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
عَلَى ٱلۡأٓخِرَةِ وَيَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجًاۚ أُوْلَٰٓئِكَ
فِي ضَلَٰلِۢ بَعِيدٖ ٣

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4. And not We sent of a messenger except by his people's tongue, to manifest[6] [*he*] for them; so misleads Allah whom[p] [*He*] wills and *yahdey* ([*He*] *divinely-guides*) whom[p] He wills; and He (*is*) The Mighty The *Hakeemo* (*infinite hekmah*[7] *Possessor*).

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا
بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن
يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤

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5. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proof*) that let-exit [*you*[s]] your[t] people from the darknesses[w] to the illumination[x] and let-[*you*[s]] remind them by Allah's Days; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for every *ssabbaren* (*an ever/stout patience-endurer*), *shakoren* (*iterative thanker*).

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَآ
أَنۡ أَخۡرِجۡ قَوۡمَكَ مِنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرۡهُم
بِأَيَّىٰمِ ٱللَّهِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّكُلِّ صَبَّارٖ شَكُورٖ ٥

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[1] See the Lexicon attached to this Translation for commentary.
[2] The word "*Hameed*"= "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.
[3] Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.
[4] Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.
[5] See the Lexicon attached to this Translation for the effect of the letter س when added to a word.
[6] he word "يبيّن" means elucidates, clarifies, i.e. explains plainly Allah's message.
[7] See the Lexicon attached to this Translation for "*hekma*."

6. And *edh* (*when/since*) said *Mosa* (*Moses*) for his people: let remember you[z] Allah's boon[w][8] on you[b] *edh* [*He*] delivered you[b] from Pharaoh's *aal'e* (*family, house/kin/chiefs/followers*) [*they*]afflict you[b] the ill torment; and *youthabbehona* (*iteratively slaughter they*[z]) your[n] sons and *yasta'hyo*[9] (*they*[z] *affirmably-let-live*) your[n] women; and in *tha'lekum* (*collective-afar-that*)[x] (*is*) a great essay from your[n] Lord.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ
ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ
ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى
ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ
٦

7. And *edh* (*when/since*) *ta'aththana*[10] (*iteratively proclaimed*) your[n] Lord, *la'en* (*if indeed*) you[c] thanked, surely [*I*] assuredly[11] augment you[c] and *la'en* unbelieved you[c] verily My torment (*is*) assuredly severe.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن
شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن
كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ٧

8. And said *Mosa* (*Moses*): if you[z] unbelieve you[f] and who[p] (*are*) in the Earth[w] together, so verily Allah (*is*) assuredly[12] Rich *Hammeedon* (*He Who is multitudinously praised/He Who is a multitudinous praiser*).

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى
ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ
حَمِيدٌ ٨

9. Has not come (*to*) you[b] *naba'o*[13] (*piece-of-significant-and-availing-news*) (*of*) who[r] of before you:[z] *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's* and who[r] of after them, knows them not except Allah, came[w] (*to*) them their messengers[x] by the evidences[w] then *raddo*[14] (*they*[z] *forthwith-returned*) their hands[w] into their mouths[15] and said they[z]: verily we unbelieved in what you[z] (*had been*) sent by it[x] and verily we (*are*) in a doubt, of what [*you*[g]] invite us to [*it*[x]] suspect.[16]

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن
قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ
وَثَمُودَ ۛ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ لَا
يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم
بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ
أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ
أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا
تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ٩

10. Said[w] their messengers:[x] is in Allah a doubt; the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*), [*He*] invites you[b] to forgive [for] you[b] [*He*] of your[n] offenses and tarries you[b] [*He*] to *ajalen*[17] (*term-limit*) *musamma*[18] (*that which is designated*

۞ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ
لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ

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8 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

9 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

10 The word "**تأذّن**" = "**أكثر الإعلام، قاله سيبويه**" i.e. *iteratively* proclaimed. See **التاج**.

11 The "**ل**" in "**لأزيدنّ**" and in "**لشديد**" and "**لغني**" in *Ayah* # 8 below, all are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in all cases by "*assuredly*."

12 The "**ل**" in "**لغني**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* by "*assuredly*".

13 See the *Lexicon* attached to this *Translation* for "*naba'a*."

14 The word "**فردّوا**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-forthwith-return it[w] you[z]" (S4: 86).

15 The expression "*returned their hands into their mouths*" means out of rage towards the messengers, or by way of telling the messengers to "*be quite*" or "*we are amazed at what you (messengers) are saying*".

16 The word "**مريب**" here is "**نعت**" = *epithet*, i.e. an "adjective," hence "suspect." See **إعراب القرآن، محمود صافي**. However, the word "*suspect*" could fit for a *noun* or an *adjective*.

17 The word "**الأجل**" means term-limit, see **اللسان**. =

and/or named); said they[z]: *en* (*not*) you[f] (*are*) except humans like us, you[z] want to repel us *a'n* (*off*) what [were] our fathers worshipping; so *otona* (*let-come you*[z] *to us*) by an authority[x] manifester.[x]

قَالُوٓاْ إِنۡ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ١٠

11. Said[w] to them their messengers[x]: *en* (*not*) we except humans like you[b]; [and,] but Allah *yamonno*[19] ([*He*] *graces His boon*[w]) on whom[p] [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*); and not [was] for us to *na'ateekum* (*bring forth to you*[b]) by an authority except by Allah's leave and on Allah then let trust the believers.

قَالَتۡ لَهُمۡ رُسُلُهُمۡ إِن نَّحۡنُ إِلَّا بَشَرٞ مِّثۡلُكُمۡ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١

12. And what (*is*) for us that not we trust on Allah and *qad* (*already and affirmatively*) *hada* ([*He*] *divinely-guided*) us our paths and surely assuredly[20] *nassbiro* (*we hold on patiently*) on what you[z] bothered us; and on Allah then let trust the trusters.

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدۡ هَدَىٰنَا سُبُلَنَاۚ وَلَنَصۡبِرَنَّ عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ١٢

13. And said who[r] unbelieved they[z] for their messengers:[x] surely we assuredly[21] exit you[b] from our land[w] or surely assuredly[22] you[z] return [in] our sect[w]/faith;[w] then revealed[23] to them their Lord: surely [*We*] assuredly perish the *dha'lemeena*[24] (*injustice-doers*).

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۖ فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ ٱلظَّٰلِمِينَ ١٣

14. And surely assuredly[25] [*We*] domicile you[z] the land[w] from after them; *tha'leka* (*afar-that-it/that*)[x] (*is*) for who[p] [*he*] feared/knew[26] My Status-/Standing[27] and [*he*] feared/knew [*My*] menace.[28]

وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ ١٤

15. And *istaftaha* (*sought opening/overwhelming victory*) they[z] and disappointed every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) perverse/obstinate.[29]

وَٱسۡتَفۡتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٖ ١٥

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[18] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

[19] The word "**مَنَّ**" in "**يَمُنّ**" means "**نعمة يُنعِمُها**." That a "*boon* He *graces it*."

[20] The "**ل**" in "**لنصبرنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التّأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*".

[21] Similarly the "**ل**" in "**لنخرجنكم**," "**لتعودن**"and "**لنهلكن**" are all *juratory* "**ل**"= "**ل القسم**" amounting to= "**التّأكيد**," i.e. *affirmation*, expressed in all cases by "*assuredly*".

[22] See footnote 19 above only for "**لتعودن**".

[23] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[24] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[25] See footnote 19 above, except here with respect to: "**لنسكننكم**."

[26] The word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See **اللسان**.

[27] The word "**مَقامِي**" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

[28] The word "**وعيد**," by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "**ي**," omitted, for "**التخفيف**," = "alleviation, lightening." See **إعراب القرآن، لمحمود صافي**

[29] The word "**عنيد**"= "*obstinate*" which is "**نعت**" = *epithet*, in *grammatical* term an "*adjective*" for "*jabbaren*." See **إعراب القرآن، لمحمود صافي**.

16. From beyond[30] him (*is*) Hell[w] and [*he*] (*is to be caused to*) drink water[x] *ssadeeden* (*blood and pus of the Hell's folks*).

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسۡقَىٰ مِن مَّآءٖ صَدِيدٖ ﴿١٦﴾

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17. *Yatajarra'ao*[31] (*dislikably and iteratively sips*) it[x] [*he*] and almost not (*easily*) swallows[32] it[x] [*he*]; and *ya'atee* (*approaches/comes to*) him the death from every place and not he (*is*) surely *mayye'ten*[33] (*dying/dead*); and from beyond[34] him (*is*) a harsh torment.

يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأۡتِيهِ ٱلۡمَوۡتُ مِن كُلِّ مَكَانٖ وَمَا هُوَ بِمَيِّتٖۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٞ ﴿١٧﴾

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18. Example/parable (*of*) whom[r] unbelieved they[z] by their Lord their works (*are*) like ashes hardened[w] by it[x] the wind[w] in a tempestuous day, not enable they[z] of what they[z] earned over a thing; *tha'leka* (*afar-that-it/that*)[x] (*is*) the far the misguidance.

مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ أَعۡمَٰلُهُمۡ كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٍ عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ﴿١٨﴾

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19. Have not [*you*[s]] seen that Allah created the Heavens[w] and the Earth[w] by the right; *en* (*if*) [*He*] wills undoes you[z] [*He*] and *ya'atee*[x] (*creates/causes to exist*)[x] [*He*] by a new creation.

أَلَمۡ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ﴿١٩﴾

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20. And not *tha'leka* (*afar-that-it/that*)[x] (*is*) on Allah surely *azeez*[35] (*mighty/impracticable*).

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ﴿٢٠﴾

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21. And appeared they[z] for Allah together; then said the weaklings for whom[p] *istakbaro*[36] (*they*[z] *affirmed their*[n] *prideful haughtiness*) verily we were for you[b] followers; so are you[f] sufficers[37] *a'n* (*off*) us of Allah's torment of a thing; said they:[z] had Allah *hada* (*divinely-guided*) us surely we (*would have*) *hada* (*divinely-guided*) you;[b] equal on us whether we bewailed[38] or *ssabarna* (*we had held on patiently*), not for us of a *maheessen* (*an escape-place*).

وَبَرَزُواْ لِلَّهِ جَمِيعٗا فَقَالَ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا مِنۡ عَذَابِ ٱللَّهِ مِن شَيۡءٖۚ قَالُواْ لَوۡ هَدَىٰنَا ٱللَّهُ لَهَدَيۡنَٰكُمۡۖ سَوَآءٌ عَلَيۡنَآ أَجَزِعۡنَآ أَمۡ صَبَرۡنَا مَا لَنَا مِن مَّحِيصٖ ﴿٢١﴾

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30 The word "**وراء**" in "**ورائِه**" means:
(1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**"
(2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**"
(3) **ولد الولد**. So, here (1) or (2) could apply.

31 The "**يتجرّعه**" is to *iteratively sip it dislikably*, like a *bitter medicine*, or a *defeat by an opponent*, etc. See **اللسان**.

32 The word "**يسيغه**" is *easily swallows* it, but I know of *no single* English word for "**يسيغ**" other than *easily-swallows*. Hence the *qualifying prefix* of "*easily*" is in *parenthesis*, as it is surely *implied* and clearly *inferred* in "**يسيغ**" by definition but the word "easily," is *not explicitly stated* in the text *per se*.

33 The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten* (*dying*,)" show the *prolonged and many-sided torture* which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic *tongue* expression for "*prolonged and many-sided torture.*"

34 The word "*beyond*" this mens: following or after.

35 The word "**عزيز**" has *many* meanings, among them are: *mighty*, *impracticable*, *and infeasible*.

36 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

37 The word "**مغنون**" has *triple* meanings: (1) *sufficers*, (2) *enrichers*, (3) benefiting.

38 The word "**جزعنا**" of "**جزع**" has several meanings, among here: bewailed. See **اللتاج**.

22. And said the Satan, *lamma* (*when/whence*) the matter (*had been*) judged/finished,[39] verily Allah promised you[b] the right's promise and I promised you[b] then I unfulfilled[40] (*for*) you;[b] and not [was] for me on you[b] of an authority except that I invited you[b] so *estajabtom*[41] (*you[z] compliantly-answered*) for me; so let-not you[z] blame me and let blame you[z] your[n] selves;[w] neither I am *mussrekhey* (*succorer/sought-reliever of*) you[b] and nor you[f] (*are*) *muss'rekhey* me; verily I unbelieved by what you[z] partnered [*me*][42] of before. Verily the *dha'lemeena*[43] (*injustice-doers*) for them (*is*) a painful torment.

وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا قُضِيَ ٱلۡأَمۡرُ
إِنَّ ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ
وَوَعَدتُّكُمۡ فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ
عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ أَن دَعَوۡتُكُمۡ
فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ
أَنفُسَكُمۖ مَّآ أَنَا۠ بِمُصۡرِخِكُمۡ
وَمَآ أَنتُم بِمُصۡرِخِيَّۖ إِنِّي كَفَرۡتُ
بِمَآ أَشۡرَكۡتُمُونِ مِن قَبۡلُۗ إِنَّ
ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٢

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23. And (*had been*) admitted whom[r] they[z] believed and worked they[z] the righteous-works[w] paradises[w]-/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] by their Lord's leave, their greeting[w] in it[w] (*is*): peace.

وَأُدۡخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا بِإِذۡنِ رَبِّهِمۡۖ
تَحِيَّتُهُمۡ فِيهَا سَلَٰمٌ ٢٣

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24. Have not seen [*you*[s]] how struck Allah a parable[x]-/example[x] a good[w] word[w] like a good[w] tree[w] its[w] origin (*is*) firm and its[w] [branch] (*is*) in the sky.[w]

أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ
طَيِّبَةٗ كَشَجَرَةٖ طَيِّبَةٍ أَصۡلُهَا
ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ ٢٤

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25. *To'atee*[w] ([*It*[w]] *churns-out*)[w] its[w] *okola* (*fruits/crops-/edibles*) every period by its[w] Lord's leave; and strikes Allah the parables/examples for the mankind, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they.[z]

تُؤۡتِيٓ أُكُلَهَا كُلَّ حِينِۭ بِإِذۡنِ
رَبِّهَاۗ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَالَ
لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ
٢٥

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26. And a parable/example (*of*) *khabeethaten* (*wicked-/bad/ill-natured*) word[w] like a *khabeethaten* tree[w] uprooted from the Earth's[w] top, not for it[w] of an abode.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٖ كَشَجَرَةٍ
خَبِيثَةٍ ٱجۡتُثَّتۡ مِن فَوۡقِ ٱلۡأَرۡضِ
مَا لَهَا مِن قَرَارٖ ٢٦

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27. Allah firms whom[r] they[z] believed by the say[x44] the firm (*immutable*)[45] in the life[w] (*of*) the world[w] and in

يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلۡقَوۡلِ
ٱلثَّابِتِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي

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[39] The word "قضى" in "قُضِيَ" bear the dual meanings of (1) judged, or (2) finished.

[40] The word "أخلف" mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation).

[41] The word "استجبتم," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered.*"

[42] The letter "ن" in "اشركتمون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "اشركتمون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[43] The "الظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation.*

[44] The commentators of the Qur'an say that the "*firm say*" is: لا إلاه إلاّ الله و أن محمدا رسول الله.

[45] That is *the stable, the firmly fixed* say. It is: "لا اله إلا الله," translated as "No an *elaha* (*a deity*) except Allah." The word "الثابت" is "نعت للقول" so it is an *epithet, adjective* qualifying the say. See إعراب القرآن، لمحمود صافي.

the Hereafter[w] and Allah misleads the *dha'lemeena*[46] (*injustice-doers*) and does Allah whatever[47] [*He*] wills.	ٱلۡأٓخِرَةِۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَۚ وَيَفۡعَلُ ٱللَّهُ مَا يَشَآءُ ٢٧
28. Have not seen [*you*[s]] to whom[p] substituted (*i.e. betook*) they[z] Allah's boon[w48] (*for*) an unbelief and settled their people the home[w] (*of*) the worthlessness.	۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ ٢٨
29. Hell[w] *yasslawna*[49] (*they*[z] *be broiled on/by*) it[w] and wretched the abode.	جَهَنَّمَ يَصۡلَوۡنَهَاۖ وَبِئۡسَ ٱلۡقَرَارُ ٢٩
30. And they[z] made for Allah compeers to mislead they[z] *a'n* (*off*) His path; let-say [*you*[s]]: *tamatta'ao* (*let-relish you*[z] *the temporary worldly delight*), so verily your[n] destiny (*is*) to The Fire.[w]	وَجَعَلُواْ لِلَّهِ أَندَادٗا لِّيُضِلُّواْ عَن سَبِيلِهِۦۗ قُلۡ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمۡ إِلَى ٱلنَّارِ ٣٠
31. Let-say [*you*[s]] for My *eba'de* (*worshippers/submitters-/slaves*) who[r] they[z] believed *youqehmo*[50] (*to: they*[z] *up-to-fulfill the prescribed obligations of*) the Prayers[w] and expend they[z] of what *razaqna* (*We provided/allotted*) them secretly[x] and overtly[w] from before that *yaa'teya* (*approaches/comes*) a day[x] neither a selling in it[x] and nor *khelalon* (*ultimate-friendships*).	قُل لِّعِبَادِيَ ٱلَّذِينَ ءَامَنُواْ يُقِيمُواْ ٱلصَّلَوٰةَ وَيُنفِقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خِلَٰلٌ ٣١
32. Allah, Who created the Heavens[w] and the Earth[w] and [*He*] descended from the sky[w] water[x] then *akhraja* ([*He*] *produced/emerged*) by it[x] of the *thamara'te*[w] (*trees/plant crops/fruits*)[w] a *rez'qan*[x] (*provision/victuals for sustenance/rain*)[x] for you[b] and [*He*] subjugated for you[b] the *folka*[w] (*ship/ships*)[w] to run[w] in the sea by His command and [*He*] subjugated for you[b] the rivers.	ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ وَسَخَّرَ لَكُمُ ٱلۡفُلۡكَ لِتَجۡرِيَ فِي ٱلۡبَحۡرِ بِأَمۡرِهِۦۖ وَسَخَّرَ لَكُمُ ٱلۡأَنۡهَٰرَ ٣٢
33. And subjugated [*He*] for you[b] the sun[w] and the moon[x] *da'ebay'ne*[51] (*both wontedly-successors*) and subjugated [*He*] for you[b] the night and the *naha're* (*between sunrise and sunset*).	وَسَخَّرَ لَكُمُ ٱلشَّمۡسَ وَٱلۡقَمَرَ دَآئِبَيۡنِۖ وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ ٣٣

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[46] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

[47] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

[48] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[49] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

[50] The word "يقيموا" is rooted in "أَقَامَ" =upheld. *Linguistically* "أَقَامَ" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "يقيموا" means they: (1) *uphold/fulfill*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold/maintain and perform* it.

[51] The word "دائبين," there is *no* English equivalent for it *per se*. However, closest to it could be "*both continuously-successors*," as "*successor*" alone could stand for: "خالف، عاقب، وارث." So, *qualifying* successors with "*continuously*" imparts *corrects* inference, and *eliminates* the ideas of: "خالف، عاقب، وارث" all together.

34. And *aa'takum* ([*He*] *accorded/gave you*[b]) of all what you[c] asked Him; and *en* (*if*) you[z] count Allah's boon[w52] not *tohssoha*[53] (*comprehensively reckoned it*[w] *you*[z]); verily the mankind (*is*) surely *dhalomon*,[54] (*iterative injustice-doer*) *kaffaron*[55] (*ever/stout ingrate*)	وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُۚ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ٣٤
35. And *edh* (*when/since*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You*[s]] this, the *balada* (*region/settlement*) secure and let-far-side[56] me [*You*[s]] and my sons to [*we*] worship the idols.	وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ٣٥
36. My Lord: verily they,[y] assuredly misled[w] many of the mankind; so who[a] [*he*] followed me, so verily he (*is*) of me and who[a] [*he*] disobeyed me, so verily You[g] (*are*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّىۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ٣٦
37. (*O*), our Lord: verily I settled of my progeny[w] by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/sprouts*) at Your House The Sacred; (*O*), our Lord: to *youqeymo*[57] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] they;[z] so let-make [*You*[s]] *af'edatan* (*hearts/minds*) of the mankind *tahwee*[58] (*to fleetly-fall coming*) to them and let-provide them [*You*[s]] of the *thamara'te*[w] (*trees/plant crops/fruits*)[w] *la'alla* (*craving currently unavailable deed that/perhaps*) they, thank they.[z]	رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ٣٧
38. (*O*), our Lord: verily You[g] know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth[w] and nor in the sky.[w]	رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ٣٨
39. The praise (*is*) for Allah, Who granted for me on[59] the *keba're* (*agedness/oldness*) *Ismaela* (*Ishmael*) and *Is-haqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to*) the prayer.	ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ٣٩

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52 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
53 The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر.
54 See the *Lexicon* attached to this *Translation* for "ظالم"; "ظلوم" ="كثير الظلم"= "*iterative injustice-doer*" and "أظلم"= "*wronger.*"
55 The word "كفّار," *strongly intensive singular masculine noun* meaning: he who is *ever/stout* ingrate.
56 The word "اجنبني" means *disperse* me, *put me aside* or *side me off*, i.e. اصرفني و ابعدني جنبا اي غريبا.
57 See footnote 50 above regarding *maintain*.
58 The word "تهوي" means: *fleetly (quickly) fall on* or *come down to*…. As "الهوي" = "سرعة الفعل." See الهادي.
59 The prepositional Arabic article "على"="*on*" has *many* meanings, among them: (1) "المصاحبة"=*accompaniment* and (2) "الإستعلاء"=*superiority* or *being on top*. In this case "على" is used, and Allah knows best, to mean: *on top of the fact*, or *despite the fact*, or *prevailing on the fact* of "old age" procreation was still possible. Because of Allah's say so.

40. My Lord: let-make me [You[s]] the Prayer's[w] maintainer and of my progeny[w] [*too*]; our Lord: and *taqabbal*[60] (*let-clemently accept* [You[s]]) [*my*][61] invocation/prayer.	رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِيۚ رَبَّنَا وَتَقَبَّلۡ دُعَآءِ ﴿٤٠﴾
41. (*O*), our Lord: let-forgive for me [You[s]] and for my begetter-parents and for the believers day *yaqumo* (*ups-to-fulfill*)[62] the reckoning.	رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ ﴿٤١﴾
42. And let-not assuredly [*you*[s]] count Allah (*is*) a neglector *a'n* (*regarding*) what work the *dha'lemoona*[63] (*injustice-doers*); verily only [*He*] delays them for a day[x] gaze in it[x] the sights.	وَلَا تَحۡسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعۡمَلُ ٱلظَّٰلِمُونَۚ إِنَّمَا يُؤَخِّرُهُمۡ لِيَوۡمٖ تَشۡخَصُ فِيهِ ٱلۡأَبۡصَٰرُ ﴿٤٢﴾
43. *Muhtt'eena* (*hasteners-gazers and extended necks*) *muq'ne'ey* (*raisers of their heads*) they[z] not *yartaddo* (*forthwith-returns*) to them their glance and their *af'edato*[64] (*hearts/minds*) (*are*) *hawa* (*empty/vacuous*).	مُهۡطِعِينَ مُقۡنِعِي رُءُوسِهِمۡ لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡۖ وَأَفۡـِٔدَتُهُمۡ هَوَآءٞ ﴿٤٣﴾
44. And let-warn [*you*[s]] the mankind (*about a*) day[x] (*during which*) *ya'atee*[x] (*approaches/comes*)[x] them the torment then say who[r] *dhalamo*[65] (*they*[z] *wronged*): our Lord let-tarry us [You[s]] to a near *aja'len*[66] (*term-limit*), we answer Your[g] invitation and *natta'be'o* ([*we*] *closely-follow*) the messengers; did [and][67] not had *aqsamtom* (*oathed you*[c]) of before not for you[b] of a cessation.	وَأَنذِرِ ٱلنَّاسَ يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرۡنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖ نُّجِبۡ دَعۡوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَۗ أَوَلَمۡ تَكُونُوٓاْ أَقۡسَمۡتُم مِّن قَبۡلُ مَا لَكُم مِّن زَوَالٖ ﴿٤٤﴾
45. And dwelled you[z] in dwellings (*of*) whom[r] *dhalamo*[68] (*they*[z] *wronged to*) their selves[w] and manifested for you[b] how We did by them and We struck for you[b] the parables/examples.	وَسَكَنتُمۡ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمۡ وَتَبَيَّنَ لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ وَضَرَبۡنَا لَكُمُ ٱلۡأَمۡثَالَ ﴿٤٥﴾

[60] The word used in The Qur'an is "**تقبل**," *not* "**إقبل**"=accept. Thus, "**تقبل**" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, **تقبّل**= *let-clemently accept* [You[s]].

[61] The speaker's pronoun "**ي**" in "**دعاء**," by Arabic (*linguistic*) Rule, is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

[62] The word "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*), i.e. *happen*.

[63] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice."

[64] The Arabic word "**الأفئدة**" is plural of "**فؤاد**," thus "**الأفئدة**"= hearts/minds.

[65] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

[66] he word "**الأجل**" means term-limit, see **اللسان**.

[67] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

[68] See footnote 63 regarding "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

46. And *qad* (*already and affirmatively*) machinated they[z] their machination and Allah has their machination[x] and *en* (*albeit*) [was] their machination *letazola* (*to terminate/cease*) from it[x] the mountains.

وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ٤٦

47. So let-not assuredly reckon [*you*[s]] (*that*) Allah (*is*) *mukh-lefa* (*not-fulfiller* [*He*]) (*of*) His promise (*to*) His messengers; verily Allah (*is*) Mighty, revenge-possessor.

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ٤٧

48. Day the Earth[w] (*is to be*) substituted other than the Earth[w] and the skies[w] [*too*] and appeared/outstood for Allah, The One The *Qahha're* (*Ever/Stout Subduer*).

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ٤٨

49. And [*you*[s]] see the criminals, then-day *mugrraneen* (*iteratively*[69] *bounded/paired*) in the fetters.

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ٤٩

50. Their *sarabeelo* (*raiments/mail*) (*are*) of pitch; and overlays their faces the fire.[w]

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ٥٠

51. To requite Allah each self[w] what it[w] earned;[w] verily Allah (*is*) swift (*in*) the reckoning.

لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ٥١

52. This (*is*) an announcement[x] for the mankind and to (*be*) warned they[z] by it[x] and to know they[z] that only He (*is*) *Elahon* (*Deity*) One, and to *yadhdhakkara* (*repetitively-reminisce*), the *alba'be*[70] (*the hearts-intellects*) possessors.

هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٥٢



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif Lam Ra.*[1] *Telka*[w] (*she-that-afar-it*[w]*/those*[w]) (*are*) The Book's[x] *Aya'te*[w] (*Qur'an's statements*) and a Qur'an manifester.

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ١

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[69] The word "مقرنين" for "التكثير," see التاج and البصائر.

[70] See the *Lexicon* attached to this *Translation* for "ذوالألباب"= the *albab's* possessors. +

[1] See the *Lexicon* attached to this *Translation* for commentary.

2. Often[2] when[o] long[3] who[r] unbelieved they[z] if they[z] were Muslims.

رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ ۝٢

3. *Tharr*[4] ([*you*[s]] *let-alone/forsake*) them eat they[z] and *yata-mattao*[5] (*let them relish the temporary worldly delights*) and *yulhe* (*entertainingly-preoccupy/distract*) them the hope; so they[z] will know.

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِهِمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝٣

4. And not We perished of a village[w] except for it[w] a book *ma'aloomon*[6] (*that which is known*).

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ۝٤

5. Not surpasses of an *Ummaten*[w] (*generation/community*)[w] its[w] *ajala*[7] (*term-limit*) and nor *yasta'akherona*[8] (*affirmably slacken tarrying they*[z]).

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ۝٥

6. And they[z] said: *ya'ayyaha* (O, *you*[g]) who[x] *nozzela* (*had been iteratively descended*) on him The *Thekro* (*Qur'an*) verily you[g] (*are*) surely a maniac.[9]

وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝٦

7. *Lawma*[10] (*why do not*) *ta'ateena*[x] ([*you*[s]] *produce/cause to descend for us*)[x] by the angels, *en* (*if*) you[g] were of the *ssa'deqeena* (*always truth renderer*).

لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝٧

8. Not *nonazzelo* (*repetitively descend*) [*We*] the angels except by the right, and not they[z] were then *mundhareena*[11] (*ones given reprieve*).

مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓاْ إِذًا مُّنظَرِينَ ۝٨

9. Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] surely keepers-up.[12]

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩

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2 The word "رُبَّ" in "رُبَمَا" is an article of *multiplicity*, meaning "*often*." Some say it is for "*paucity*," meaning "*little*." However, currently, "رُبَمَا" came to mean perhaps. See القرطبي and الهادي. What must be *noted* is that *some time*, by way of *elegance and eloquence*, in Arabic one *explicitly* expresses what he *implicitly* means by its *opposite*.

3 The word "يودّ," translated as "*longs*" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

4 The word "*tharr*" = "*let alone, forsake*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*.

5 See the *Lexicon* attached to this *Translation* for this word, *generally* meaning: *taking temporary advantage of the worldly pleasures*.

6 The word "*ma'aloom*"="مَعلُوم," is a *subjective, singular, noun*. No English correspondent for it.

7 The word "الأجل" means term-limit, see اللسان.

8 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

9 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" = an adjective.

10 The two words "لو ما"= "لو لا"= "هلا." When "لو ما"precedes a *present tense verb* that means to *urge* and *reproach*. See Arabic Grammar books or القرطبي in his explanation to this *Ayah*.

11 The word "منظرين" is a *plural objective noun* for which there is *no* English equivalent, *they who are reprieved*.

12 The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even =

10. And *laqad* (*verily, already and affirmatively*) We sent [of] before you[g] in the [firsts'] (*ancients'*) sects.[13]

وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي شِيَعِ ٱلۡأَوَّلِينَ ١٠

11. And not *yaátehem* (*comes to them*) of a messenger except they[z] were by him *yastah'zeona* (*affirmably jesting/jesting*).

وَمَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ١١

12. Like *tha'leka* (*afar-that-it/tht*)[x] [*We*] thread it[x] in the criminals' hearts.

كَذَٰلِكَ نَسۡلُكُهُۥ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ١٢

13. Not believe they[z] by it[x] and *qad* (*already and affirmatively*) ceded[w] the dispensation[w] (*of*) [firsts] (*ancients*).

لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ ١٣

14. And had We opened on them a door from the Heaven[w] so *dhallo* (*they*[z] *continued/kept*) in it[w] *ya'arojona* (*curvilinearly ascend they*[z]).

وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ١٤

15. Surely (*then would have*) said they:[z] verily only (*had been*) closed our visions, rather we (*are*) people *mas'hooroona* (*we had been bewitched*).

لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ ١٥

16. And *laqad* (*verily, already and affirmatively*) We made in the Heaven[w] zodiacs and We adorned/bedecked it[w] for the beholders.

وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦

17. And We kept-up[14] it[w] from every Satan *rajeemen* (*one who is ever multitudinously stoned*).

وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ١٧

18. Except whom[p] *istaraqa*[15] ([*he*] *stealthily stole*) the hearing then followed him a *she'habon* (*flamer-star*) manifester.

إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ١٨

19. And the Earth[w] We extended it[w] and We cast in it[w] anchors[16] (*catches/fasteners/stabilizers*) and We sprouted in it[w] of everything *mawzoonen* (*that which is balanced and proportioned*).

وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ شَيۡءٖ مَّوۡزُونٖ ١٩

= "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)." (*Emphasis is added*).

13 The word "**شيع**"= "sects" in the sense of a parties whose members *mutually follow and succor each other.*

14 The word "**حفظناها**" is rooted in "**حفظ**" see footnote 14 above regarding "**حفظ**".

15 The expression "استرق السمع"= "سمع مستخفياً," hence *stealthily* stole the hearing. See الهادي.

16 That is the mountains.

20. And We made for you[b] in it[w] livelihoods and whom[p] not you[c] *(are)* for him/it[x] surely *ra'zeqeena* *(giver of: provision/victuals for sustenance/rain)*.	وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾
21. And *en* *(not)* of a thing[x] except We have its[x] treasures and not *nonazzelo* ([*We*] *repetitively descend*) it[x] except by a *qada'ren* *(fate/standard)* *ma'aloomen* *(that which known)*.	وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾
22. And We sent the winds[w] impregnators;[w] so We descended from the Heaven[w] water[x] then *asqaynakum*[17] *(We availed its*[x] *drinking) to you*[b]) it;[x] and not you[f] *(are)* for it[x] surely storers.	وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾
23. And verily We, surely [*We*] quicken and *nomeeto*[18] *(We deaden)*; and We *(are)* The Heirs.	وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾
24. And *laqad* *(verily, already and affirmatively)* knew We the *mustaq'demeena*[19] *(affirmed-antecedents)* of you[b] and *laqad* *(verily, already and affirmatively)* knew We the *must'akhereena* *(slackened-tarriers)*.	وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾
25. And verily your[t] Lord He throngs them; verily He *(is)* *Hakeemon*[20] *(infinite hekmah*[21] *Possessor)* Omniscient.	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And *laqad* *(verily, already and affirmatively)* We created the mankind of *ssalssa'len* *(dry-clay)* of *hama'en* *(dark-odorous-ooze)* *masnoonen* *(dark fermented ooze which is smoothened)*.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾
27. And the Jann[x] *(plural of Jinn)* We created it[x] of before of the hot wind's fire.[w]	وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾
28. And *edh* *(when/whence)* said your[t] Lord for the angels: verily I am creating a human of *ssalssa'len* *(dry-clay)* of *hama'en* *(dark-odorous-ooze)* *masnoonen* *(dark fermented ooze which is smoothened)*.	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾
29. So *edha* *(if/when)* *sawwaytoho* *(I erected/evened/set him)*, and I blew in him of My *Rou'he* *(Soul)*, then let-fall you[z] for him kowtowing.	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

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[17] The word "أسقيناكم" *rooted* in "أسقى" and *not* "سقى." And "أسقى" means *availed water for drinking*. See الراغب.

[18] The word "أمات," in "نُمِيتُ" is the *transitive verb to deprive* of life. See *Merriam Webster's Unabridged Dictionary*.

[19] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[20] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[21] See the *Lexicon* attached to this *Translation* for "*hekma*."

30. So kowtowed the angels all (*of*) them wholes.	فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ أَجۡمَعُونَ ٣٠
31. Except Iblis *aba*[22] (*categorically refused*) [*he*] to be [*he*] with the *sa'jedeena* (*they that are kowtowing*).	إِلَّآ إِبۡلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣١
32. Said [*He*]: O, Iblis, what (*is*) for you[g] that not [*you*[s]] be with the *sa'jedeena* (*kowtowing-they*).	قَالَ يَٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣٢
33. Said [*he*]: not [was] [*I*] to kowtow for a human You[g] created him of *ssalssa'len* (*dry-clay*) of *hama'en* (*dark-odorous-ooze*) *masnoon* (*dark fermented ooze which is smoothened*).	قَالَ لَمۡ أَكُن لِّأَسۡجُدَ لِبَشَرٍ خَلَقۡتَهُۥ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٣٣
34. Said [*He*]: so let-egress [*you*[s]] from it[w] so verily you[g] (*are*) *rajeemon* (*one who is ever multitudinously stoned*).	قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ٣٤
35. And verily on you[g] (*is*) the curse[w] to the *Deen's*[23] (*Requital's/Judgment's*) Day.	وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ ٱلدِّينِ ٣٥
36. Said [*he*]: my Lord then let-reprieve me [*You*[s]] to a day (*to be*) resurrected they.[z]	قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٣٦
37. Said [*He*]: So verily you[g] (*are*) of the *mundhareena* (*they who are: deferred/reprieved*).	قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٣٧
38. To [day] (*of*) the time the *ma'aloome* (*that which is known*).	إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ٣٨
39. Said [*he*]: my Lord, by what *aghawaytaney*[24] (*You*[g] *caused me to indulgently stray and be disappointed*) surely I assuredly[25] adorn for them in the Earth[w] and surely *aghweyannhum* ([*I*] *assuredly cause them to indulgently stray and so be disappointed*) wholes.	قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩
40. Except Your[t] *eba'de* (*worshippers/submitters/slaves*) of them the *mukhlaseend*[26] (*they who are purified and saved*).	إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ٤٠
41. Said [*He*]: this (*is*) *Sseratton* (*single and a specific Path*) on Me straight (*it*[x] *is*).	قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٞ ٤١
42. Verily My *eba'de* (*worshippers/submitters/slaves*) not for you[g] on them an authority, except whom[p] *ettaba'a* ([*he*] *closely-followed*) you[g] of the *ghaweend*[27] (*strayers because of fallacious belief resulting in disappointment*).	إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ٤٢

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[22] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.
[23] That is the Day of Judgment.
[24] The word "غوى," in "أغويَتني" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*. See اللسان.
[25] The "ل" in "لأزينن" and "لأغوينّ" are *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here in both cases by "*assuredly*".
[26] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.
[27] The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them*. See الراغبand اللسان.

43. And verily Hell[w] (*is*) surely their appointment (*as*) wholes.	وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾
44. For it[w] seven doors, for every door [of them] (*is*) a portion *magsoomon* (*one that is allotted*).	لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ جُزۡءٞ مَّقۡسُومٌ ﴿٤٤﴾
45. Verily the *muttaqeena* (*reverential guarders against Allah's displeasure*) (*are*) in gardens[w] and wells.[w]	إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾
46. Let-enter it[w] you[z] by peace *aa'meneena* (*self-safety-securers*).	ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
47. And wrested We what (*is*) in their hearts of rancor; brothers [*they*] (*are*) over couches mutually fronting (*tête-à-tête*).	وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ﴿٤٧﴾
48. Neither touches/betides them in it[w] a fatigue and nor they (*are*) from it[w] surely *mukhrajeena* (*expellees*).	لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴿٤٨﴾
49. *Nabbe'a* (*let inform you*[s] *by piece-of-significant-and-availing-news*) My *eba'de* (*worshippers/submitters/slaves*) surely I, I The *Ghafooro* (*iterative Forgiver*), *Raheemo* (*iterative mercy Giver*).	۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾
50. And that My torment[x][28] it[x] (*is*) the torment[x] the painful.	وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾
51. And *nabbe'ahum* (*let you*[s] *inform them by piece-of-significant-and-availing-news*), *a'n* (*regarding*) *Ebraheema's* (*Abraham's*) guests.	وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾
52. *Edh* (*when/since*) they[z] entered on him and said they:[z] peace; said [*he*]: verily we (*are*) of you[b] *wajeloona*[29] (*they who are apprehensive*).	إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗا قَالَ إِنَّا مِنكُمۡ وَجِلُونَ ﴿٥٢﴾
53. Said they:[z] let-not *tawjal*[30] (*feel you*[s] *apprehensive*); verily we *nobashsheroka*[31] ([*we*] *tell pleasant tidings to you*[g]) by an omniscient *gholamon*[32] (*boy*).	قَالُواْ لَا تَوۡجَلۡ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٖ ﴿٥٣﴾
54. Said [*he*]: have you[c] *bashsharto*[33] (*tell pleasant tidings to*) me albeit that touched/betided me the agedness; so by what *tobasheroona*[34] (*you*[f] *tell pleasing tidings to* [*me*]).	قَالَ أَبَشَّرۡتُمُونِي عَلَىٰٓ أَن مَّسَّنِيَ ٱلۡكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

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[28] The word "عذاب"= "torment" is a *singular, masculine, subjective noun* in the Arabic language.
[29] The word "وجلون" = "*wajeloon*" is a *quasi-adjective noun* (صفة مشبّة), see البصائر and إعراب القرآن، لمحمود صافي. There is *no* English equivalent for such a word *per se*. It means: *they who are apprehensive*.
[30] The word "توجل" is a *present* tense meaning "*feel apprehensive*," see the previous footnote above, 2712.
[31] The word *nobashshara* ="نُبَشِّر," has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times "*grievous*" tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them.
[32] The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.
[33] Ibid.
[34] The letter "ن" in "تبشّرون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "تبشّرون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

55. Said they:[z] *bashsharnaka*[35] (*we told pleasant tidings to you*[g]) by the right/truth, so let-not be [*you*[s]] of the despondents.	قَالُوا۟ بَشَّرْنَـٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَـٰنِطِينَ ٥٥
56. Said [*he*]: and who[a] [*he*] desponds of his Lord's mercy[w] except the strayers.	قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ٥٦
57. Said [*he*]: then what (*is*) your[n] *khattbo* (*serious-matter*), O, you the *mursaloona* (*sent-messengers*).	قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ٥٧
58. Said they:[z] verily we (*had been*) sent to a people, criminals.	قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ٥٨
59. Except *aala*[36] (*family/house/kin*) (*of*) Lootten (*Lott*) verily we surely (*are*) *munajjo* (*iteratively deliverers of*) them wholes.	إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ٥٩
60. Except his [woman] (i.e. wife) we correlated[37] verily she (*is*) surely of the *gha'bereena*[x] (*residuals/remnants*)[x].	إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ ٱلْغَـٰبِرِينَ ٦٠
61. So *lamma* (*when/whence*) came *aala* (*family/house-/kin*) (*of*) Lootten (*Lott*) the *mursaloona* (*sent-messengers*).	فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ٦١
62. Said [*he*]: verily you[b] (*are*) a people *munkaroona* (*unknown folks*).	قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ٦٢
63. Said they:[z] rather we came (*to*) you[g] by what they[z] were in it[x] dubitating they.[z]	قَالُوا۟ بَلْ جِئْنَـٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ٦٣
64. And *aa'taynaka* (*we came from afar to you*[g]) by the right, and that verily we (*are*) *ssadeqeena* (*always truth enforcers*).	وَأَتَيْنَـٰكَ بِٱلْحَقِّ وَإِنَّا لَصَـٰدِقُونَ ٦٤
65. Therefore, *as're* (let-[*you*[s]] *nocturnally-ambulate/travel*) by your[t] family[w] by a segment of the night and *ettabe'a* (*let-closely-follow* [*you*[s]]) their rears and let not *yaltafit* (*side-glance*) an *ahadon*[38] (*lone/any-one*) of you[b] and let-proceed you[z] whence (*to be*) commanded you.[z]	فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَـٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ٦٥
66. And We judged (*revealed/conveyed*) to him *tha'leka* (*afar-that-it/that*)[x] the matter, that *da'bera*[39] (*rear-most/last of*) those (*people*) (*is*) *maqtoo'on* (*to be cut off/to be rooted away*) *mussbeheena* (*as they reach morning*).	وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَـٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ٦٦

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35 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّرَ \ يُبَشِّرُ\مُبَشِّرٌ.

36 The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

37 The word "قدّر" has several meaning, among them "*measured*" or *correlated* one thing with another as *having the corresponding characteristics*.

38 See the *Lexicon* attached to this *Translation* regarding "أحد."

39 The expression, as in this *Ayah*: "Then cut off last (*of*) the people"= "قطع دابر القوم" meaning *uprooted the last person of such people*.

67. And came the city's[w] folks[w] *yestabsheroona*[40] (*they seek pleasant tidings*) (*i.e. rejoicing for the new arrivals*).	وَجَآءَ أَهۡلُ ٱلۡمَدِينَةِ يَسۡتَبۡشِرُونَ ٦٧
68. Said [*he*]: verily these (*are*) my guests, so let-not you[z] scandalize [*me*].[41]	قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيۡفِي فَلَا تَفۡضَحُونِ ٦٨
69. And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-not you[z] disgrace [*me*].[42]	وَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ ٦٩
70. Said they:[z] Have [and][43] not [*we*] restrained you[g] *a'n* (*regarding*) the worlds.	قَالُوٓاْ أَوَلَمۡ نَنۡهَكَ عَنِ ٱلۡعَٰلَمِينَ ٧٠
71. Said [*he*]: these (*are*) my daughters, *en* (*if*) you[c] were doers.	قَالَ هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ ٧١
72. By *aamroka* (*your*[t] *life/religion*) verily they (*are*) assuredly[44] in their inebriety/intoxication addling they.[z]	لَعَمۡرُكَ إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ يَعۡمَهُونَ ٧٢
73. So took-she[y] them the shriek-she[y] *mushreqeena*[45] (*as they entered the full sunshine after sunrise*).	فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ ٧٣
74. So We made its[w] height its[w] bottom and We ill-rained[46] on them stones[w][47] of *Sejjelen* (*petrified clay*).	فَجَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن سِجِّيلٍ ٧٤
75. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for the *mutawassemeena* (*signa-seekers*).	إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ ٧٥
76. And verily it[w][48] (*is*) surely by a path[49] sustainer.	وَإِنَّهَا لَبِسَبِيلٖ مُّقِيمٍ ٧٦
77. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for the believers.	إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٧٧
78. And *en* (*surely*) [was] the *Ayka'te's*[w] (*thicket's*[w]) companions certainly (*are*) *dha'lemeena* (*injustice-doers*).	وَإِن كَانَ أَصۡحَٰبُ ٱلۡأَيۡكَةِ لَظَٰلِمِينَ ٧٨

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40 The word "**استبشر**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

41 The letter "**ن**" in "**تضحون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**تضحون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.

42 Ibid, only here regarding **تخزون**.

43 The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

44 The "**ل**" in "**لعمرك**" is clearly *juratory* "= "**ل القسم**," and the "**ل**" in "**لفي**" is also *juratory* = "**ل القسم**," *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed here by "*assuredly*".

45 The word "*mushreqeen*" means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = "**البزوغ**" and "**الشروق**" = *full sunshine after sunrise*. See **التاج**.

46 In Arabic there is a *distinction* between "**مطر**" = rained, and "**أمطر**"=ill-rained, as "**مطر**" = **في الخير** and "**أمطر**," **في الشر** see **الراغب**. In this case"**أمطر**" is used. So for *lack* of "**أمطر**" in English, I chose ill-rained.

47 The word "**حجارة**"= [*she*]-*stones* is *plural of multiplicity* vis-à-vis plural of *paucity*. So, *lots and lots of stones.*

48 That is the doomed city.

49 That is standing sustainedly for all to see.

79. So We revenged from them and verily both[50] (*of*) them (*are*) surely by a principal manifester.	فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ٧٩
80. And *laqad* (*verily, already and affirmatively*) denied the *Hej’re’s* (*valley between Madeena and Syria*) companions the *mursaleena* (*sent-messengers*).	وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ٨٠
81. And *aa’tayna* (*We accorded/given*) them Our *Aya’te*[w] (*miracles/signs/proofs*) then they[z] were *a’n* (*regarding*) it[w] shunners.	وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ٨١
82. And they[z] were carving of the mountains houses *aa’meneena* (*self-safety-securers*).	وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ ٨٢
83. Then took-she[y] them the shriek-she[y] *mussbeheena* (*as sun rise approached them*).	فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ٨٣
84. So not enriched/sufficed[51] *a’n* (*off*) them what they[z] were earning.	فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ٨٤
85. And not We created the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right; and verily The Hour[w] surely (*is*) *aa’teyaton*[w] (*approaching/coming*)[w] so let-condone [*you*[s]] the condonation the beautiful.	وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ٨٥
86. Verily your[t] Lord, He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.	إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ٨٦
87. And *laqad* (*verily, already and affirmatively*) *aa’taynaka* (*We accorded/gave you*[g]) seven of the *mathaney*[52] (*i.e. Qur’an Surah 1*) and The Qur’an[x] The Great.	وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ٨٧
88. Let-not assuredly extend [*you*[s]] your[t] [both] eyes[w53] to what *matta’na* (*We had let relish the transitory worldly delights*) by it[x] likes/kinds[54] of them and let-	لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ

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50 This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Aykah*.

51 The word “**أغنى**” has triple meanings: (1) *enriched*, (2) *sufficed*, and (3) *benefited*. But “enriched” *includes* the three. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding*. so “enriched” is *superior*.

52 Commentators of The Qur’an are of *different* opinions as to the meaning of “*the seven mathaney*.” However, the majority seems to agree that it is the Opener she[y], **الفاتحة**.

53 The expression: “*extended his both eyes*”=“**مد عينيه**” means *desired what someone else has*.

54 The word “**أزواجا**” in *this Ayah*, *linguistically* and according to *many Qur’an commentators* means: *likes/kinds*., i.e. **أمثال أو أصناف**. See **اللسان** and **الطبري**.

not sadden [*you*[s]] on them and let-lower [*you*[s]] your[t] wing[55] for the believers.	وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ﴿٨٨﴾
89. And let-say [*you*[s]]: verily I am the *nathero* (*repetitive warner*) the manifester.	وَقُلۡ إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ ﴿٨٩﴾
90. Just-as We descended on the portioners[56].	كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ ﴿٩٠﴾
91. Who[r] they[z] made The Qur'an[x] *eedheena*[57] (*that which is dismembered*).	ٱلَّذِينَ جَعَلُواْ ٱلۡقُرۡءَانَ عِضِينَ ﴿٩١﴾
92. So by your[t] Lord, surely [*We*] assuredly[58] question them wholes.	فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ أَجۡمَعِينَ ﴿٩٢﴾
93. *Amma* (*regarding*) what were they[z] working.	عَمَّا كَانُواْ يَعۡمَلُونَ ﴿٩٣﴾
94. So *issda'a* (*let-promulgate* [*you*[s]]) by what [*you*[s]] (*are being*) commanded and let-shun [*you*[s]] *a'n* (*off*) the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).	فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴿٩٤﴾
95. Verily We sufficed you[g] the *mustah'ze'eena* (*affirmable jesters/ affirmably-jesting they*[z]).	إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ﴿٩٥﴾
96. Who[r] they[z] make with Allah another *elahan* (*a deity*), then will know they.[z]	ٱلَّذِينَ يَجۡعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۚ فَسَوۡفَ يَعۡلَمُونَ ﴿٩٦﴾
97. And *laqad* (*verily, already and affirmatively*) [*We*] know surely you[g] constricts your[t] bosom by what they[z] say.	وَلَقَدۡ نَعۡلَمُ أَنَّكَ يَضِيقُ صَدۡرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
98. So *sabbeh*[59] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise and be [*you*[s]] of the *sa'jedeena* (*kowtowing-they*[z]).	فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾
99. And let-worship [*you*[s]] your[t] Lord until comes (*to*) you[g] the *yaqeeno*[60] (*the: inevitable certitude/ death*).	وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ﴿٩٩﴾

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[55] The expression "[*you*[s]] lower your wing" is lofty Arabic *tongue* expression meaning *show* "*softness*," *kindness*, or be "*courteous towards*" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*. So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*.

[56] Qur'an commentators vary as to the exact meaning of the word "**المقتسمين**," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, *believing in some* and *not* in the others. Or also it could mean "*swearer-allies*" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers.

[57] The word "**عضين**" = "*eedheen*," rooted in "**عضى، أي فرّق الى أجزاء**" = *dismembering into parts*. Hence, they *dismembered* The Qur'an. The Qur'an is a single *whole*. When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it.

[58] he "**ل**" in "**لنسألنّ**" is a *juratory*-"**ل القسم**" ="**ل**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

[59] The phrase "*subhana Allah*," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah.*

[60] That is death. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ata*[1] (*approached/sprung: from afar*) Allah's command[x] so let-not you[z] affirmably hasten[2] it;[x] *subhana*[3] (*Allah is hallowedly and marvelously deemed transcending all defects-/and solemnly all stand in awe and utmost consecration of*) Him, and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١
2. *Younazzelo* (*repetitively descends* [*He*]) the angels[4] by the *Roohe*[x5] (*His revelation/mercy/The Qur'an*) of His command[x] on whom[p] [*He*] wills of His *ebad* (*worshippers-/submitters/slaves*), that let-warn you[z] surely it[x6] (*is*), no an *elaha* (*a deity*) except Me, so *ettago'ne*[7] (*let you*[z] *reverently guard against the displeasure of Mine*).	يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢
3. [*He*] created the Heavens[w] and the Earth[w] by the right, *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٣
4. [*He*] created the mankind of a *nuttfa'ten* (*sperm-drop*)[w8] then *edha* (*suddenly/whereas*) he (*is*) *khasseemon* (*iterative antagonist*) manifester.	خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٤

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[1] The word "أتى"= *came/sprung from afar*. The commentators of The Qur'an are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came* (sprung from afar) *Allah's command*." Some maintains that it is His *Message*: (i.e. The Qur'an *and* the *true Hadeeth*). Others say that it is the *Day of Judgment* which is *approaching quickly = springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*. So we have to be ready for it *immediately*, always remembering that a *day* "*enda*" (*with respect to*) Allah is "*like one thousand year*(s) *of your reckoning*," as states (S22:47).

[2] That is its arrival.

[3] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*.

[4] See the *Lexicon* attached to this *Translation* regarding the word "الملائكة" although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him. The plural designation is to indicate his eminence.

[5] It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*.

[6] The pronoun "هـ" in "أنّه" refers to "*the right*" or "*the truth*" or "*the matter*," *all* are *masculine* genders.

[7] The letter "ن" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[8] The word "نُطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

5. And the *an’aama*[w9] (*cattle/ sheep/ goats/ and camels*) [*He*] created it[w] for you;[b] in it[w] warmth and benefits[w] and from it[w] you[z] eat.

وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥

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6. And for you[b] in it[w] (*is*) a beauty[x] when you[z] home[10] (*in*) and when you[z] pasture (*out*).[11]

وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ٦

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7. And [it[w]] carries your[n] *athgala* (*heavies*) to a *bala'den* (*region/ country*) not be you[z] *ba’leghey*[x] (*you[f] are-reaching*) it[x] except by the selves’[w] hard-ship;[12] verily your[n] Lord (*is*) surely *Ra’oofon*[13] (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).

وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧

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8. And the horses[w] and the mules[x] and the donkeys[x] to you[z] ride it[w] and (*as*) an adornment[w] and [*He*] creates what not you[z] know.

وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ٨

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9. And on Allah the path’s direction;[14] and of it[w] (*is*) a deviator; and had [*He*] willed surely *hada* ([*He*] *would have divinely-guided*) you[b] wholes.

وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ٩

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10. He Who descended from the sky[w] water[x] for you[b] from it[x] a drink; and from it[x] trees[w] in it[x] you[z] graze.

هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗۖ لَّكُم مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ ١٠

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11. Sprouts [*He*] for you[z] by it[x] the *zar’a*[15] (*crops before harvesting/ sprouts*) and the olives and the date-palms[w] and the grapes[16] and of all the *thamara’te*[w] (*trees/ plant crops/ fruits*)[w] verily in *tha’leka* (*afar-that-it/ that*)[x] surely (*is*) an *Aya’tan*[w] (*miracle/ sign/ proof*) for a people *yatafakkarona* (*iteratively cerebrating they[x]*).

يُنۢبِتُ لَكُم بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ١١

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[9] The word “*al-an’am*” =“**ألأنعام**” or “*neam*” “**نعم**” means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “**كل ذى خلف و ظِلف**”= *cattle, sheep, goats, and camels*.

[10] That is late in the day. Clearly the “*homing*” comes later in the day while the “*pasturing*” precedes it. But the reason for such *introduction* of the “homing” *before* the “pasturing” in order to *immediately conjoin* it with the “*beauty*” derived from the “*an’aam*” as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners.

[11] That is in morning.

[12] The expression “**شِقِ الانفس**”=hardship to the *anfos* (*entities*) means *very difficult to reach* or *obtain*.

[13] The word “**رؤوف**” of “**الرأفة**” which is more *intensive* than “**الرحمة**,” as “**الرحمة**”=“mercy,” which is kindness imparting delight to its recipient; while “**الرأفة**” is *in addition* to “**الرحمة**” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “**الرأفة**” is a *protective*-mercy=clemency. And “**رؤوف**” is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.

[14] That is to say upon Allah to *show* the direction to His way, although some people go astray.

[15] See the *Lexicon* to this *Translation* for the *significant* meaning of this word.

[16] Invariably throughout the Qur’an when the reference is made to the “**النخل و الأعناب**” the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as “**الكرم**,” *never ever* the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “**العنب**” as “**الكرم**,” because surely the “**الكرم**” *is the Muslim*. And in another narration: verily only that “**الكرم**” *is the heart of the believer*. See **نزهة المتقين؛ شرح رياض الصالحين**. Refer to the *attached* list of *references*.

12. And [*He*] subjugated for you[b] the night[x] and the *naha're*[x] (*between sunrise and sunset*) and the sun[w] and the moon[x] and the stars[w] *musakha-raten*[17] (*they that are driven/subjectable beings*) by His command; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs*) for a people cerebrating.	وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾
13. And what *thara'a* ([*He*] *created/propagated/manifested*) for you[b] in the Earth[w] dissimilar (*are*) its[x] [the] hues; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for a people *yadhdha-kkarona* (*they*[z] *repetitively-reminisce*).	وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾
14. And He Who subjugated the sea[x] to you[b] eat from it[x] fresh meat and *tastakh'rejo* (*affirmably extract you*[z]) from it[x] an ornament[w] you[z] wear it;[w] and [*you*[s]] see the *folka*[x] (*ship/ships*)[x] plowers in it;[x] and to *tabtagho*[18] (*you*[z] *earnestly-quested*) of His munificence; and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]	وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾
15. And [*He*] cast in the Earth[w] anchors[19] (*catches-/fasteners/stabilizers*), that not[20] [*it*[w]] wobbles by you[b] and rivers, and paths *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadoona* (*you*[z] *become divinely-guided*).	وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَـٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
16. And landmarks[w]/signs[w] and by the star they *yahta-doona* (*they*[z] *find and follow the aright-guidance*).	وَعَلَـٰمَـٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾
17. Does then Who [*He*] creates like who[p] [*he*] creates not; do then not you[z] reminisce.	أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
18. And *en* (*if*) you[z] count Allah's boon[w21] not *tohsso*[22] (*you*[z] *comprehensively reckoned*) it;[w] verily Allah surely (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾
19. And Allah knows what you[z] conceal and what you[z] disclosed.	وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

[17] The word "*musakharaten*" is *plural, objective noun*, meaning *they that are driven, subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns.
[18] The word "إبتغى" = "طلب حثيثا" meaning: *earnestly quested.*
[19] That is the mountains.
[20] The particle "أنْ" has many *implicative* meanings, among them: "لئلا" = "*in order not to.*" See مغني اللبيب for إبن هشام.
[21] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[22] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See البصائر.

20. And who[r] they[z] invoke of lesser than/without Allah not create they[z] a thing, while they (*are being*) created.[23]

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ (20)

21. Decedents, other than quicks[24] while not perceive they[z] *ayyana*[25] (*when/which momentous period*) (*are to be*) resurrected they.[z]

أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (21)

22. Your[n] *Elaho* (*Deity*) (*is*) an *Elahon* (*a Deity*) One; so who[r] not they[z] believe by the Hereafter[w] their hearts (*are*) negaters[w] and they (*are*) *mustakberoona*[26] (*they*[z] *affirmably stand haughtily above submission*).

إِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ (22)

23. *La'jarama*[27] (*inevitably-right*) truly Allah knows what they[z] conceal and what they[z] disclose; verily He loves not the *mustakbereena*[28] (=*to mustakberoona, in previous Ayah*).

لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ (23)

24. And if (*had been*) said for them what descended your[n] Lord; said they:[z] the firsts' (*ancients'*) fables.

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُوٓا۟ أَسَـٰطِيرُ ٱلْأَوَّلِينَ (24)

25. To bear they[z] their *awzara*[29] (*ill-burdens/sins/offenses*) complete[w] The *Qeyamatey's*[w] (*Judgment's*) Day and of *awzara* whom[r] mislead [them they[z]] by other than knowledge; lo, fouled what *yazerona* (*ill-burden they*[z]).

لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَـٰمَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا سَآءَ مَا يَزِرُونَ (25)

26. *Qad* (*already and affirmatively*) connived who[r] of before them, then *ata*[30] (*uprooted and destroyed*) Allah their *bon'yana*[x] (*fixed-and-aggrandized build*)[x] from the

مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ

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[23] Although the word "**يخلقون**" is a *present* tense but the reference is intended for the *past*. However, the Arabic language, being topped by The Qur'an, by way of *elegance and eloquence*, numerously uses the *present* to refer to the *past* or uses the *past* to refer to the *present*.

[24] The word "**أحياء**" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "**أحياء**", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

[25] The word "*ayyana*" = "**أيان**" really is "**أي أوان أو أي حين**," but with *reverence and magnanimity* for whatever "**أيان**" was used for. See **معجم النحو** is *which period*, a *specific and important* (momentous) *occurrence happen*.

[26] The word "*mustakbereen*"="**مستكبرين**" does *not* have an exact English equivalent *per se*. It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we *transliterate* and *parenthetically explain*.

[27] The word "**لا جرم**" means *inevitably-right*. See **التاج**. To make the Arabic "**لا**" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning. Thus, "**لا جرم**" = "*Not evitable rightly*"= inevitably right.

[28] The word "*mustakbereen*"="**مستكبرين**," i.e. see footnote 2667 above.

[29] The word *awzar*= plural of "**وِزْر**"=*we'zr*, means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference. See **اللسان**

[30] The word "**أتى**" = in such sentence-construct means is an Arabic *tongue* expression meaning: "*uprooted*" and *destroyed*. See **اللسان**.

bases, so tumbled on them the roof from above them and *ata* (*came to*) them the torment from whence not perceive they.[z]	عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٦
27. Afterwards The *Qeyamatey's*[w] (*Judgment's*) Day[x] [*He*] disgraces them and says [*He*]: where (*are*) My partners whom[x] you[c] were mutually contending in them; said who[r] *oto* (*had been accorded/given they*[z]) the knowledge: verily the ignominy today and the ill (*are*) over the unbelievers.	قَدْ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ٢٧
28. Whom[r] *tatawaffa* (*while dying receive*) them the angels (*while being*) *dha'lemey*[31] (*he-they injustice-doers*) (*to*) their selves[w] then they[z] cast the *salama* (*submission-/reconciliation/peace*): not we were working of an ill, *bala*[32] (*certainly-not*), verily Allah (*is*) Omniscient by what you[c] were working.	ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍۭ ۚ بَلَىٰٓ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ٢٨
29. So let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it;[w] so surely wretched the *mathwa*[33] (*forced: long-term/semi-permanent-abode*) (*of*) the *mutakabberena*[34] (*haughtiness-practicers*).	فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٢٩
30. And (*had been*) said for whom[r] *ettaqaw* (*they*[z] *reverentially guarded not to displease Allah*) what your[n] Lord descended; said they:[z] *khayran* (*mercy/goodness-/desirables/provision/rain*), for whom[r] *ahasano* (*they:*[z] *rendered meritorious-deeds*) in this[w] world[w] *hasanaton*[w] (*a meritorious-deed*);[w] and surely the Hereafter's[w] home[w] (*is*) *kharon* (*superior/worthier*) and surely *ne'ama* (*most excellent*) (*is*) the *muttaqeena's* (*reverential guarders against Allah's displeasure*)'s home.[w]	۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ٣٠
31. *Adnen's* (*Eden's*)[35] Paradises[w] enter it[w] they[z] run[w] from under it[w] the rivers; for them in it[w] whatever[36] they[z] will; like *tha'leka* (*afar-that-it/that*)[x] requites Allah the *muttaqeena* (*reverential guarders against Allah's displeasure*).	جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ ٣١

31 See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “*injustice-doer*” and “ظلم”= “*wronged.*”

32 The word “*bala*”= “*indeed-not*” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

33 In “اللسان”: “ثوى”= هلك; and “مثوى” in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the “مثوى” is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate.

34 There is *no noun* in English for "متكبر" = *who is prideful/haughty*. To make a noun= “*haughtiness-practicers*”.

35 The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a *prophet*, *seddique*, or a martyr.

36 The particle “ما” is “إسم أو أداة شرط,” = *conditional* noun/particle; or “ما” = “إسم موصول“ = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

32. Whom[r] *tatawaffa* (*while dying receive*) them the angels (*all being*) good, say they:[z] peace (*be*) on you[b] let-enter you[z] the Paradise[w] by what you[c] were working.

الَّذِينَ تَتَوَفَّىٰهُمُ الْمَلَٰٓئِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ادْخُلُوا۟
الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ٣٢

33. Do they[z] wait except that *ta'teya*[w] (*descend/come*)[w] (*to*) them the angels;[x] or *ya'teya*[x] your[t] Lord's command;[x] like *tha'leka* (*afar-that-it/that*)[x] did who[r] of before them and not wronged[37] them Allah; [and] but they[z] were wronging (*to*) their selves.[w]

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ
الْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ
فَعَلَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ
٣٣

34. So betided them misdeeds[w] (*of*) what worked they,[z] and *haqa* (*deservedly besieged*) [by] them what they[z] were by it[x] *yastah'zeona* (*affirmably-jesting they*[z]).

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ
بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٤

35. And said who[r] they[z] partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (*afar-that-it/that*)[x] did who[r] (*were*) of before them; so is on the messengers except the announcement, the manifester.

وَقَالَ الَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ اللَّهُ مَا
عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ
وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ
مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ الَّذِينَ مِن
قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَٰغُ
الْمُبِينُ ٣٥

36. And *laqad* (*verily, already and affirmatively*) We missioned[38] in every *Ummaten*[w] (*people/community*)[w] a messenger that let-worship you[z] Allah and let avoid you[z] the *Ttaghoot* (*devil/tyrant/rules of irreligious man-made system*"); so of them whom[p] Allah *hada* (*divinely-guided*) and of them whom[p] righted[w39] on him the misguidance;[w] so let-tread you[z] in the land[w]/Earth;[w] then let-see you[z] how [was[x]] consequence[w] (*of*) the deniers.[x]

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا
أَنِ اعْبُدُوا۟ اللَّهَ وَاجْتَنِبُوا۟
الطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى اللَّهُ
وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَٰلَةُ ۚ
فَسِيرُوا۟ فِى الْأَرْضِ فَانظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ الْمُكَذِّبِينَ ٣٦

37. *En* (*if*) [*you*[s]] hanker over their *huda* (*divine-guidance*), so verily Allah not *yahdey* (*divinely-aright*) whom[p] [*He/he*][40] misleads and not for them of *na'ssereena* (*iterative succorers*).

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ اللَّهَ لَا
يَهْدِى مَن يُضِلُّ ۖ وَمَا لَهُم مِّن
نَّٰصِرِينَ ٣٧

38. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*ultimate*) their *ayma'ne* (*oaths*) not resurrects[41] Allah whom[p] [*he*]

وَأَقْسَمُوا۟ بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا
يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا

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[37] See footnote 31 above regarding "فاعل الظلم"="ظالم."
[38] The word "بعث" carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.
[39] The word "*righted*" is *feminized*, because it's in *reference* to "*misguidance*" which is a *feminine gender* in Arabic.
[40] The word "يضلّ"= "*misleads*," in Arabic it gives the sense of "يضل نفسه أو غيره," similarly "*misleads*" either *himself* or *others*. Whereas the word: "*strays*" suggests *self* straying. Also, the *hidden* pronoun in يضل can also refer to Allah, [*He*]. See القرطبي.
[41] See footnote 38 above regarding *sent*.

dies; *bala*[42] (*certaily-not*), a promise on Him (*absolute*)-right;[43] [and,] but most the mankind not know.	عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾
39. To manifest [*He*] for them (*that*) which[x] they[z] differ in it[x] and to know they[z] who[r] unbelieved they[z] that they were liars.	لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾
40. Verily only Our say for a thing[x] *edha* (*when/if*) We wanted it[x] that We say for it:[x] let-be [*you*[s]] so [*it*[x]] is.	إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ ﴿٤٠﴾
41. And who[r] emigrated they[z] in (*the cause of*) Allah from after what (*had been*) wronged[44] they[z] assuredly[45] *nobawwe'a* ([*We*] *deservedly ensconce*) them in the world[w] a *hasanatan*[w] (*meritorious-deed*)[w] and surely the Hereafter's[w] remuneration (*is*) bigger, if they[z] were (*to*) know.	وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِن بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾
42. Who[r] *ssabaro* (*they held on patiently*) and on their Lord they[z] trust.	الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾
43. And not We sent [of] before you[g] except men [*We*] reveal[46] to them, so let-ask you[z] the *Thekre's* (*The Qur'an's/he Book's*) folks[w] *en* (*if*) you[c] were, not knowing.	وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾
44. By the evidences[w] and the writs and We descended to you[g] the *Thekra* (*The Qur'an*) to [*you*[s]] manifest for the mankind what *nozzela* (*had been iteratively descended*) to them, and *la'alla* (*craving currently unavailable deed that/perhaps*) they *yatafakkarona* (*iteratively cerebrate they*[z]).	بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾
45. Had then secured (*their selves*) who[r] connived they[z] the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] that Allah implodes by them the Earth[w] or *ya'ateya*[x] (*betides-/eventuates over*)[x] them the torment from whence not perceive they.[z]	أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾
46. Or [*He*] takes (*punishes*) them in their transpose,[47] so not they (*are*) surely enfeeblers.	أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾

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[42] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="نعم," see the *Lexicon* attached to this *Translation* for more elaboration.

[43] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening; indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي.

[44] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

[45] The "ل" in "النبوئنهم" is a *juratory*"ل القسم" ="ل" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

[46] The word "نوحي" is rooted in "وحى أو أوحى" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

[47] The word "تقلبهم"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

47. Or [*He*] takes them on *takhawofen*[48] (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily your[n] Lord (*is*) surely *Ra'oofon*[49] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾

48. Have [and][50] not they[z] seen to what created Allah of a thing; shading its[x] shadow *a'n* (*off*) the right and the lefts *sujjaddan*[51] (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).

أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ ﴿٤٨﴾

49. And for Allah kowtow what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] of a *dabba'ten*[w52] (*she-moving-creature*), and the angels while they not *yestakberoona*[53] (*they*[z] *affirm their prideful haughtiness*).

وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They[z] fear/know[54] their Lord from above them and they[z] do whatever they[z] (*are being*) commanded.

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾

51. And said Allah let-not *tattakhetho*[55] (*you*[z] *take and presume*) two *elahs* (*deities*), verily only He (*is*) One *Elahon*, so *eyyaya*[56] (*indeed particularizing Me*) so let-you[z] dread [*Me*].

۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾

52. And for Him what (*are*) in the Heavens[w] and the Earth;[w] and for Him the religion[57] *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).

وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾

53. And what (*is*) by you[b] of a boon[w58] so (*it*[w] *is*) from

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ

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[48] Reducing by: *frightening by gradual decrease from the protective* means at the *greatest* or *utmost* notables.

[49] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency; and "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.

[50] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**(أ)**، **(و)**، **(لم)** "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

[51] The word "**سجّداً**" = "*sujjaddan*" is an *adverbial* construct, and there is *no* English equivalent, so I chose *transliteration* and parenthetical expression (*in a kowtowing manner they*).

[52] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[53] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

[54] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

[55] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some-thing* of what was taken. Thus, it is *not* just the mere *taking*.

[56] The word "**إيّاه**," ="**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun*.

[57] The word "religion"= "**الدّين**" means the *whole criteria of the prescriptions and proscriptions of the religion*.

[58] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

Allah; afterwards if touched/betided you[b] the harm then to Him you[z] louden.	إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ٥٣
54. Afterwards if [*He*] doffed the harm off you[b] *edha* (*suddenly/whereas*) a team of you[b] by their Lord they[z] partner (*other deities*).	ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ٥٤
55. To unbelieve/(*be*) ungrateful[59] they[z] by what *aa'tayna* (*We accorded/gave*) them; so *tamatta'a* (*let-relish the transitory delight*) you[z] so will know you.[z]	لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ٥٥
56. And they[z] make for what not know they[z] a lot of what *razaqna* (*We provided/allotted*) them; *ta-Allahey*[60] (*by Allah*) surely assuredly[61] (*shall be*) asked you[z] *amma* (*regarding*) what were you[c] *taftarona* (*you[z] craft a lie for fraudulent end*).	وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ٥٦
57. And they[z] make for Allah the daughters *subhana*[62] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; and for them what they[z] desire.	وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ ٥٧
58. And if *bushshera*[63] (*had been told pleasant tidings*) an *ahado* (*lone/any-one*) (*of*) them, by a female remained his face blackened[64] while he (*is*) *kadheemon*[65] (*unrelentingly suppressor of his grief*).	وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٨
59. Mutually veils[66] [*he*] from the people of ill of what *bushshera* (*he had been told pleasant tidings*) [by it[x]], does/should [*he*] hold it[x] on a humiliation or [*he*] buries it[x] in the *tora'be* (*crushed sand*); Lo. Fouled what they[z] rule.	يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ٥٩
60. For whom[r] not believe they[z] by the Hereafter[w] (*is*) the ill parable/example; and for Allah (*is*) the	لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ مَثَلُ

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[59] The "كفر" has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless.

[60] The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "ت" and "*Allahey*." The "*ta*" is "تـ القسم" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*."

[61] he "ل" in "لتسألنَّ" is a *juratory*"ل القسم" ="ل" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

[62] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[63] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر.

[64] The expression "*face blackened*" is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress.

[65] See the *Lexicon* to this *Translation* for "كظيم" and its explanation.

[66] The word "توارى" in "استتر وراء حاجب" = "يتوارى," i.e. veiled. And veiled= covered with a veil or concealed behind a cover. See الهادي.

parable/example the highest, and He (*is*) The Mighty The *Hakeemo*[67] (*infinite hekmah*[68] *Possessor*).

ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٠﴾

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61. And had/if[69] Allah *you'aakhetho*[70] (*retributively-punishes*) the mankind by their injustice, [*He*] (*would have*) not left on it[w] (*the Earth*[w]) of a *dabba'ten*[w71] (*she-moving-creature*); but [*He*] defers them to *ajalen*[72] (*term-limit*) *musamma*[73] (*that which is designated and/or named*); so if came their *ajalo* (*term-limit*), neither slacken/tarry[74] they[z] tarrying hour[w] nor *yastaq'demo* (*affirmably advance*) they.[z]

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

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62. And they[z] make for Allah what they[z] dislike and describe their tongues the lying: that for them the *husna*[w75] (*excellent result*); *la'jaram*[76] (*inevitably-right*) that for them The Fire[w] and that they *mufratton*[77] (*are made vanguards in it*[w]).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ ۚ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ﴿٦٢﴾

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63. *Ta-Allahey*[78] (*by Allah*) *laqad* (*verily, already and affirmatively*) We sent to *Umamem*[w] (*nations/communities*)[w] of before you[b]; then adorned for them the Satan their works, so he (*is*) their *wa'leyo*[79] (*guardian/ally*) today and for them (*is*) a painful torment.

تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

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64. And not We descended on you[g] The Book except to [*you*[s]] manifest for them which[x] they[z] differed in it[x] and a divine-guidance[x] and a mercy[w] for a believing people.

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

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[67] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[68] See the *Lexicon* attached to this *Translation* for "*hekma*."

[69] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

[70] The word "**يؤآخذ**" in "**يؤآخذ هم**" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*. See **اللسان**. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (*S*16:61) is a positive proof of this fact, i.e. that "**أخذ**" is *retributively-punished*.

[71] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[72] The word "**الأجل**" means term-limit, see **اللسان**.

[73] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

[74] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[75] The word "**الحسنى**" has more than one meaning in The Qur'an. So in addition to "Paradise" it means the "excellent result," the most desired result, as in this Ayah and Allah knows best. See **التاج**.

[76] The word "**لا جرم**" means *inevitably-right*. See **التاج**. To make the Arabic "**لا**" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning. Thus, "**لا جرم**" = "*Not evitable rightly*"= inevitably right.

[77] That is their *share of torment* in The Fire is *hastened for them* and so they are *made among the firsts* in Hell.

[78] See footnote 60 above regarding "*ta Allaha'e*."

[79] The word "**ولي**" in "**وليهم**" could also mean: a friend.

65. And Allah descended from the sky[w] water[x] so [*He*] quickened by it[x] the land[w] after its[w] death; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for a listening people.

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

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66. And verily for you[b] in the *an'aame*[w80] (*cattle/sheep-/goats/and camels*)[w] surely (*is*) *ebratan*[w] (*an instructive-example*)[w] *nusqeykum*[81] ([*We*] *avail drink for you*[b]) of what (*is*) in [its[x]][82] bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةًۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾

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67. And of the *thamara'te*[w] (*trees/plant crops/fruits*)[w] (*of*) the date-palms[w] and grapes[83] *tattakhethona*[84] (*you*[z] *take and make*) of it[x] an intoxicant and a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious victual*); verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) for a cerebrating people.

وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًاۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

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68. And [revealed][85] your[t] Lord to the bees[w] that *ittakhethee*[86] (*let-take and make you*[y]) of the mountains[x] houses and of the trees[w] and of what they[z] trellis.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

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69. Afterwards let-eat[y] you[y] of all the *thamara'te*[w] (*trees/plant crops/fruits*)[w] then let-trail[y] you[y] your[y] Lord's paths humbly/submissively; issues from its[w] bellies a drink[x] different (*are*) its[x] [the] hues[x] in it[x] (*is*) a cure for the mankind; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle-/sign/proof*) for a people *yatafakkarona* (*iteratively cerebrating they*[z]).

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًاۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

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70. And Allah created you;[b] afterwards *yatawaffa* ([*He*] *fully receives you*[b] *while dead/dying*); and of you[b] who[p]

وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْۚ وَمِنكُم مَّن

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[80] The word "the *an'am*" ="**ألأنعام**' or "*neam*" "**نعم**" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "**كل ذى خِلف و ظِلف**"= *cattle, sheep, goats, and camels.*

[81] The word "**نسقيكم**" *rooted* in "**أسقى**" and *not* "**سقى**." And "**أسقى**" means *availed (liquid) for drinking*. See**الراغب**.

[82] The pronoun "**هـ**" in "**بطونه**" refers to a *masculine, plural, subjective noun*. The "milk" comes from the *females* only. So it comes from "*some*" of the "**أنعام**." And the "*some*" is *masculine, plural noun*, thus "*its*[x]."

[83] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*. See **نزهة المتقين؛ شرح رياض الصالحين**. Refer to the *attached* list of *References*.

[84] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

[85] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[86] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

youraddo ([*he*] *is to be reverted*) to meanest (*of*) the age, as-to not know [*he*] after (*his*) knowledge a thing; verily Allah (*is*) Omniscient, Omnipotent.

يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡ لَا يَعۡلَمَ بَعۡدَ عِلۡمٖ شَيۡـًٔاۚ إِنَّ ٱللَّهَ عَلِيمٞ قَدِيرٞ ٧٠

71. And Allah favored some (*of*) you[b] above some in the provision;[x] so not whom[r] (*had been*) favored they,[z] (*are*) surely *ra'ddey* (*forthwith-returning they*[z]) their provision[x] over (*to*) whom[r] possessed their *ayma'ne* (*right-hands*)[w] (*i.e. their slaves*), so they (*are*) in it[x] coequal; is then by Allah's boon[w87] reject they.[z]

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ٧١

72. And Allah made for you[b] of your[n] selves[w] spouses[w] (*wives*); and [*He*] made for you[b] of your[n] spouses[w] sons and grandchildren; and [*He*] provided you[b] of the goodies;[w88] do then by the falsehood[x] they[z] believe; and by Allah's boon[w89] they[z] unbelieve/deny/reject.

وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ٧٢

73. And they[z] worship of lesser than/without Allah what not possesses for them a *rez'qan*[x] (*provision*)[x] from the Heavens[w] and the Earth[w] a thing, and they[z] cannot (*i.e. not possible for them to do*).

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقٗا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ شَيۡـٔٗا وَلَا يَسۡتَطِيعُونَ ٧٣

74. So let-not strike you[z] for Allah the parables-/examples; verily Allah knows and you[f] know not.

فَلَا تَضۡرِبُواْ لِلَّهِ ٱلۡأَمۡثَالَۚ إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٧٤

75. Struck Allah a parable/example: an *abdan*[90] (*slave*) *mam-lokan*[91] (*he who is being-owned*), not [*he*] strengthens over any-thing; and whom[p] *razqna* (*We gave victuals for sustenance to*)[x] him from Us a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious victual*), so he expends from it[x] secretly and overtly; do they[z] level/even; the praise (*is*) for Allah, rather most (*of*) them not know.

۞ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا مَّمۡلُوكٗا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنٗا فَهُوَ يُنفِقُ مِنۡهُ سِرّٗا وَجَهۡرًاۖ هَلۡ يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٧٥

76. And struck Allah a parable/example: twain-men, an *ahado*[92] (*lone/any-one*) (*of*) them both (*is*) *abkamo* (*born mute*), not [*he*] strengthens over any-thing, while he (*is*) a burden on his lord, everywhen [*he*] directs him not *ya'atee* ([*he*] *produces*) by a *khayren*

وَضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلَيۡنِ أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَهُوَ كَلٌّ عَلَىٰ مَوۡلَىٰهُ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍ هَلۡ

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[87] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[88] The word "**طيبات**" = "goodies" = "goodies, [w]"= a *feminine gender* means anything *delectable and legitimate.*
[89] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[90] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
[91] The word "*mamlokan*" = "**مملوكا**" is an *adjective for a masculine singular.* There is *no* English equivalent fort it.
[92] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

(*goodness/desirable/worthiness*); is he level/even and who[p] [*he*] commands by the justice while he (*is*) on *Sseratten* (*road/way*) straight.	يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٧٦
77. And for Allah the Heavens'[w] and the Earth's[w] invisible and not The Hour's[w] command[x] except like the sight's glance or it[x] (*is*) nearer; verily Allah over every-thing (*is*) Omnipotent.	وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٧٧
78. And Allah *akhraja* ([*He*] *produced/emerged*) you[b] from your[n] mothers' bellies, not knowing you[z] a thing; and [*He*] made for you[b] the hearing and the sights/insights and the *foaa'da* (*heart/mind*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank they.[z]	وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ٧٨
79. Have not they[z] seen to the birds,[w] *musakharaten*[93] (*that are they*: *driven/subjectable beings*) in the sky's[w] atmosphere; not holds them[w94] except Allah; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a believing people.	أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٧٩
80. And Allah made for you[b] of your[n] houses a repose/dwelling, and [*He*] made for you[b] of the *an'ame's*[w] (*cattle/sheep/goats/and camels*)'s[w] hides houses, *tasta-kheffona*[95] (*affirmably-lighten you*[z]) it[w] (*on*) your[n] travel-day and your[n] encampment-day; and of its[w] wool and its[w] fur and its[w] hair furniture and *mata'an*[96] (*chattel/things for utility*) to a while.	وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ٨٠
81. And Allah made for you[b] of what [*He*] created shadows; and [*He*] made for you[b] of the mountains coverts;[x] and [*He*] made for you[b] *sarabeela* (*raiments/mail*), protecting you[b] from the heat, and *sarabeela* protecting you[b] from your[n] *ba'sa* (*warfare*); like *tha'leka* (*afar-that-it/that*)[x] [*He*] concludes on you[b] His boon,[w97] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *toslemoona* (*you*[z] *submit/you*[z] *be Muslims*).	وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٨١

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93 The word "*musakharaten*" is *plural, objective noun*, meaning *they that are driven*, *subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns.

94 The expression "[*she-them*] is to reflect the Arabic "**هنّ**" in the word "**يمسكهن**," which is in the *feminine* format, referring to the birds. And the "birds" is a "**جمع تكسير**"= "broken plural."

95 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

96 The word "**متاع**" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*. See the *Lexicon* attached to this *Translation* for more elaboration.

97 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

82. So *en* (*if*) diverted they[z] then verily only on you[g] (*is*) the announcement[x] the manifester.	فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾
83. They[z] know Allah’s boon;[w98] afterwards they[z] repudiate[99] it;[w] and most of them (*are*) the unbelievers.	يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾
84. And day resurrect[100] [*We*] from every *Ummaten*[w] (*people, generation*)[w] *sha’heedan* (*witnesser/testifier*), afterwards not (*to be*) permitted for whom[r] unbelieved they[z] nor (*are*) they *yousta’ataba* (*to be sought to apologize*) they.[z]	وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا۟ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾
85. And if saw they[z] who[r] *dhalamo*[101] (*they*[z] *wronged*) the torment then not lightened *a’n* (*off*) them and nor they (*are*) to be reprieved.	وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾
86. And if saw they[z] who[r] partnered (*deities with Allah*) they[z] their partners said they[z]: (*O*), our Lord those, (*are*) our partners whom[r] we were invoking of lesser than/without You;[g] so they[z] cast to them [the] say: verily you[b] surely (*are*) liars.	وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُوا۟ شُرَكَآءَهُمْ قَالُوا۟ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ ۖ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ﴿٨٦﴾
87. And cast they[z] to Allah then-day the *salama* (*submission/reconciliation/peace*) and strayed *a’n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾
88. Who[r] unbelieved they[z] and repelled they[z] *a’n* (*off*) Allah’s path We augmented them a torment above the torment by what they[z] were corrupting.	ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ﴿٨٨﴾
89. And day [*We*] resurrect[102] in each *Ummaten*[w] (*community/people*)[w] *sha’heedan* (*iterative witnesser/testifier*) on them of their selves[w] and We came by you[g] *sha’heedan* on these; and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition-/elucidation for every-thing and a *hudan* (*divine-guidance*)[x] and a mercy[w] and a *bushra* (*pleasant-tiding*)[103] for the Muslims.	وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

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[98] Ibid.
[99] That is in the sense of *reject* or *refuse to recognize* it.
[100] The word “بعث” carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.
[101] See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “*injustice-doer*” and “ظلم”= “*wronged*.”
[102] See the *Lexicon* attached to this *Translation* regarding *sent*.
[103] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ.

90. Verily Allah commands: by the justice, and the *ehsa'ne* (*meritorious deed*), and *eta'e* (*giving*) the kin's possessors; and restrains [*He*] *a'n* (*regarding*) the profanity[w][104] and the *munka're*[105] (*rationally objectionable or Sharey'ah prohibited deed/say*) and the *baghya* (*envy-/selfish: excessiveness/transgression*), [*He*] exhorts[106] you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you.[z]

۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ
وَإِيتَآيِٕ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ
ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
﴿٩٠﴾

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91. And let fulfill[107] you[z] by Allah's covenant if covenanted you[c] and let-not breach you[z] the *ayma'na* (*oaths*)[x] after its[w] ratification and *qad* (*already and affirmatively*) made you[c] Allah on you[b] Custodee; verily Allah knows what you[z] do.

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا
تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

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92. And let-not be you[z] like who[u] unraveled-she[y] her yarn,[108] from after a strength[w] (*like*)-filaments[109]; *tattakhethona*[110] (*you[z] take and make*) your[n] *ayma'ne* (*oaths*) a *dakhalan* (*stealth-deception*) among you[b], that an *Ummaton*[w] (*party/community*)[w] she (*is*) *arba* (*more: numerous/prestigious/wealthier*) than *Ummaten*[w]; verily only Allah essays you[b] by it[x] and to manifests [*He*] for you[b] The *Qeyamatey's*[w] (*Judgment's*) Day[x] what you[c] were in it[x] differing.

وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا
مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا تَتَّخِذُونَ
أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ
أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا
يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ
ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

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93. And had willed Allah surely [*He*] (*would have*) made you[b] one[w] *Ummatan*[w] (*nation/community*)[w] [and] but [*He/he*] misleads whom[p]/who[p] [*H/he*] wills and *yahdey* ([*He*] *divinely-guides*) whom[p] [*He/he*] wills; and surely assuredly[111] you[z] (*shall be*) asked *amma* (*regarding*) what you[c] were working.

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً
وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا
كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

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[104] The Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**." See **التاج**. And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a *married* person and a partner *other than the lawful spouse*), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

[105] See the *Lexicon* attached to this *Translation* for this rather important word.

[106] The word "**يعظكم**" rooted in"**وعظ**" = "*exhorted*" or "*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*.

[107] The word "**اوفوا**" from "**التمام" = "الوفاء**," meaning *gathering the last component of any obligation to make it a whole*. So, "**اوفوا**" means *you endeavor and gather the last part of an obligation and fulfill it*.

[108] The lofty expression "*unraveled her yarn*" is an Arabic *tongue* expression meaning the person who *breaks* his/her covenant.

[109] The word "**أنكاثاً**" is an *adverbial* construct, but I cannot find a *suitable* way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of.

[110] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

[111] The "**ل**" in "**لتسألن**" is a *juratory* "**ل القسم" ="ل**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

94. And let-not *tattakheth*[112] (*you*[z] *take and presume*) your[n] *ayma'ne* (*oaths*) a *dakhalan* (*stealth-deception*) among you[b] then slips a foot[w] after its[w] firming, and you[z] taste the ill by what you[c] repelled *a'n* (*off*) Allah's path and for you[b] (*is*) a great torment.

وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا
بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا
وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن
سَبِيلِ ٱللَّهِ وَلَكُمۡ عَذَابٌ عَظِيمٞ ٩٤

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95. And let-not purchase you[z] by Allah's covenant a little/paltry price; verily only Allah has it[x] (*is*) *khayron* (*superior/worthier*) for you[b] *en* (*if*) you[c] were (*to*) know.

وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ
إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن
كُنتُمۡ تَعۡلَمُونَ ٩٥

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96. What you[b] have depletes; and what Allah has remains; and surely [*We*] assuredly[113] requite whom[r] *ssabaro* (*they had held on patiently*) their recompense by *ahsa'ne*[114] (*perfecter and beautifuler*) of what they[z] were working.

مَا عِندَكُمۡ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٖۗ
وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم
بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ٩٦

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97. Whoever [*he*] worked righteously of a male or a female, while he (*is*) a believer, then surely [*We*] assuredly[115] enliven him a good[w] life[w] and surely [*We*] assuredly requite them their remuneration by *ahsa'ne*[116] (*perfecter and beautifuler*) (*of*) what they[z] were working.

مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ
أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ
طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم
بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ٩٧

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98. So if you[g] read (*read is in the past tense*) The Qur'an, then *ista'edh*[117] (*let-*[*you*[s]] *affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).

فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ
ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٩٨

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99. Verily he, not for him (*is*) an authority over whom[r] believed they[z] and on their Lord they[z] trust.

إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٩٩

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100. Verily only his authority (*is*) over whom[r] *yatawa-llawnaho* (*they*:[z] *take him for guardian as/ally/friend*) and who[r] they by him (*are*) *mushrekoona* (*he-they who partner deities with Allah, he-polytheists*).

إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ
وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ ١٠٠

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101. And if We interchanged an *Aya'tan*[w] (*Qur'anic statement*) (*in*) place (*of another*) *Aya'ten*[w] (=*Aya'tan*) and Allah (*is*) knowinger by what *younazzelo* ([*He*] *repetitively descends*), said they:[z] verily only you[s] (*are*) a *mufta'ren* (*crafter of lies for fraudulent end*); rather most (*of*) them not know.

وَإِذَا بَدَّلۡنَآ ءَايَةٗ مَّكَانَ
ءَايَةٖ وَٱللَّهُ أَعۡلَمُ بِمَا يُنَزِّلُ
قَالُوٓاْ إِنَّمَآ أَنتَ مُفۡتَرِۭۚ بَلۡ أَكۡثَرُهُمۡ
لَا يَعۡلَمُونَ ١٠١

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[112] The word "إتَّخَذَ" from "الإتِّخاذ" which is "إفتعال" for "الأَتْخاذ," as stated in لسان العرب; therefore,"إتَّخَذَ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

[113] See footnote 111 above only here regarding لَنجزينّ.

[114] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[115] Ibid, only here for لَنحيينّ and لَنجزينّ respectively.

[116] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[117] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

102. Let-say [*you*[s]]: *nazzala* (*repetitively descended*) it[x] *Roho-al-Qudis* (*Arch Angel/Gabriel*) from your[t] Lord by the right,[118] to firm whom[r] believed they;[z] and (*it*[x] *is*) a *hudan* (*divine-guidance*) and a *bushra*[w] (*pleasant-tiding*)[w119] for the Muslims.

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ١٠٢

103. And *laqad* (*iteratively and affirmatively*) [*We*] know verily they say they:[z] verily only teaches him a human; tongue (*of*) which[x] *yulhedona*[120] (*bias-/deviously-incline they*[z]) to him (*is*) an *Aajami* (*Non-Arabic*), while this[x] (*diction of The Qur'an is*) a tongue Arabic manifester.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ١٠٣

104. Verily who[r] not believe they[z] by Allah's *Aya'te*[w] (*Qur'anic statements*) Allah not *yahdey* (*divinely-guides*) them and for them (*is*) a painful torment.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠٤

105. Verily only *yaftarey* ([*he*] *crafts a lie for fraudulent end*) the untruth who[r] not believe they[z] by Allah's *Aya'te*[w] (*Qur'anic statements*); and those, they (*are*) the liars.

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰذِبُونَ ١٠٥

106. Whoever [*he*] unbelieved by Allah from after his belief, except whom[p] [*he*] (*had been*) coerced while his heart (*is*) tranquil by the belief; [and,] but who[p] *sharaha* (*he*: *opened/pleased/contented*) by the unbelief a chest; then on them (*is*) a wrath from Allah and for them (*is*) a great torment.

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٠٦

107. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they *istaha-bbo*[121] (*they*[z]: *questingly liked/preferred*) the life[w] (*of*) this world[w] over the Hereafter's;[w] and verily Allah not *yahdey* (*divinely-guides*) the people, the unbelievers.

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ١٠٧

108. Those (*are*) whom[r] Allah stamped[122] on their hearts, and their hearing, and their sights/insights and those (*are*) they the neglectors.

أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ١٠٨

109. *La'jaram*[123] (*inevitably-right*), verily they in the Here-after[w] they (*are*) the losers.

لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ١٠٩

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[118] The word "*right*," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*.

[119] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\يُبشّر\مُبشّر.

[120] The word "الحد" has *many* meanings, among them: *deviously inclined*, not just inclined.

[121] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[122] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

[123] The word "لا جرم" means *inevitably-right*. See التاج. To make the Arabic "لا" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "*Not evitable rightly*"= inevitably right.

110. Afterwards verily your[t] Lord, for whom[r] emigrated they[z] from after when they[z] (*had been*) tested, afterwards *jahado*[124] (*they*[z] *exerted their utmost mental-/physical and possessional efforts fighting/striving in Allah's cause*) and *ssabaro* (*they*[z] *held on patiently*); verily your[t] Lord from after that (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ
هَاجَرُواْ مِنۢ بَعۡدِ مَا فُتِنُواْ ثُمَّ
جَٰهَدُواْ وَصَبَرُوٓاْ إِنَّ رَبَّكَ
مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ١١٠

111. Day *ta'tee*[w] (*haps/comes*)[w] each self[w] arguing *a'n* (*regarding*) itself[w] and (*to be*) fulfilled[125] each self[w] what it[w] worked while not they (*are*) *yodh'lamoona*[126] (*to be wronged they*[z]).

۞ يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ تُجَٰدِلُ
عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ نَفۡسٖ مَّا
عَمِلَتۡ وَهُمۡ لَا يُظۡلَمُونَ ١١١

112. And struck Allah a parable/example: a village[w] was[w] *aa'menatan* (*in a state of secured self-safety*), tranquil-she[y] (*it*[w]); *ya'atee*[x] (*appears/happens*)[x] it[w] its[w] *rez'qo*[x] (*provision/victuals for sustenance*)[x] opulently from every place; so it[w] unbelieved by Allah's boons[w127] so Allah (*caused it*[w] *to*) taste *lebasa* (*general occurrence involving everyone as if intimately wrapping around each*) the hunger and the fear[128] for what they[z] were *yassna'ona*[129] (*carefully craft they*[z]).

وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ كَانَتۡ
ءَامِنَةٗ مُّطۡمَئِنَّةٗ يَأۡتِيهَا رِزۡقُهَا
رَغَدٗا مِّن كُلِّ مَكَانٖ فَكَفَرَتۡ
بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ
ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا كَانُواْ
يَصۡنَعُونَ ١١٢

113. And *laqad* (*verily, already and affirmatively*) came (*to*) them a messenger of them then denied him they[z] so took them the torment while they (*were*) *dha'lemoona*[130] (*injustice-doers*).

وَلَقَدۡ جَآءَهُمۡ رَسُولٞ مِّنۡهُمۡ
فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلۡعَذَابُ وَهُمۡ
ظَٰلِمُونَ ١١٣

114. So let-eat you[z] of what Allah *razaqa* (*provided*) you[b] goodly legitimate; and let-thank you[z] (*for*) Allah's boon[w131] *en* (*if*) you[c] were *eyyaho*[132] (*indeed exclusively Him*) worship you.[z]

فَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا
طَيِّبٗا وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ
إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ١١٤

115. Verily only [*He*] forbad on you[b] the carrion[w] and the blood and swine's flesh and what (*had been*) invoked for other than Allah by it;[x] so whomever

إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ
وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ

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[124] The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

[125] The word "توفى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. Thus, "توفى" means had been *endeavored and gathered the last part of an obligation and fully fulfilled it*.

[126] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[127] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[128] Some Arabic linguists said that: "الخوف"= "القتل." See تاج العروس. and اللسان.

[129] The word "يصنعون" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

[130] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

[131] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*".

[132] The word "إيّاه," ="أداة توكيد و حصرلضمير منصوب," = an article of *intensity* and *exclusivity* for an *objective pronoun*.

[*he*] (*had been*) coerced neither a *baghen* (*selfish envier-/transgressor* [*he*]) nor an aggressor [*he*] so surely Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	لِغَيْرِ ٱللَّهِ بِهِۦ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾
116. And let-not say you[z] for what describe your[n] tongues the untruth, this (*is*) *halalon* (*sanctioned-/legitimate*) and this (*is*) *haramon* (*forbidden/illegitimate*), to *taftarona* (*you[z] craft a lie for fraudulent end*)on Allah the untruth; verily who[r] *yaftarona* (*they[z] craft a lie for fraudulent end*) on Allah the untruth not prosper they.[z]	وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾
117. Little *mata'aon*[133] (*resource for a transitory worldly delight*) and for them (*is*) a painful torment.	مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾
118. And on whom[r] *hado*[134] (*they adopted the Jewish "law"/customs/repented*) We forbad what We narrated on you[g] of before; and not We wronged[135] them; [and,] but they[z] were wronging (*to*) their selves.[w]	وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾
119. Afterwards truly your[t] Lord for whom[r] worked they[z] the ill by a *jahalaten*[136] (*acting ignorantly or incorrectly*), afterwards repented they[z] from after *tha'leka* (*afar-that-it/that*)[x] and reformed they[z] verily your[t] Lord from after it[w] surely (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾
120. Verily *Ebraheema* (*Abraham*) [was] an *Ummatan*[w137] (*single believer in a community/possessed various traits found in a community*)[w] *gha'netan* (*he-devotedly-obeyer-/submitter/supplicant*) for Allah *haneefan*[138] (*soundly leaning* [*he*]) and not [*he*] was of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾
121. Thanker (*he*) for His boons;[w139] *ejtabaha* ([*He*] *favorably*	شَاكِرًا لِّأَنْعُمِهِ ٱجْتَبَىٰهُ

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[133] The word "**متاع**"="*mata'aon*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[134] The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[135] See the *Lexicon* attached to this *Translation* for "**ظَلَمَ**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

[136] The word "**جهالة**"="*jahalaten*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some-thing *not correct*. So the "*jahalaten*" is *acting ignorantly or incorrectly*.

[137] That means, and Allah knows best, *Ebraheem* (*Abraham*) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people.

[138] The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct (for **كان**), hence "incliner/soundly leaning [*he*]. See **إعراب القرآن، لمحمود صافي**. The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships.

[139] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

and directly selected) him and [*He*] divinely-guided him to a *Sseratten* (*specific and a single path*) straight.

وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٢١

122. And *aa'taynaho* (*We accorded him*) in the world[w] a *hasanatan*[w] (*meritorious-deed*)[w] and verily he (*is*) in the Hereafter[w] certainly of the *ssa'leheena* (*righteous-people*).

وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٢٢

123. Afterwards We revealed[140] to you[g] that *ettabe'a* (*let-closely-follow* [*you*[s]]) *Ebraheema's* (*Abraham's*) sect[w]-/faith[w] *haneefan*[141] (*soundly-inclined* [*he*]) and not [was] [*he*] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٢٣

124. Verily only (*had been*) made the Sabbath on whom[r] differed they[z] in it[x] and that your[t] Lord surely rules among them The *Qeyamatey's*[w] (*Judgment's*) Day[x] in what they[z] were in it[x] differing.

إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ١٢٤

125. Let-invite [*you*[s]] to your[t] Lord's path by the *hek-ma'te*[w142] (*wisdom*)[w] and the exhortation[w143] [the] *hasa-natey*[w] (*meritorious-deed*);[w] and let-argue [*you*[s]] (*with*) them by which[u] it[w] (*is*) *ahsa'no*[144] (*perfecter and beautifuler*); verily your[t] Lord: He (*is*) knowinger by whom[p] [*he*] strayed *a'n* (*off*) His path and He (*is*) knowinger by the *muhtadeena*[145] (*they who become divinely-guided*).

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥

126. And *en* (*if*) you[c] retaliated then let-retaliate you[z] by like what you[c] (*had been*) retaliated by it;[x] and *la'en* (*indeed if*) *ssabartom* (*held on patiently you*[c]) surely it[x] (*is*) *khayron* (*choicer/superior/worthier*) for the *ssa'bereena* (*people of patience*).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ١٢٦

127. And *issber* (*let-hold on patiently* [*you*[s]]) and not your[t] patience except by Allah; and let-not sadden [*you*[s]] on them and let-not *tako*[146] (*be* [*you*[s]]) in constriction of what they[z] machinate.

وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ١٢٧

128. Verily Allah (*is*) with whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) and whom[r] (*are*) benefactors.

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ ١٢٨

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[140] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*. See **اللسان**.

[141] See footnote 138 above regarding "**حنيفا**".

[142] See the *Lexicon* attached to this *Translation* for "*hekma.*"

[143] The word "**موعظة**," rooted in "**وعظ**" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

[144] There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[145] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*. +

[146] *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Subhana*[1] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*) Who *asra* ([*He*] *nocturnally-ambulated/journeyed*) by *abdehe*[2] (*His slave*) nightly[3] from The Sacred The Mosque to The Mosque The *Aqssa* (*Uttermost*), which[x] We blessed around it[x] to show him [*We*] of Our *Aya'te*[w] (*miracles*); Verily He, He (*is*) The*Sameeo*[4] (*The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer*), The *Basseeron* (*keenly: Seer/Omniscient*).

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١

2. And *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book[x] and We made it[x] a divine-guidance for Israel's sons that not *tattakhetho*[5] (*you*[z] *take and presume*) of lesser than/without Me a custodian.

وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ٢

3. Progeny[w6] of whom[p] We carried with *Noohen* (*Noah*); verily he [was] an *abdan* (*submitter/worshipper/slave*) *shakoran* (*multitudinous thanker*).

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ٣

4. And We judged/informed[7] to Israel's sons in the book, surely assuredly[8] you[z] (*shall*) corrupt in the Earth[w] twice; and surely assuredly you[z] (*shall*) overtop, a big overtopping.[9]

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ٤

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1 The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

2 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

3 The word "**أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره**" means *night-journeying*. And the additional "*nightly*" = "**ليلا على التنكير و الظرفية**" is adverbial for *emphasis and partialness*, i.e. *part of the night*.

4 "**المَسمع**" =The *Same'o* and"**البصير**" =The *Bassero* are two of multiple names of Allah, as stated above.

5 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some-thing* of what was taken. Thus, it is *not* just the mere *taking*.

6 The word "**ذُرِّيَّة**" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See **اللسان**. Clearly in this context *progeny* is what applies, as the *Ayah* addresses a people and reminding them about this fact. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

7 The Arabic word "**قضى**"=*judged*, has *many distinctly different meanings*, among them: *informed*, *applicable here*.

8 The "**ل**" in "**لتفسدن/لتعلنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"

9 Some say that the "**لـ**" in both "**لتفسدنّ**" and "**لتعلنّ**" is "**لـ قسم مضمر**," =*hidden pronoun for oath*. See **الطبري**.

5. So *edha* (*when/if*) came appointment (*of the*) first[w] (*of*) [them both] We (*will have*) missioned[10] over you[b] *ebadan* (*worshippers/submitters/slaves*) for Us possessors (*of*) severe *ba’a’sen* (*warfare*) then *jaso* (*ravaged/iteratively searched for extermination they*[z]) midst/through[11] the homes;[w12] and (*such*) [was] a promise *mufoola*[13] (*a matter inevitably done/fulfilled*).

فَإِذَا جَآءَ وَعۡدُ أُولَىٰهُمَا بَعَثۡنَا عَلَيۡكُمۡ عِبَادٗا لَّنَآ أُوْلِي بَأۡسٖ شَدِيدٖ فَجَاسُواْ خِلَٰلَ ٱلدِّيَارِۚ وَكَانَ وَعۡدٗا مَّفۡعُولٗا ٥

6. Afterwards (*will have*) *radadna*[14] (*We forthwith-returned*) for you[b] the recurrence[w] on them and We (*will have*) supplied you[b] by possessions and sons and We (*will have*) made you[b] more *na’feera*[15] (*preparedness in numbers and succorers mobilizing*).

ثُمَّ رَدَدۡنَا لَكُمُ ٱلۡكَرَّةَ عَلَيۡهِمۡ وَأَمۡدَدۡنَٰكُم بِأَمۡوَٰلٖ وَبَنِينَ وَجَعَلۡنَٰكُمۡ أَكۡثَرَ نَفِيرًا ٦

7. *En* (*if*) *ahsantom* ([you[c]] *rendered meritorious-deeds/says*) *ahsantom* for your[n] selves[w] and *en* offended you[c] so (*is*) then for it;[w] then *edha* (*when/if*) comes promise (*of*) the other[w] to displease they[z] your[n] faces[16] and to enter they[z] The Mosque just-as they[z] entered it[x] first [once[w]]; and to *youtabbero* (*they*[z] *ruin/damage*) what they[z] overtopped[17] (*overrode/conquered*) *tatbera*[18] (*an utter-bane/damage*).

إِنۡ أَحۡسَنتُمۡ أَحۡسَنتُمۡ لِأَنفُسِكُمۡۖ وَإِنۡ أَسَأۡتُمۡ فَلَهَاۚ فَإِذَا جَآءَ وَعۡدُ ٱلۡأٓخِرَةِ لِيَسُـُٔواْ وُجُوهَكُمۡ وَلِيَدۡخُلُواْ ٱلۡمَسۡجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٖ وَلِيُتَبِّرُواْ مَا عَلَوۡاْ تَتۡبِيرًا ٧

8. *Asa* (*craving a deed beyond one’s means that/may*) [*it*[x]] your[n] Lord to *yarhama* (*mercy-give*) you[b] and *en* (*if*) reverted you[c] We revert; and We made Hell[w] for the unbelievers a prison/a mat.[19]

عَسَىٰ رَبُّكُمۡ أَن يَرۡحَمَكُمۡۚ وَإِنۡ عُدتُّمۡ عُدۡنَاۚ وَجَعَلۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ حَصِيرًا ٨

9. Verily this[x] [The] Qur’an[x] *yahdey* (*divinely-guides*) to which[u] it[w] (*is*) upright-straighter and *youbashsher* ([*it*[x]] *tells pleasant tidings*) (*to*) the believers who[r] they[z] work the righteous works[w] that for them (*is*) a big remuneration.

إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا ٩

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[10] The word “**بعث**” carries several meanings, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

[11] The word “**خلال**” means “among” or “midst,” see **اللسان**.

[12] That is *your* homes[w].

[13] The word “*mufoola*”= “**مفعولا**,” is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out.*”

[14] The word “**رددنا**” is rooted in “**ردّ**,” meaning “*forthwith-returned*,” based on the *Ayah*: “*And when (had) been greeted you*[z] *by a greeting*[w], *then you*[z] *greet by better than it*[w] *or you*[z] *forthwith-return it*[w]” (*S*4: 86). Also one should bear in mind that a “*day*” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (*by Rule of*) your[t] Lord (*is*) like a thousand-year of what you[z] reckon.” (*S*22: 47).

[15] The word “**نفيرا**” has many meanings, among them, it’s a “**مصدر**” = *infinitive noun*, perhaps for *intensity*: and “**أنصارا**” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group.* See **التاج**. So perhaps, and Allah knows best, the *influence* of *World Zionism* since *early 20*[th] *Century to the present* (2006) is a *good example*, as such influence *penetrates* most “decision-making bodies” throughout the world in support of its *unfair and vile* causes. See **إعراب القرآن، لمحمود صافي**, and **كتب التّفسير**.

[16] The word “**وجوه**” in “**وجوهكم**” has many meanings, among them: your chieftains, or your notables or leaders among you. And if that happens to such people in any community then the rest clearly are worsted or bested. See **الهادي**and **الراغب**.

[17] The word “**علوا**” means *they overtop* as “**علا**” means: *overtop*, *conquered and prevailed upon*. **لسان العرب**.

[18] The word “**تتبيرا**” is an *infinitive noun*, for *intensity* for being *repetitive and utter*. So, “*utter smashing*” or *utter damage*.

[19] The word “**حصيرا**” could also mean a “mat.”

10. And verily who[r] they[z] believe not by the Hereafter[w] We prepared for them a painful torment.

وَأَنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ﴿١٠﴾

11. And prays/invokes the mankind by the evil his pray/invocation by the *khayre* (*goodness/worthiness-/desirables*) and [was] the mankind hasty.

وَيَدۡعُ ٱلۡإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلۡخَيۡرِۖ وَكَانَ ٱلۡإِنسَٰنُ عَجُولٗا ﴿١١﴾

12. And We made the night and the *naha're* (*between sunrise and sunset*) a twain *Aya'ta*[w] (*miracle/sign/proof*), then We erased the night's *Aya'ta*[w] and made We the *naha're Aya'ta*[w] *mubsseratan*[w] (*discernment-enabler*)[w] to *tabtagho*[20] (*you*[z] *earnestly-quest*) munificence from your[n] Lord and to know you[z] the years'[w] number and the reckoning; and each thing expounded it[x] We *tafsselan*[21] (*detailed-expounding*).

وَجَعَلۡنَا ٱلَّيۡلَ وَٱلنَّهَارَ ءَايَتَيۡنِۖ فَمَحَوۡنَآ ءَايَةَ ٱلَّيۡلِ وَجَعَلۡنَآ ءَايَةَ ٱلنَّهَارِ مُبۡصِرَةٗ لِّتَبۡتَغُواْ فَضۡلٗا مِّن رَّبِّكُمۡ وَلِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلۡحِسَابَۚ وَكُلَّ شَيۡءٖ فَصَّلۡنَٰهُ تَفۡصِيلٗا ﴿١٢﴾

13. And each mankind We bounded him his omen in his neck[w] and *nokhrejo* ([*We*] *produce/emerge*) for him The *Qeyamatey's*[w] (*Judgment's*) Day[x] a book[x] [*he*] finds it[x] *manshoora* (*that which is spread, i.e. unfolded*).

وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦۖ وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا ﴿١٣﴾

14. Let-read [*you*[s]] your[t] book, sufficed by your[t] self[w] today on you[g] *Haseeban* (*Meticulous Reckoner*).

ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا ﴿١٤﴾

15. Whoever *ehtada* (*he became divinely-guided*), so verily only *yahtadey* (*he becomes divinely-guided*) for himself[w] and whoever [*he*] strayed then verily only [*he*] strays on it;[w] and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyraton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*);[22] and were not We (*are*) tormentors until [*We*] mission[23] a messenger.

مَّنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۚ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا ﴿١٥﴾

16. And if We wanted to perish a village[w] We commanded its[w] affluents then *fa'saqa*[24] (*they*[z] *rebelled vis-à-vis Allah's command*) in it[w] so righted on it[w] the say, so We destroyed it[w] *tedmeeran*[25] (*utter-destruction*).

وَإِذَآ أَرَدۡنَآ أَن نُّهۡلِكَ قَرۡيَةً أَمَرۡنَا مُتۡرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيۡهَا ٱلۡقَوۡلُ فَدَمَّرۡنَٰهَا تَدۡمِيرٗا ﴿١٦﴾

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[20] The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested.*

[21] The word "**تفصيلا**"= "**إسم مصدر**" that is an *unrestricted objective noun* indicating *intensity* or *emphasis* of the *nature of the act of that verb itself.* In this case expressing *intensity* of the "expounding," hence *detailed* is prefixed to *attain this intensity.*

[22] The word "**وِزر**"=*we'zr* means: *heavy: burden/sin/offense.* Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See **اللسان**.

[23] See footnote 10 above regarding **بعث**.

[24] See the *Lexicon* attached to this *Translation* for the word *faseoonn* ="**الفاسقون**." for elaboration.

[25] In this case "*utter*" is used to *intensify* destruction.

17. And how-many[26] We perished of the generations of after *Noohen* (*Noah*) and sufficed by your[t] Lord by His *eba'de's* (*worshippers/submitters/slaves*)'s offenses Proficient, *Basseeran* (*keenly: Seer/Omniscient*).

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾

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18. Whoever [*he*] [was] wanting the Hastener[w27] We hastened for him in it[w] what [*We*] will for whom[p] [*We*] want; afterwards We made for him Hell[w] *yassla*[28] ([*he*] *shall be broiled on/by*) it[w] *mathmooman*[29] (*he who is despised*) *madhooran*[30] (*he who is driven-away from Allah's mercy/he who is reprobated*).

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

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19. And whoever [*he*] wanted the Hereafter[w] and [*he*] endeavored[31] for it[w] its[w] endeavor while he (*is*) a believer, so those, [was] their endeavor *mashkora*[32] (*it*[w] *that which is being thanked*).

وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

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20. Each [*We*] supply these and these (*are*) of your[t] Lord's giving; and not [was] your[t] Lord's giving *mahdhoran*[33] (*that which is restricted*).

كُلًّا نُّمِدُّ هَـٰٓؤُلَآءِ وَهَـٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

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21. Let-look [*you*[s]] how favored/preferred We some (*of*) them over some; while surely the Hereafter[w] (*is*) bigger ranks[w] and bigger *tafdhelan* (*favor/preferment*).

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَـٰتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

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22. And let-not make [*you*[s]] with Allah another *elahan* (*a deity*) then [*you*[s]] sit *mathmooman* (*he who is dispraised*) *makhthola*[34] (*he who is disappointed*).

لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

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23. And judged your[t] Lord that not worship you[z] except *eyyaho*[35] (*indeed exclusively Him*) and by both the begetters (*parents*) *ehsanan* (*meritorious deed*); either assuredly reaches *endaka* (*with you/at your custody*) the agedness an *ahado*[36] (*a lone/any-one*) (*of*)

۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ

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[26] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
[27] That is, this world goes rather *fast* and after all it is *transitory* pomp. In Arabic "*world*" is a *feminine gender*.
[28] The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.
[29] The word "*mathmooman*"= "مذموما" is a *masculine, singular, objective noun*, *no* English equivalent for it.
[30] The word "*madhooran*"= "مدحورا" is a *masculine, singular, objective noun*, *no* English equivalent for it.
[31] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.
[32] The word "مشكورا" is an *objective noun* for which there is *no* English equivalent *per se*.
[33] The word "محظورا" is an *objective noun* for which there is *no* English equivalent *per se*.
[34] The word "مخذولا" is an *objective noun* for which there is *no* English equivalent *per se*.
[35] The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.
[36] See the *Lexicon* attached to this *Translation* regarding "أحد".

them both or [them] both, then let-not say [you[s]] for them both: fie; and let-not [you[s]] scold them both; and let-say [you[s]] for them both a say-*karee'man* (*soft/pleasing, bounteous, and ennobling*).	كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you[s]] for them both, the wing (*of*) humility[37] of the mercy[w] and let-say [you[s]]: my Lord *erham* (*mercy-give*) them both just-as both reared me (*when I was*) a little.	وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾
25. Your[n] Lord (*is*) knowinger by what (*is*) in your[n] selves;[w] *en* (*if*) you[z] be *ssa'leheena* (*righteous-people*), then verily He [was] for the *awwabeena* (*iterative repenters*) *Ghafooran* (*iterative Forgiver*).	رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾
26. And *eetey* (*let-accord [you[s]]*) the kin-possessor his right and (*too*) the *meskeena* (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*); and let-not squander [you[s]] an utter[38] squander.	وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they[z] were the Satans' brothers and the Satan [was] for his Lord *kaforan*[39] (*iteratively ingrate/unbeliever*).	إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾
28. And if [you[s]] assuredly shun *a'n* (*off*) them *ebegha'a* (*earnest-quest*) a mercy[w40] from your[t] Lord [you[s]] hope (*for*) it;[w] then let say [you[s]] for them say *may'soran* (*facile*).	وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
29. And let-not make [you[s]] your[t] hand[w] fettered to your[t] neck[w] and let-not *tabsott* (*swell/outstretch*) 3it[w] [you[s]] all the *bastte* (*swelling/out-stretching*), then [you[s]] sit *maloo-man* (*he who is dispraised/despised*) *mahsooran*[41] (*he who is: cringer/in ardent contrition*).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
30. Verily your[t] Lord, *yabsotto* (*[He] swells/expands*) the *rez'qa*[x] (*provision/victuals for sustenance*)[x] for whom[p] [*He*] wills and [*He*] constricts; verily He [was] by His *eba'de* (*worshippers/submitters/slaves*) Proficient *Baseeran* (*keenly: Seer/Omniscient*).	إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾
31. And let-not you[z] kill your[n] children (*because of*)	وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ

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[37] What a *lofty*, *elegant*, and *eloquent* expression is: "the wing of humility of the mercy." It's your side of *ease*, *leniency*, *kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you.

[38] The word "تبذيرا" is the *infinitive* noun of "بذّر," and so the word "*utter*" is used to indicate such *intensification*.

[39] The word "كُفُور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*.

[40] The word "رحمة" has *many* meanings, among them *here* is: *wished for provision*= "رزق." See الطبري.

[41] The word "حسرة" is "أشدّ النّدم," see التاج. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of *contrition*.

khashya'te (*reverent-fear*[w]) (*of*) impoverishment; We provide them and *eyyakum*[42] (*indeed including you*[b]); verily their killing [was] a big wrongdoing.

نَرْزُقُهُمْ وَإِيَّاكُمْۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

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32. And let-not you[z] near the adultery;[x] verily it[x] [was] a profanity[w43] and fouled a path (*it*[w] *is*).

وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾

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33. And let-not kill you[z] the self,[w] which[u] Allah hallowed-/forbade, except by the right; and whom[p] [*he*] (*had been*) killed unjustly, then *qad* (*already and affirmatively*) We made for his guardian an authority,[44] so let-not *yus'ref* ([*he*] *exceeds/squander*) in the killing; verily he [was] *manssoora* (*he stands succored*).

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

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34. And let-not near you[z] the orphan's possession except by which[u] [it[w]] (*is*) *ahsa'no*[45] (*perfecter and beautifuler*) until attains [*he*] his *ashud*[46] (*prime/full mental and physical strengths*); and you[z] fulfill[47] by the covenant; verily the covenant [was] *masola*[48] (*that which is to be questioned about*).

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥۚ وَأَوْفُوا۟ بِٱلْعَهْدِۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

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35. And let-fulfill[49] you[z] the measure if you[z] measured and let-weigh you[z] by the *qesttas* (*rendering absolute balance/post removal of injustice*) the straight; *tha'leka* (*afar-that-it/that*)[x] (*is*) *khayron* (*choicer/superior/worthier*) and *ahsa'no*[50] (*perfecter and beautifuler*) *ta'awee'la* (*ultimate becoming*).

وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

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36. And let-not *ta'gfo*[51] ([*you*[s]] *judge by perspicacity and presumption*) what (*is*) not for you[g] by it[x] knowledge; verily the hearing and the sight and the *foaa'da* (*heart/mind*), all those, [*he*] [was] *a'n* (*regarding*) it[x] *masola*[52] (*that which is to be questioned about*).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

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37. And let-not walk [*you*[s]] in the land[w] struttingly; verily you[g] never *takhrega*[53] (*you*[s] *perforate/horizontally*

وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًاۖ إِنَّكَ لَن

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[42] The word "أداة توكيد لضمير منصوب"= "إيّاي،" = an article of *intensity* for an *objective pronoun.*

[43] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

[44] The power means an *authority* over the *wronger* to either demand "*qesas,*" that is receiving "*blood money,*" *exacting retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger.

[45] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[46] The word "*ashudah*"="أشده" translated as [his "*prime, full strength*] = *reached the ideal age of physical and mental strengths.*

[47] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it.*

[48] The covenant is to be questioned in *censure* to its breaker, just like the "*she-neonate*" gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

[49] See footnote 47 above regarding *fulfill.*

[50] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[51] The word "تَقفُ" = تحكم بالقيافة و الظن, i.e. you judge by *perspicacity* and *presumption*. See الراغب.

[52] That is Allah shall *question* all those *senses and the heart* regarding what each did, *if it was not supposed to do.*

[53] The word "خرق" in "تخرق" has several meanings, among them: *perforated* it by making *deep* and *large* hole =

cross to its end) the Earth[w] and never reach [*you*[s]] the mountains tallness.[54]	تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ٣٧
38. All *tha'leka* (*afar-that-it/*)[x] [was] its[x] ill/misdeed *enda* (*by Rule of*) your[t] Lord *makruhan*[55] (*that which is dislikable*).	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ٣٨
39. *Tha'leka* (*afar-that-it/that*)[x] (*is*) of what revealed[56] to you[g] your[t] Lord of the *hekma'tey*[w57] (*wisdom*);[w] and let-not make [*you*[s]] with Allah another *elahan* (*a deity*), then [*you*[s]] (*be*) cast in Hell[w] *malooman* (*he who is dispraised*) *mad'hooran*[58] (*he who is banished*).	ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ٣٩
40. Has then *assfa*[59] ([*He*] *preferentially appropriated*) you[b] your[n] Lord by the sons and *ittakhatha*[60] (*He took and made*) of the angels females; verily you[z] surely say a great say.[61]	أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ٤٠
41. And *laqad* (*verily, already and affirmatively*) We variegated in this, The Qur'an[x] to *yadhdhakkaro* (*repetitively-reminisce they*[z]) and not [*it*[x]] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ٤١
42. Let-say [*you*[s]]: if [was] with Him *aa'lehaton*[w] (*deities*), just-as they[z] say, then surely (*would have*) *ebtagho*[62] (*they*[z] *earnestly-quested*) to The *Arshe*[63] (*Throne of King-ship*) possessor a path.[64]	قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ٤٢
43. *Subhana*[65] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated*	سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا

= in it *to the other end*, or *cross it all along to its end*. See البصائرand الهادي. I cannot find a *suitable* word in English for "خرق," among words such as: bore, perforated, pierced, and all such synonyms.

54 That is never you reach in height or might of the mountains.

55 The word "مكروها" is a *singular, masculine, objective noun*= "اسم مفعول." And "مكروها" is *not* an *adjective*, to say "*dislikeable*," so for such a word there is *no* English equivalent *per se*. See إعراب القرآن، لمحمود صافي.

56 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*); and "الوحي" is *fire* or *king*. See اللسان..

57 See the *Lexicon* attached to this *Translation* for "*hekma*."

58 The word "مدحورا" is a *singular, masculine, objective noun* for which there is *no* English equivalent *per se*.

59 The word "أصفى" in "أصفاكم" means: [*He*] preferentially appropriated, i.e. *favorably individualized*.

60 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

61 That is with respect to sin, i.e. a *great sinful say*.

62 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.

63 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

64 That is a "path" to either "*please*" Him or "*depose*" Him and take *The Throne for themselves*.

65 The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[*He*]) *amma* (*regarding*) what they[z] say *olowan* (*elevation-/loftiness*) *Ka'beeran*[x] (*Big/Vast*).

كَبِيرًا ﴿٤٣﴾

44. *Tosabbeho*[66] (*say*: "*subhana Allah*") for Him the Heavens[w] [the] seven and the Earth[w] and who[p] (*are*) in them[y] and *en* (*not*) of a thing except *yousabbeho* (*says: subhan Allah*) [*it*[x]][67] by His praise, [and] but not understand you[z] their *tasbeeha* (*their saying subhana Allah*); verily He [was] Forbearer, *Ghafooran* (*iterative Forgiver*).

تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

45. And if you[g] read (*read is in the past tense*) The Qur'an[x] We made between you[g] and [between] whom[r] (*did*) not believe they[z] by the Hereafter[w] a veil *mas'tooran*[68] (*that which is hidden/invisible*).

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

46. And We made on their hearts coverts[x] that-not they[z] understand it[x] and in their ears *wagran* (*hearing-heaviness*) and if you[g] mentioned your[t] Lord in The Qur'an[x] alone fled/diverged they[z] on their rears aversively.

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾

47. We (*are*) knowinger by what *yasta'me'ona* (*they*[z] *affirmably listen*) by [it[x]], *edh* (*when/since*) *yasta'me'ona* (*they*[z] *affirmably listen*) to you[g] *edh* (*while*) they (*are*) *najwa* (*secretly-counseling each other*), *edh* say the *dha'le-moona*[69] (*injustice-doers*): *en* (*not*) *tatta'be'ona* (*you*[z] *closely-follow*) except a man *mas'hooran*[70] (*one who is bewitched*).

نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

48. Let-look [*you*[s]] how struck they[z] for you[g] the parable/examples so strayed they[z] so they[z] cannot (*find*) a path.

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

49. And said they:[z] are if we were bones and *rufatan*[71] (*decayed corpses/dust/debris*) are truly we *mub'ao-thoona*[72] (*ones to be resurrected*) a new creation.

وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

50. Let-say [*you*[s]]: let-be you[z] a stone[w] or an iron.[x]

۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

51. Or a creation of what enlarges in your[n] chests; then they[z] will say: who[a] (*shall*) restore us; let-say

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ

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[66] The word "*tosabbeho*" means saying "*subhana Allah*," see footnote 65 above regarding *subhana*.
[67] The word "thing" in Arabic is a *masculine*, *singular* gender. Hence, the pronoun referring to it is a "*he-it*."
[68] The word "*mastoora*" is *objective, singular, masculine noun*, with *no* English equivalent, meaning *that which is hidden*.
[69] The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice."
[70] The word "**مسحورا**" is an *objective noun* for which there is *no* English equivalent *per se*.
[71] There is *no* English word *per se* to mean "**رفات، أي فُتات الميت بعد ان يتفتت و يتلاشى، الفتات**." So, the *closest one word* is "*dust*."
[72] The word "**مُبعثون**" is an *objective noun* for which there is *no* English equivalent *per se*.

[you[s]]: Who *fattara* ([*He*] *innately-perfectly-originated*) you[z] first [once[w]] (*time*[w]); then they[z] will nod[73] to you[g] their heads and say they:[z] when (*is*) it;[x] let-say [*you*[s]]: *asa* (*craving a deed beyond one's means that, may*) that [*it*[x]] be near.

فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

52. Day [*He*] summons you[b] then *testajeebona*[74] (*you*[z] *compliantly-answer*) by His praise and you[z] presume *en* (*not*) waited/tarried you[c] except a little (*short while*).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

53. And let-say [*you*[s]] for My *eba'de* (*worshippers-/submitters/slaves*) (*to*) say they[z] which[u] it[w] (*is*) *ahsa'no*[75] (*perfecter and beautifuler*); verily the Satan incites among them; verily the Satan [was] for the mankind a foe[76] manifester.

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَـٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَـٰنَ كَانَ لِلْإِنسَـٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

54. Your[n] Lord (*is*) knowinger by you[b] *en* (*if*) [*He*] wills *yarham* ([*He*] *mercy-gives*) you[b] or *en* [*He*] wills torments you[b] [*He*]; and not We sent you[g] over them a custodian.

رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your[t] Lord (*is*) knowinger by whom[p] (*are*) in the Heavens[w] and the Earth;[w] and *laqad* (*verily, already and affirmatively*) favored/preferred We some (*of*) [the] prophets over some and *aa'tayna* (*We accorded*) *Dawooda* (*David*) *Zabora* (*Psalms/proverbial wisdoms/no command-rules*).

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾

56. Let-say [*you*[s]]: let-invoke you[z] whom[r] you[c] claimed of lesser than/without Him, then not possess they[z] the *dhurro's* (*persisting-distress's*) doffing *a'n* (*off*) you[b] and nor a transfer.

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

57. Those, who[r] invoke they[z] *yabtaghona*[77] (*they*[z] *earnestly-quest*) to their Lord the *waseelata*[78] (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they*[z] *fear/hope for*) His mercy[w] and they[z] fear/know[79] His torment; verily

أُو۟لَـٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ

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[73] The word "ينغضون" *rooted* in "أنغض" *and not* "نغض," means *they nod their heads scoffingly*, *not just the mere nodding*; See الهادي.

[74] The word "استجاب," in "تستجيبون" is *answered* plus *compliance* with what was *requested*, i.e. "*compliantly answered*."

[75] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[76] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural as well as* (3) "*multitudinous foe*," see اللسان and الهادي.

[77] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.

[78] The "*waseelah*"= "الوسيلة" means any of the *various ways* of *obeying* Allah and *observing* all His *prohibitions* in order to meet *His pleasure*. Also, the "*waseela*" is a *unique rank of an abode in Paradise*, according to the true *Hadeeth*, also = *intermediary*.

[79] *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

your[t] Lord's torment [was] *mahthoo-ran*[80] (*one to be cautious about*).

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا ٥٧

58. And *en* (*not*) of a village[w] except We (*are*) *muhleko* (*perishing/causers to perish*) it[w] before The *Qeyamatey's*[w] (*Judgment's*) Day[x] or tormenting it[w] [*We*] a severe torment; [was] *tha'leka* (*afar-that-it/that*)[x] in the book *mustooran*[81] (*that which is inscribed*).

وَإِن مِّن قَرۡيَةٍ إِلَّا نَحۡنُ مُهۡلِكُوهَا قَبۡلَ يَوۡمِ ٱلۡقِيَٰمَةِ أَوۡ مُعَذِّبُوهَا عَذَابٗا شَدِيدٗاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ٥٨

59. And not prevented Us to send by the *Aya'te*[w] (*miracles/signs/proofs*) except that denied by it[w] the [firsts] (*ancients*); and *aa'tayna* (*We accorded*) *Thamooda* the she-camel *mubsseratan*[w] (*discernment-enabler*);[w] so *dhalamo*[82] (*they*[z] *wronged*) by it;[w] and not We send by the *Aya'te*[w] (*miracles/signs/proofs*) except frighteningly.

وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةٗ فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفٗا ٥٩

60. And *edh* (*when/since*) We said for you:[g] verily your[t] Lord encompassed by the mankind; and not We made the vision[w] which[u] We visioned you[g] except an essay[w] for the mankind; and the tree[w] [the] *mal'ona'ta* (*that which*[u] *is cursed*) in The Qur'an, and [*We*] frighten them; so not augment them (*that*) except big excessiveness.

وَإِذۡ قُلۡنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِۚ وَمَا جَعَلۡنَا ٱلرُّءۡيَا ٱلَّتِيٓ أَرَيۡنَٰكَ إِلَّا فِتۡنَةٗ لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلۡمَلۡعُونَةَ فِي ٱلۡقُرۡءَانِۚ وَنُخَوِّفُهُمۡ فَمَا يَزِيدُهُمۡ إِلَّا طُغۡيَٰنٗا كَبِيرٗا ٦٠

61. And *edh* (*when/since*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblis, [*he*] said: do [*I*] kowtow for whom[p] created You[g] muddily/ (*of*) mud.

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ قَالَ ءَأَسۡجُدُ لِمَنۡ خَلَقۡتَ طِينٗا ٦١

62. Said [*he*]: have seen You[g] this whom[x], *karramata*[83] (*You*[g] *have bestowed on him generosity and nobleness*) over me, *la'en* (*indeed if*) reprieved me You[g] to The *Qeyamatey's*[w] (*Judgment's*) Day[x] verily *ahta'nekanna*[84] ([*I*] *surely assuredly rein/reign*) his progeny[w] except a few.

قَالَ أَرَءَيۡتَكَ هَٰذَا ٱلَّذِي كَرَّمۡتَ عَلَيَّ لَئِنۡ أَخَّرۡتَنِ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَأَحۡتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلٗا ٦٢

63. Said [*He*]: let-go [*you*[s]]; then whoever [*he*] followed you[g] of them, then truly Hell[w] (*is*) your[n] requital, a requital *mawforan*[85] (*amply supplied*).

قَالَ ٱذۡهَبۡ فَمَن تَبِعَكَ مِنۡهُمۡ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمۡ جَزَآءٗ مَّوۡفُورٗا ٦٣

64. And *istafzez* (*let-affirmably provoke* [*you*[s]]) whom[p] you[g] could of them by your[n] voice; and *ajleb*[86] (*let-vociferously fetch by/rally-and-assault* [*you*[f]]) on them by

وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ

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[80] The word "محذورا" is an *objective noun* for which there is *no* English equivalent *per se*.
[81] The word "مسطورا" is an *objective noun* for which there is *no* English equivalent *per se*.
[82] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged.*"
[83] See the *Lexicon* attached to this *Translation* or footnote 27 to the *Introduction* for this important word.
[84] The "ل" in "لأحتنكن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".
[85] The word "موفورا" is an *objective noun* for which there is *no* English equivalent *per se*.
[86] The Arabic word "أجلب" *imparts* the sense of *vociferous fetching by rally and assault*. There is *no* English equivalent *per se*, hence we *transliterate* and *parenthetically explain*.

your[n] horses[w] and *ra'jeleka* (*rider or foot soldiers*) and let-share them [*you*[s]] in the possessions and the children and let-promise them [*you*[s]]; and not promises them the Satan except a beguilement.	وَرَجِلِكَ وَشَارِكْهُمْ فِي ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾
65. Verily My *eba'de* (*worshippers/submitters/slaves*) not for you[g] on them an authority; and sufficed by your[n] Lord Custodian.	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾
66. Your[n] Lord, Who *youz'jey* ([*He*] *gently-drives*) for you[b] the *folka*[x] (*ship/ships*)[x87] in the sea to *tabtagho*[88] (*you*[z] *earnestly-quest*) from His munificence; verily He [was] by you[b] *Raheeman* (*iteratively mercy Giver*).	رَّبُّكُمُ ٱلَّذِي يُزْجِي لَكُمُ ٱلْفُلْكَ فِي ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
67. And if touched/betided you[b] the *dhurro* (*persisting distress*) in the sea, strayed whom[p] you[z] invoke except *eyyaho*[89] (*indeed exclusively Him*); then *lamma* (*when/whence*) *najjakum* (*repetitively-delivered you*[b] [*He*]) to the desert[90] (*land*) shunned you;[c] and [was] the man-kind *kafooran*[91] (*iteratively ingrate/unbeliever*).	وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾
68. Have then secured you[c] (*your selves*) that [*He*] implodes by you[b] a side of the desert[92] (*land*) or [*He*] sends on you[b] *ha'sseban* (*stone-storm*); afterwards not find you[z] for you[b] a custodian.	أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ وَكِيلًا ﴿٦٨﴾
69. Or have you[c] secured to [*He*]returns you[b] in it[x] *taratan*[w] (*once/phase/period*)[w] another[w93] then sends [*He*] on you[b] *qassefan* (*shatterer*) of the wind[w] then drowns you[b] [*He*] by what unbelieved you[c] afterwards not find you[z] for you[b] on Us by it[x] a *ta'bean*[94] (*follower-succorers*).	أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾
70. And *laqad* (*verily, already and affirmatively*) *karramna* (*We generously and gratuitously bestowed countless boons/benefits upon and ennobled*) Adam's sons, and We carried them in the desert[95] (*land*) and the sea and *razaqna* (*We provided*) them of the goodies[w96]	۞ وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ

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87 The Arabic word "فلك" could mean *ship* or *ships*.
88 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.
89 The word "إيّاه," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.
90 The word "البَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "البَرّ" *figuratively* speaking could stand for "land." See اللسان.
91 The word "كَفُور," is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever*.
92 See footnote 90 above regarding *desert*.
93 The word "تارة" = "المرة و الحين" means "once," "a time period."
94 The word "تبيعا" has *many* meanings, among them: *follower-succorer*, as in this *Ayah*. See الهادي و اللسان.
95 See footnote 90 above regarding *desert*.
96 The word "طيبات" = "goodies" = "goodies[w]"= a *feminine gender* means anything *delectable and legitimate*.

and We favored/preferred them over many of whom[p] We created *tafdheelan*[97] (*absolute favor/preferment*).

مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

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71. Day [*We*] summon each people by their principal; so whomever *oteya* ([*he*] *had been accorded*) his book by his *yameene*[w] (*right-hand*)[w] then those they[z] read their book and not *yodh'lamoona*[98] (*to be wronged they*[z]) (*by*) a *fa'tila*[99] (*the entwined skin slough/thin thread in the slit of a date-stone*).

يَوْمَ نَدْعُواْ كُلَّ أُنَاسٍ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُوْلَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

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72. And whoever [*he*] was in this[w100] blind, verily he (*would be*) in the Hereafter[w] blind and *adhallo*[101] (*more astray*) a path.

وَمَن كَانَ فِي هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِي ٱلْأٓخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

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73. And *en* (*albeit*) *kado* (*they*[z] *nighed/verged/almost*) surely *yaf'tenaka* (*they*[z] *engage you*[s] *in sinful/immoral/unpraised deed/say*) *a'n* (*off*) what We revealed[102] to you[g] to *taftarey* ([*you*[s]] *craft a lie for fraudulent end*) on Us other than it[x] and then surely *ittakhathoka*[103] (*they took and made you*[g]) a *khaleelan*[104] (*ultimate faithful friend*).

وَإِن كَادُواْ لَيَفْتِنُونَكَ عَنِ ٱلَّذِيٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

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74. And *lawla* (*had it not been for*) that We firmed you[g] *laqad* (*verily, already and affirmatively*) *kedta* (*you*[g] *nighed/verged/almost*) *tarkano*[105] (*incline/trust and have self satisfaction*) to them a [thing] a little.

وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾

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75. So surely We (*would have caused*) you[g] taste, double (*of*) the life[w] and double (*of*) the dying;[106] afterwards not [*you*[s]] find for you[g] on Us a *na'sseeran* (*iterative succorer*).

إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

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76. And *en* (*albeit*) *kado* (*they*[z] *nighed/verged/almost*) surely *yestafazzonaka* (*they*[z] *affirmably provoke you*[g])

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ

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[97] The "**تفضيلا**" is infinitive noun. So, here the word "*absolute*" is to *intensify* "favor." I believe that the "**التفضيل**" is by way of "*favor*" in the sense of "*prefer*" or *preferment*.

[98] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[99] The word "*fatila*"= "**فتيلا**" means the skin-slough/the thread in the cleft of a date–stone, i.e. example of *paucity* for closeness to nothingness.

[100] The word "**دنيا**" = "world" is a feminine noun, hence the reference to it as "this[w]].

[101] The word "**أضل**"= "*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.

[102] See footnote 56 above regarding *reveal*.

[103] The word "**إتّخذ**" from "**الإتّخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[104] The word "**حليلا**" is "*ultimate-faithful-friend*," i.e. friend without any "**خلل**"= *defect*. *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*. Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلة**" as stated in The Qur'an The Supreme. That is why I chose to express "**خلة**" as "*ultimate-faithful-friendship*" and "*khaleel*" as "ultimate faithful friend."

[105] The word "**ركن**" in "**تركن**" *simultaneously* imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one.

[106] That is *had you done that inclining* We *would have punished* you *doubly* in this *life* and the *Hereafter*. See **القرطبي**.

from the land[w] to egress you[g] they[z] from it[w] and thus not wait they[z] after you[g] except a little.	ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ٧٦
77. Dispensation[w] (*of*) whom[p] *qad* (*already and affirmatively*) We sent before you[g] of Our messengers, and not find you[g] for Our dispensation[w] a transfer.	سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ٧٧
78. *A'qem*[107] (*Let-*[*you*[s]] *up-to-fulfill the prescribed obligations of*) the Prayer[w] for[108]/(*after*) the sun's[w] *dolooke*[109] (*from its meridian's incline*) to the night's darkness;[110] and the *fajir's* (*early dawn*) Qur'an, verily *fajir's* (*early dawn*) Qur'an [was] *mash'hoodan* (*one that is witnessed*).	أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ٧٨
79. And of the night then *tahajjad* (*let-up* [*you*[s]] *to pray by the night after some sleep*) by it[x] an extra[w] (*Prayer*)[111] for you[g] *asa* (*craving a deed beyond one's means that/may*) that resurrects[112] you[g] your[n] Lord a status *mah'moo-dan* (*one which is praised*).	وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ٧٩
80. And let-say [*you*[s]]: my Lord, let-admit me [*You*[s]] a truth's admittance and let-exit me [*You*[s]] a truth's exit and let-make [*You*[s]] for me from *ladon*[113] (*directly and possessively from*) You[g] an authority, (*to be my*) *na'sseeran* (*multitudinous-succorer*).	وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ٨٠
81. And let-say [*you*[s]]: came the right[x] and *zahaqa* (*ennuied and vanished*) the falsehood[x] verily the falsehood[x] [was] *zahooqan* (*readily ennuied vanisher*).	وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ٨١
82. And *nonazzelo* ([*We*] *repetitively descend*) of The Qur'an what it[x] (*is*) a cure and a mercy[w] for the believers and not [*it*[x]] augments the *dha'lemeena*[114] (*injustice-doers*) except a loss.	وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ٨٢

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[107] That is you[s] up/sustain/maintain all the rituals necessary.

[108] The word "*after*" is used here as one (*the 13th*) of the *twenty-two* meanings for "**ل**." See **مغني اللبيب**.

[109] The word "**د لوك**" translated here as "*incline*." However, Qur'an commentators seem to *differ* as to the *exact* meaning of the word. Some say: it is from the "**زَوال**"= *after the sun inclines from the center of the sky*, (that is the *zenith* crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the *sunset*= "**الغروب**." Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. *Linguistically* I believe the former is *more supportable*. Hence I chose the "*incline* of the sun" as stated above. For the various sayings see **القرطبي**.

[110] This time span includes *Dhuhor*, *Asr*, *Maghreb*, and *possibly Isha* Prayers.

[111] The word "**نافلة**" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

[112] See footnote 10 above regarding **بعث**.

[113] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," so "**لدن**" which *closer* spatially and *more specific*. So, "*directly and possessively from*" (You) seems to indicate such *closeness*. See **اللسان**.

[114] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

83. And if *an'amna*[115] (*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the man-kind, [*he*] shunned and [*he*] withdrew[116] by his side; and when touched/betided him the evil [*he*] [[was] *ya'osan*[117] (*iteratively desperate*).

وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ٨٣

84. Let-say [*you*[s]]: each works on his manner[w] so your[n] Lord (*is*) knowinger by whom[p] [*he*] (*is*) *ahda* (*has better/more divinely-guided*) a path.

قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ٨٤

85. And they[z] ask you[g] *a'n* (*regarding*) *Ar-Roo'he*[w118] (*the soul*);[w] let-say [*you*[s]]: *Ar-Rooho*[w] (=*Ar-Roo'he*[w]) (*is*) of my Lord's command, and not *oteytum* (*had been accorded you*[c]) of the knowledge except a little.

وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ أَمۡرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا ٨٥

86. And *la'en* (*indeed if*) [*We*] wanted surely [*We*] assuredly[119] go/undo by what We revealed[120] to you[g] afterwards not [*you*[s]] find for you[g] by it[x] on Us a custodian.

وَلَئِن شِئۡنَا لَنَذۡهَبَنَّ بِٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيۡنَا وَكِيلًا ٨٦

87. Except a mercy[w] from your[t] Lord; verily His munificence [was] on you[g] big.

إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّ فَضۡلَهُۥ كَانَ عَلَيۡكَ كَبِيرٗا ٨٧

88. Let-say [*you*[s]]: *la'en* (*indeed if*) gathered the human-kind and the Jinn to *ya'ato* (*they*[z] *produce/bring about*) by like this [The] Qur'an,[x] not *ya'atona* (=*ya'ato*) by its[x] like, even (*if*) [was/were] some for some (*openly*) backer/supporter.

قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا ٨٨

89. And *laqad* (*verily, already and affirmatively*) We variegated for the mankind in this Qur'an of every example; so *aba*[121] (*categorically refused*) most (*of*) the mankind except *kofooran*[122] (*to have unbelief-/ingratitude*).

وَلَقَدۡ صَرَّفۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖ فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ إِلَّا كُفُورٗا ٨٩

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[115] The word "**أنعم**" in "**أنعمنا**" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "**أنعم**." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting.*

[116] The word "**نئا**" may mean *turned away rather far.*

[117] The word "*desperate*" here is used in the *noun* senses, as in *Webster's Dictionary.*

[118] It is stated in "**اللسان**" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest.*

[119] he "**ل**" in "**لنذهبن**" is a *juratory*-"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"

[120] See footnote 56 above regarding *revealed.*

[121] The word *aba*="**أبى**" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

[122] The word "**كُفُور**," is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "*unbelief/ingratitude.*"

90. And said they:[z] never believe [*we*] for you[g] until [*you*[s]] burst for us from the Earth[w] a spring.

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾

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91. Or (*to*) be for you[g] a garden[w] of date-palms[w] and grapes[123] then [*you*[s]] burst the rivers through[124] it[w] *tafjeeran*[125] (*intense burst*).

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾

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92. Or [*you*[s]] (*cause to*) fall the sky[w] just-as you[g] claimed on us fragments or *ta'atee*[x] ([*you*[s]] *produce/cause to descend for*)[x] us by Allah and the angels *qabeelan* (*overtly-/visibly/for our face-to-face viewing*).

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

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93. Or be for you[g] a house of *zukhrofen* (*gilded-look*) or [*you*[s]] raise/ascend in the sky;[w] and never believe [*we*] for your[t] raising/ascending until *tonazzela* ([*you*[s]]*repetitively descend*) on us a book we read [it[x]]; let-say [*you*[s]]: *subhana*[126] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) my Lord; am I except a human messenger.

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

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94. And what prevented the mankind to believe they[z] *edh* (*when/since*) came (*to*) them the *huda* (*divine-guidance*) except that said they:[z] had Allah missioned[127] a human a messenger.

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾

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95. Let-say [*you*[s]]: if [was] in the Earth[w] angels walking tranquilly, surely (*would have*) *nazzalna* (*We repetitively descended*) on them from the Heaven[w] an angel messenger.

قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

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96. Let-say [*you*[s]]: sufficed by Allah *Sha'heedan* (*Witnesser-/Testifier*) between me and [between] you;[b] verily He [was] by His *eba'de* (*worshippers/submitters/slaves*)

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا

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[123] Invariably throughout The Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*. See **نزهة المتقين؛ شرح رياض الصالحين**. Refer to the *attached* list of *References*.

[124] The word "**خلال**" could also mean "between" or "among." See **اللسان**.

[125] Here "*intense*" is used to *intensify* "burst off."

[126] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

[127] The word "**بعث**" in "**ابعث**" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*.

Proficient *Basseeran* (*keenly: Seer/ Omniscient*).

بَصِيرًا ﴿٩٦﴾

97. And whomever Allah *yahdey* (*divinely-guides*), so he (*is*) the *muhtadey*[128] (*he who is divinely-guided*) and whomever [*He*] misleads so never (*shall*) [*you*[s]] find for them *aw'leyaa*[129] (*guardians/ allies*) of lesser than/without Him; and We throng them, The *Qeyamatey's*[w] (*Judgment's*) Day[x] on their faces (*prone*) *omyon* (*blind people*), [and] *bokmon* (*born dumb-mute people*), and *ssommon* (*deaf people*);[130] their abode/lodging (*is*) Hell;[w] every-when *khabat* ([*it*[w]] *faded/ abated*) We augmented them a *Sa'era*[w] (*intensely kindling Fire*).[w]

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّاۖ مَّأْوَىٰهُمْ جَهَنَّمُۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾

98. *Tha'leka* (*afar-that-it/ that*)[x] (*is*) their requital; because verily they, unbelieved they[z] by Our *Aya'te*[w] (*signs-/proofs*) and said they:[z] are *edha* (*when/ if*) we were bones and *rufatan* (*decayed corpses/ dust/ debris*), are surely we (*are*) *maboothoona* (*they who are being resurrected*) a new creation.

ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

99. Have [and][131] not they[z] seen that Allah, Who [*He*] created the Heavens[w] and the Earth[w] (*is*) *Qadiron*[132] (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on (*yet-still*)[133] [*He*] creating like them and [*He*] made for them *ajalan*[x134] (*term-limit*)[x] no suspicion in it;[x] so *aba*[135] (*categorically refused*) the *dha'lemoona*[136] (*injustice-doers*) except *kofooran*[137] (*ingratitude/ unbelief*).

۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

100. Let-say [*you*[s]]: if[138] you[f] (*were*) possessing treasures (*of*) my Lord's mercy[w] then surely you[c] (*would have*)

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ

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[128] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

[129] The word "**أولياء**" could also mean, among them: *protector, friend*.

[130] The words "**عميٌ, بكمُ, صمٌّ**" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*. Hence, the above *transliteration*.

[131] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولَم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

[132] The word "**قادر**" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

[133] The prepositional word "**على**" has *nine different meanings*, among them "**ألإستدراك و ألإضراب**" = "yet-still." See **مغني اللبيب**.

[134] The word "**الأجل**" means term-limit, see **اللسان**.

[135] The word *aba*="**أبى**" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

[136] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice."

[137] The word "**كُفُور**," is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "*ingratitude/ unbelief*."

[138] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

with-held (*for*) *khashyata* (*reverent-fear*)[w] (*of*) the expenditure, and [was] the mankind *qatooran* (*iteratively stinter*).	رَبِّيٓ إِذٗا لَّأَمۡسَكۡتُمۡ خَشۡيَةَ ٱلۡإِنفَاقِۚ وَكَانَ ٱلۡإِنسَٰنُ قَتُورٗا ١٠٠
101. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) nine evident[w] *Aya'ten*[w] (*miracles/signs/proofs*), so let-ask [*you*[s]] Israel's sons *edh* (*when/since*) [*he*] came (*to*) them then said for him Pharaoh: verily I presume you[g] O *Mosa* (*Moses*) *mas'hooran* (*he who is bewitched*).	وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ تِسۡعَ ءَايَٰتِۭ بَيِّنَٰتٖۖ فَسۡـَٔلۡ بَنِيٓ إِسۡرَٰٓءِيلَ إِذۡ جَآءَهُمۡ فَقَالَ لَهُۥ فِرۡعَوۡنُ إِنِّي لَأَظُنُّكَ يَٰمُوسَىٰ مَسۡحُورٗا ١٠١
102. Said [*he*]: *laqad* (*verily, already and affirmatively*) knew you[g] not descended these except the Heavens'[w] and the Earth's[w] Lord, evidences-persuaders[w] and verily I presume you[g] O Pharaoh *mathboran* (*he who is ravaged*).	قَالَ لَقَدۡ عَلِمۡتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ يَٰفِرۡعَوۡنُ مَثۡبُورٗا ١٠٢
103. Then [*he*] wanted to *yastafezza*[139] (*affirmably-provoke*) them from the land[w] then We drowned him and whom[p] (*were*) with him together.	فَأَرَادَ أَن يَسۡتَفِزَّهُم مِّنَ ٱلۡأَرۡضِ فَأَغۡرَقۡنَٰهُ وَمَن مَّعَهُۥ جَمِيعٗا ١٠٣
104. And said We from after him to Israel's sons: let-dwell you[z] the Earth[w]/land;[w] then *edha* (*when/if*) came promise (*of*) the other[w][140] We came (*brought*) by you[b] *lafeefan* (*compositely together*).	وَقُلۡنَا مِنۢ بَعۡدِهِۦ لِبَنِيٓ إِسۡرَٰٓءِيلَ ٱسۡكُنُواْ ٱلۡأَرۡضَ فَإِذَا جَآءَ وَعۡدُ ٱلۡأٓخِرَةِ جِئۡنَا بِكُمۡ لَفِيفٗا ١٠٤
105. And by the right[x] We descended it[x] and by the right[x] [*it*[x]] descended; and not We sent you[g] except a *mubashsheran* (*iterative teller of pleasant tidings*) and a *natheran* (*repetitive warner*).	وَبِٱلۡحَقِّ أَنزَلۡنَٰهُ وَبِٱلۡحَقِّ نَزَلَۗ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا مُبَشِّرٗا وَنَذِيرٗا ١٠٥
106. And a Qur'an[x] We sundered[141] it;[x] to read it[x] [*you*[s]] on the mankind on *mukthen*[142] (*gently/deliberately and in staying*) and *nazzalnaho* (*We repetitively descended it*[x]) *tanzeelan*[143] (*absolute descending*).	وَقُرۡءَانٗا فَرَقۡنَٰهُ لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكۡثٖ وَنَزَّلۡنَٰهُ تَنزِيلٗا ١٠٦
107. Let-say [*you*[s]]: let-believe you[z] by it[x] or let-not	قُلۡ ءَامِنُواْ بِهِۦٓ أَوۡ لَا تُؤۡمِنُوٓاْۚ إِنَّ ٱلَّذِينَ

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[139] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[140] Here the word "**الآخرة**" could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter.

[141] That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*.

[142] The word "**مُكث**" = "**الرفق و الأناة**" that is gently, deliberately and in staying.

[143] The word "**تنزيلا**" is the *infinitive noun* of "**أنزل**." When *such a noun is used* it is for strongest *intensification*. Hence, *absolute* descending. Also the word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

believe you;[z] verily who[r] (*had been*) given they[z] the knowledge of before it[x] if [*it*[x]] (*is to be*) recited on them, they[z] tumble to their chins (*i.e. on their faces*) *sujjadan* (*they in kowtowing manner*).	أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾
108. And say they:[z] *subhana*[144] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; *en* (*verily*) [was] our Lord's promise surely *mafoolan*[145] (*that which is inevitably done/fulfilled*).	وَيَقُولُونَ سُبْحَـٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
109. And they[z] tumble to their chins[w] (*i.e. on their faces*) weeping and it[x] augments them a *khosho'an*[146] (*submission of: body/sound and sight*).	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾
110. Let-say [*you*[s]]: let-invoke you[z] Allah or let-invoke you[z] *Ar-Rahman* whomever indeed[147] you[z] invoke so for Him (*are*) the names the *husna*[w] (*most all around beautiful*);[w] and let-not louden [*you*[s]] by your[t] Prayer[w] and let-not *tokha'fit* (*you*[g] *lower your*[t] *voice-/whisper*) by it[w] and *ebtaghey*[148] (*let-earnestly-quest* [*you*[s]]) between *tha'leka* (*afar-that-it/that*)[x] a path.	قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾
111. And let-say [*you*[s]]: the praise (*is*) for Allah Who neither *ettakhatha*[149] (*He took and made*) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a *wa'leyen* (*guardian/ally*) out-of humility;[150] and *kabberho*[151] (*let-*[*you*[s]]*: Allaho-Akbar /magnify Him/glorifying Him*) *takberan*[152] (*an utmost magnifying/glorification*).	وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾

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[144] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبخانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

[145] The word "*mafoolan*"= "مفعولا," is an *objective, singular masculine noun*, for which there is *no* English *equivalent.*

[146] The word "خشوعاً" involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "خشوعاً" denotes *submission* of *sight* and *sound* as well. See اللسان.

[147] The particle "ما" is for "التأكيد" = *intensification* of the fact that *whatever* they invoke, *Ar-Rhaman* or *Allah.*

[148] The word "إبتغ" is based on the word "إبتغى"= "طلب حثيثا" meaning: *earnestly quest.*

[149] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking.*

[150] That is to say Allah has *no protector out of need* to such a protector as such a need is *humility.*

[151] That is to say: "الله أكبر"= Allah *antedates/precedes every and all things*, see footnote 152 next.

[152] The word "تكبيرا" is the *infinitive* noun of "كبّر"= said "الله أكبر" in the *absolute sense of obedience*, *submission and exaltation* of Allah. +



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. The praise (*is*) for Allah, Who [*He*] descended on His *abde*[1] (*slave/submitter/worshipper*) The Book[x] and not made [*He*] for it[x] a crookedness.	ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ﴿١﴾
2. Forthrightly to warn [*He/he/it*[x]][2] a severe warfare from *ladon* (*directly/possessively from*) Him; and [*to*] *youbashshero*[3] ([*He*] *tells pleasant tidings to*) the believers who[r] they[z] work the righteous-works,[w] verily for them (*is*) remuneration *hasanan*[4] (*ultimate meritorious deed*).	قَيِّمٗا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا ﴿٢﴾
3. *Ma'ketheena* (*stayers/remainders they*[z] *are*) in it[x] forever.	مَّٰكِثِينَ فِيهِ أَبَدٗا ﴿٣﴾
4. And [*to*] warn [*He/he/it*[x]] whom[r] said they:[z] *ittakhatha*[5] (*took and made*) Allah a child.	وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا ﴿٤﴾
5. Not for them by it[x] of knowledge and not for their fathers' (*either*); enlarged a word egressing from their mouths; *en* (*not*) say they[z] except a lie.	مَّا لَهُم بِهِۦ مِنۡ عِلۡمٖ وَلَا لِأٓبَآئِهِمۡۚ كَبُرَتۡ كَلِمَةٗ تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ إِن يَقُولُونَ إِلَّا كَذِبٗا ﴿٥﴾
6. So *la'alla* (*craving currently unavailable deed that/perhaps*) you[g] (*are*) *ba'khe'on* (*fagging/exhausting*) your[t] self[w] over their effects/footsteps *en* (*if*) not believed they[z] by this the discourse, regretfully.	فَلَعَلَّكَ بَٰخِعٞ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا ﴿٦﴾
7. Verily We made what (*is*) on the Earth[w] an adornment[w] for it[w] to [*We*] essay them, which (*of*) them (*is*) *ahsa'no*[6] (*perfecter and beautifuler*) work.	إِنَّا جَعَلۡنَا مَا عَلَى ٱلۡأَرۡضِ زِينَةٗ لَّهَا لِنَبۡلُوَهُمۡ أَيُّهُمۡ أَحۡسَنُ عَمَلٗا ﴿٧﴾
8. And verily We surely (*are*) making what (*is*) on it[w] *ssa'edan* (*sterile-dust*) *jorozan* (*barren/lacking vegetation*).	وَإِنَّا لَجَٰعِلُونَ مَا عَلَيۡهَا صَعِيدٗا جُرُزًا ﴿٨﴾

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1 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

2 The *hidden pronoun* in "لِيُنذِرَ" could refer to *Allah*, the *Messenger* (SAWS), or the *Book*, i.e. The Qur'an. See الدّر المصون، لـ احمد الحلبي.

3 The word *youbashshara* ="يُبَشِّرُ," has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times "*grievous*" tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them.

4 حسنا could mean إحسان = benevolence or حسن= ultimate-beauty-and-adornment-of-deeds/says).

5 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

6 There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

9. Or reckoned you[h] that the cave's companions and the *raqeeme's*[7] (*name of: dog/coded inscription/place*)'s were of Our *Aya'te*[w] (*miracles/signs/proofs*) wonderingly.	أَمۡ حَسِبۡتَ أَنَّ أَصۡحَٰبَ ٱلۡكَهۡفِ وَٱلرَّقِيمِ كَانُواْ مِنۡ ءَايَٰتِنَا عَجَبًا ٩
10. *Edh* (*when/since*) the lads lodged/retreated to the cave then said they:[z] [*O*,] our Lord let-give us [*You*[s]] from *ladon* (*directly and possessively from*) You[g] a mercy[w] and let-dispose [*You*[s]] for us of our matter a *rashada* (*mature-discernment/rational guidance to the right*).	إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠
11. So We struck on their ears in the cave a number (*of*) years.[w]	فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ١١
12. Afterwards We aroused[8] them, to know [*We*] which[x] (*of*) the two parties (*is*) *ahssa*[9] (*more comprehensively reckoning*) for what (*length had*) waited they[z] an *amadan* (*term-limit end*).	ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢
13. We narrate on you[g] their *naba'a* (*piece-of-significant-and-availing-news*) by the right; verily they (*were*) youths (*who*) they[z] believed by their Lord and We augmented them a *huda* (*divine-guidance*).	نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣
14. And We bound on their hearts[10] *edh* (*when/since*) upped[11] they[z] then they[z] said: our Lord, the Heavens'[w] and the Earth's[w] Lord never we invoke of lesser than/without Him an *elahan* (*a deity*), *laqad* (*verily, already and affirmatively*) said we then *shattatta* (*excessiveness*).	وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ١٤
15. These, our people *ittakhatho*[12] (*took and made they*[z]) of lesser than/without Him *aalehatan* (*deities*); *lawla* (*why have not*) they[z] come on them by an authority evident; so who[a] (*is*) wronger[13] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth.	هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٖۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ١٥
16. And *edh* (*when/since*) secluded you[c] (*from*) them and what they[z] worship except Allah then let-	وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم

[7] There are so *many different ideas* by various scholars/learned men regarding the word "الرقيم," see القرطبي. الرقيم could also mean dog=كلب بلغة الروم See كتاب اللغات في القرآن،تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

[8] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *missioned.*

[9] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*. See البصائر. However in here the word "أحصى" could be *intensive* verb "أفعل التفضيل" or it could be " فعل ماض رباعي," see الدّر المصون، لـ احمد الحلبي

[10] The expression "*We bound on their hearts*," is *figurative* Arabic *tongue* expression meaning: *gave them patience and strengthened their resolve.*

[11] There is a *distinction* between "قام" = "*upped*"= "*got up* or *rose*" (*in its intransitive sense*, and "*stood*"= "وقف."

[12] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" see footnote 3032 above.

[13] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger.*"

lodge/retreat you[z] to the cave; (*in it*[x]) spreads for you[b] your[n] Lord of His mercy;[w] and disposes [*He*] for you[b] of your[n] matter a facility.

مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ﴿١٦﴾

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17. And [*you*[s]] see the sun[w] *edha* (*when/if*) [*it*[w]] rose[w] *tazawa-zro* ([*it*[w]] *cants*[w]) *a'n* (*off*) their cave *thata* (*that which is*) the right and *edha* set[w] *taq'redhohum* ([*it*[w]] *traverses them transitionally*) *thata* the left while they (*were*) in an orifice[w] of it;[x] *tha'leka* (*afar-that-it/that*)[x] (*is*) of Allah's *Aya'te*[w] (*miracles/signs/proofs*); whomever Allah *yahdey* (*divinely-guides*) then surely he (*is*) the *muhtadey*[14] (*he who became divinely-guided*) and whomever [*He*] misleads surely never [*you*[s]] find for him a *wa'leyan* (*guardian/ally*) *murshedan* (*mature-discerner-rational guider to the right*).

۞ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ﴿١٧﴾

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18. And reckon them [*you*[s]] *ayqadhan*[15] (*in arousal he-they/not-sleepers he-they*) while they (*were*) *rogoodon*[16] (*short time joyous sleepers he-they/nappers he-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (*is*) *basetton* (*stretching/spreading*) his forelegs by the *wasseyde*[17] (*courtyard/threshold/cave*); had cognized[18] you[h] over them surely (*would have*) fled/diverged you[h] from them fleetly and surely (*would have been*) filled you[h] of them horror.

وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ﴿١٨﴾

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19. And like *tha'leka* (*afar-that-it/that*)[x] We aroused[19] them to mutually query they[z] among them; said a sayer of them: how-long[20] waited you;[c] said they:[z] we waited a day or some (*of*) a day; they[z] said: your[n] Lord (*is*) knowinger by what tarried you;[c] so let-mission[21] you[z] an *ahada*[22] (*lone/any-one of*) you[b] by your[n] silver (*coin*) this[w] to the city[w] then let look [*he*] which[u] it[w] (*is*) *azka* (*more befitting*) a *tta'aaman*[x] (*wheat/edible/food-grains*)[x] then let come [*he*] (*to*) you[b] by a *rez'qen*[x] (*provision/victuals for sustenance*)[x] of it[x] and let *yatallattaf*[23] ([*he*] *be: fine-*

وَكَذَٰلِكَ بَعَثۡنَٰهُمۡ لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ

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14 See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."
15 The word "**أيقاظ**" is *masculine, plural subjective noun*, with no English equivalent, meaning not sleepers.
16 The word "*rogood*"= "**رقود**" is a *masculine, plural subjective noun*, based on "**رقد**" which is different than "**نام**" or "**هجع**," as "**رقد**" means: had a *short time but joyous sleep*. So "*rogood*"= "**رقود**" means they that are *short time but joyous sleepers or nappers*. Although their "*rest*" or "*napping*" period was over three hundred years, *that seemed* to them "*a day* or *a part of a day*." So, in *terms of time in death* that period is not even *tiny* but *nothing*. See **الرّاغب**.
17 The word "*waseyd*"="**الوصيد**" *bears many meanings*, among them: the *courtyard*, the *threshold*, or the *cave itself*.
18 The word "**اطّلع**" = "**وقف على الأمر و علمه**," that is cognized (certain matter), See **الهادي**.
19 The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awakened*, and *missioned*.
20 The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
21 See footnote 19 above regarding **بعث**.
22 See the *Lexicon* attached to this *Translation* regarding "**أحد**."
23 he word "**يتلطف**" = "**يترفق**," and in *concrete* (material) terms means: *fine* and in *abstract* terms it could mean =

/*subtle*/*gentle*) and let not assuredly perceive by you[b] *ahadan* (*lone*/*any one*).

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ١٩

20. Verily they *en* (*if*) transcend/observe they[z] over you3[b] (*would*) stone[24] you[b] they[z] or return you[b] they[z] into their sect[w]/faith[w] and never thrive you[z] then ever.

إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ٢٠

21. And like *tha'leka* (*afar-that-it*/*that*)[x] We (*caused to*) stumble[25] on them to know they[z] that Allah's promise (*is*) right; and that The Hour[w] (*there is*) no suspicion in it;[w] *edh* (*when*/*since*) they[z] mutually altercate among them their matter then they[z] said: let-build you[z] on them a *bon'yanan*[x] (*fixed-and-aggrandized build*)[x] their Lord (*is*) knowinger by them; said they[z] who[r] prevailed on their matter: surely *nattakhethanna*[26] (*we assuredly take and make*) on them a mosque.

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ٢١

22. Shall say they:[z] a three, their fourth (*is*) their dog; and they[z] say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they[z] say: a seven and their eighth (*is*) their dog; let-say [*you*[s]]: my Lord (*is*) knowinger by their *edda'te* (*small: number*/*count*/*total*), know them not except a few; so let-not dubitate [*you*[s]] in them except an apparent dubitation[27] and let-not *tastaftey* (*you*[h] *seek the situationally apt and wise opinion*) in them of them an *ahadan*[28] (*lone*/*any-one*).

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ٢٢

23. And let-not say [*you*[s]] assuredly to a thing: verily I am a doer of *tha'leka* (*afar-that-it*/*that*)[x] tomorrow.

وَلَا تَقُولَنَّ لِشَا۟ىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ٢٣

24. Except if Allah wills; and let-remember [*you*[s]] your[t] Lord, if disremembered you[h] and let-say [*you*[s]]: *asa* (*craving a deed beyond one's means that*/*may*) (*it*) be that divinely-guides me my Lord to [*I*] near of this a *rashadan*[29] (*mature-discernment*/*rational guidance to the right*).

إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ٢٤

= *subtle* or *gentle* or both. See البصائر. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, and *gentleness*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

24 The word "يرجم" in "يرجمونكم" is the *derivative* of "رجم," which has *many* meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed.

25 That is We caused others to *come upon them by chance*. Hence, they came to be known without their demand for that, or without the comers' quest for that. See البصائر.

26 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

27 The "apparent dubitation" as to say, for example: "*but there is no evidence to your contention.*"

28 See the *Lexicon* attached to this *Translation* regarding "أحد."

29 See the *Lexicon* attached to this *Translation* for this important word.

25. And waited they[z] in their cave three hundred years[w] and *izdado*[30] (*they*[z] *further-augmented*) a nine.

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَـٰثَ مِا۟ئَةٍ
سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾

26. Let-say [*you*[s]]: Allah (*is*) knowinger by what waited they;[z] for Him (*is*) the Heavens'[w] and the Earth's[w] invisible; let-discern [*You*[s]] by Him and let-sound off[31] [*you*[s]], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and not partners [*He*] in His Rule an *ahadan*[32] (*lone-/any one*).

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ
وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ
وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

27. And let-recite [*you*[s]] what (*had been*) revealed[33] to you[g] of your[t] Lord's Book; not a substituter for His words and never find [*you*[s]] of lesser than-/without Him *multahadan* (*a refuge/haven*).

وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ
رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَـٰتِهِۦ وَلَن تَجِدَ
مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾

28. And *issbir* (*let-hold on patiently* [*you*[s]]) your[t] self[w] with whom[r] invoke they[z] their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asheyye*[34] (*early night or whole night*) they[z] want His Face;[35] and let not surpass [*you*[s]] your[t] [both] eyes[w] *a'n* (*off*) them, wanting [*you*[s]] adornment[w] (*of*) the life[w] (*of*) the world[w] and let-not [*you*[s]] obey whom[r] We (*caused to be*)-neglectful his heart *a'n* (*regarding*) Our *thekre* (*Qur'an/message*) and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*) and [was] his matter a wanton.[36]

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ
رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ
وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ
زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ
أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ
وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

29. And let-say [*you*[s]] the right from your[n] Lord; then whoever [*he*] willed so let believes [*he*] and whoever [*he*] willed so let unbelieves [*he*]; verily We prepared for the *dha'lemeena*[37] (*injustice-doers*) Fire[w] surrounded by them its[w] *suradeqo*[38] (*colossal tent*) and *en* (*if*) *yesta-gheytho* (*they*[z] *seek: help/reviving-and delightful-pasture producing rain water*)[39] *youghatho*

وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن
وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا
لِلظَّـٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ
وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ

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30 The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ." So *further* is prefixed for this purpose.

31 The words "أبصر"="*discern*," i.e. you *understand the true character or nature of*. And "أسمع"= "*sound off*," means you *express your beliefs vigorously*. Both "أبصر" and "أسمع" came in the *past tense construct for wonder in a command form context*, in order to say: how much "*Hearer*" is Allah and how much "*discerner*" is Allah. Clearly the pronoun refers to Allah, "*Him*," although it is possible that the *pronoun* could refer to The *Qur'an* too. But in either case it means *nothing* is more of a *hearer* or a *discerner* than Allah at all. Hence, *by what is revealed to you*, *O, Mohammad*: "*sound off* and *see through*."

32 See the *Lexicon* attached to this *Translation* regarding "أحد."

33 The word *reveal* = communicating through *superhuman* means.

34 In English there is *no* exact corresponding words for "غداة" = "*ghadatee*" meaning (*dawn-until-sunrise*) and "عشي," i.e. "*asheyyo*" (*early night or the whole night*).

35 The *expression*: "*His Face*" is an Arabic *tongue* expression meaning *His Pleasure or His countenance.*

36 The word "فُرُطا"= "wanton"= "unrestrainedly excessive."

37 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

38 The word "*suradeq*"= "سُرادِقها" has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean. *Perhaps all apply*.

39 The word "يستغيثوا" could stand for *two distinct* meanings: (1) they *seek help* or (2) they *seek reviving and* =

(*they*[z] *would be helped/revived*) by water like the *muh'le*[40] (*molten metal*), [*it*[x]] roasts the faces; wretched the drink and fouled[w] elbow/arm couch.[41]	يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾
30. Verily who[r] believed they[z] and worked they[z] the righteous-works;[w] verily We waste[42] not a remuneration (*of*) whom[p] *ahasana* ([*he who*] *rendered meritorious-deed as*) a work.	ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾
31. Those for them *Ad'nen's* (*Eden's*)[43] Paradise[w]-/Gardens;[w] run[w] from under it[w] the rivers; they[z] (*are being*) adorned in it[w] of bracelets of gold and they[z] wear green garments of fine silk and brocade; reclining they[z] in it[w] on the couches; *ne'ama* (*most excellent*) (*is*) the reward and *hasonat* (*ultimately perfected and beautified-she*[y])[44] elbow couches/armrest.[45]	أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾
32. And let-strike [*you*[s]] for them a parable/example: twain men We made for an *ahade*[46] (*lone/any-one*) (*of*) them both two gardens[w] of grapes;[47] and We bounded/hedged them both by date-palms[w] and We made between them both *zar'aa*[48] (*green standing crop just before harvesting/the vegetation after sprouting*).	۞ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾
33. Both [the] gardens[w] churned out[w] [its[w]] *okola*[x] (*fruits/ crops/edibles*)[x] and not *tadh'lem*[49] (*curtail*) of it[x] a thing; and *fajjarna* (*We caused to gush*) through[50] them both a river.	كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾
34. And [was] for him a *thama'ron*[x] (*trees/plant-crops/fruits*);[x] so [*he*] said for his companion while he (*was*) mutually dialoging him: I am more than you[g] a possession and mightier *nafara*[51] (*clan/tribe*).	وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

= *delightful-pasture producing rain water*. Arabic dictionaries say: "يستغيث" =يطلب الغوث أو الغيث =" يصرخ طلباً للعون أو الغيث عند الحاجة" = calls *seeking help* or *a reviving and delightful-pasture producing rain* at time of need. And الغيث = المطر المنبت للكلأء و المنعش. So this *Ayah* suggests meaning (2). See الراغب and اللسان.

[40] The word "*muhl*"= "المهل" has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, *perhaps all apply* in this case. See اللسان.

[41] The word "مرتفقا" means: armed-couch, armrest.

[42] The word "نُضِيعُ" *rooted not* in "ضاع" *but* "أضاع," and "أضاع," means: "جعله يذهب عبثا"=*made it to waste.*

[43] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

[44] This suffix -she[y] is ت التأنيث= the feminizing article designating word/phrase femininity.

[45] See footnote 40 above regarding *couch.*

[46] See the *Lexicon* attached to this *Translation* regarding "أحد."

[47] Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes.*" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim.* And in another narration: verily only that "الكرم" *is the heart of the believer.* See نزهة المتقين؛ شرح رياض الصالحين. Refer to the *attached* list of *References.*

[48] See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

[49] The word "تظلم" has many meanings, among them: "تنقص"= "curtail." See الراغب.

[50] The word "خلال" could also mean "between" or "among." See اللسان.

[51] The word "*nafara*"="نفرا" means the man's *tribe* or more likely his "*party*" ranging between *three and less than ten.*

35. And [*he*] entered his garden[w] while he (*is being*) *dha’lemon*[52] (*injustice-doer*) for himself;[w] said [*he*]: not I presume that perishes this[w] ever.

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ٣٥

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36. And not [*I*] presume The Hour[w] (*is*) upping[w] and *la’en* (*indeed if*) *rudedto* (*had been forthwith*[53] *returned me*) to my Lord surely assuredly[54] [*I*] find *khayran* (*choicer/superior/worthier*) than it[w] a place (*of*) a transpose.[55]

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ٣٦

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37. Said for him his companion while he (*is being*) mutually dialoging him: have you[h] unbelieved by Whom [*He*] created you[g] of a *tora’ben* (*crushed sand*), afterwards of a sperm-drop[w56] afterwards *sawwaka* ([*He*] *erected/evened/set you*[g]) a man.

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ٣٧

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38. But I,[57] He (*is*) Allah, my Lord and not [*I*] partner (*deities*) by my Lord an *ahadan*[58] (*lone/any-one*).

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا ٣٨

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39. And *lawla* (*why have not*), *edh* (*when/since*) you[h] entered your[t] garden[w] you[h] said: lo/whatever[59] willed Allah, no strength except by Allah; *en* (*if*) [*you*[s]] see me lesser than you[g] (*in*) possession and children.

وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا ٣٩

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40. So *asa* (*craving a deed beyond one’s means that/may*) my Lord gives me *khayran* (*choicer/superior/worthier*) than your[t] garden[w] and [*He*] sends over it[w] *husbanan*[60] (*by way of settling account or retaliating by: thunderbolts-/fragmented stones/scourge*) from the sky[w] so [*it*[w]] becomes *ssa’edan* (*sterile-dust/a waste*) *zalaqan* (*slippery-land*).

فَعَسَىٰ رَبِّيٓ أَن يُؤۡتِيَنِ خَيۡرٗا مِّن جَنَّتِكَ وَيُرۡسِلَ عَلَيۡهَا حُسۡبَانٗا مِّنَ ٱلسَّمَآءِ فَتُصۡبِحَ صَعِيدٗا زَلَقًا ٤٠

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41. Or becomes its[w] water[x] *ghawran*[61] (*ground-deep-drain*), so never can [*you*[s]] seek for it[x] a quest.

أَوۡ يُصۡبِحَ مَآؤُهَا غَوۡرٗا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا ٤١

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[52] The word **ظالم**” = “**فاعل الظلم**” = “the injustice-doer,” as “**الظالم**” = “injustice.” Also, in this *Ayah*, the word “**الظالم**” is to qualify the word “**اهل**,” in “**أهلها**,” which is *singular* or *plural*. So here the “*village*” is Makkah, thus, in *honor* for *this particular* “village” the “wrong” is *not associated with it*, like in almost all other villages mentioned in The Qur’an, but to *its people*. And here since the “**أهلها**” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so.

[53] The word “**رُدِدتُ**” is rooted in “**ردّ**” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]” (S4: 86).

[54] The "**ل**" in "**لأجدنّ**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

[55] The word “**منقلبا**”= “*a transpose*,” means a place of return.

[56] The word “**نطفة**” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “**نطفة**” is the male semen.

[57] The word “**لكنّا**” is made of *two* words: “**لكن**” and the pronoun “**نا**,” meaning “*but I*.”

[58] See the *Lexicon* attached to this *Translation* regarding “**أحد**.”

[59] The particle “**ما**” is “**إسم أو أداة شرط**,” = *conditional* noun/particle; or “**ما**” = “**إسم موصول**” = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[60] The word “*husbanan*”= “**حسبانا**” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*. For other meanings of “**حسبان**” see the *Lexicon* attached to this *Translation*.

[61] That is it drained deeply into the ground.

42. And (*had been*) beset by his *thama're*[x] (*trees/plant crops/fruits*)[x]; so [*he*] became[62] iteratively inverting his both (*hands*') palms[63] over what [*he*] expended in it[w] while it[w] (*was*) *khaweyaton*[w64] (*ruinously-empty and its walls had fallen*)[w] over its[w] *aoroshe* (*trellises-/roofs*); and says [*he*]: *yalayta* (*O, for a longing that*) I not partnered (*deities*) by my Lord an *ahadan*[65] (*lone/any-one*).

وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ
مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾

43. And not was[w] for him a *fe'aton*[w] (*band/party/group*)[w] succoring him of lesser than/without Allah and not [*he*] [was] *muntasseran*[66] (*he who succors and assists himself*).

وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ
وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾

44. Far-there[67], the guardianship[w] (*is*) for Allah, The Right, He (*is*) *khayron* (*superior/worthier*) a reward and *khayron aoqban* (*consequence/effect*).

هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا
وَخَيْرٌ عُقْبًا ﴿٤٤﴾

45. And let-strike [*you*[s]] for them a parable/example (*of*) the life[w] of the world[w] like water We descended it[x] from the sky[w] then mixed by it[x] the Earth's[w] sprouts[w] then became *hasheeman* (*dry-broken stubbles*), scatter it[x] the winds;[w] and [was] Allah over everything *Mug'tadder* (*Overcomeer/Prevailer*).

وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ
أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ
ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ
ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

46. The possession and the sons, (*are*) an adornment[w] (*of*) the life[w] of the world;[w] and the *ba'qeyato*[w68] (*ever endurers*)[w] the righteous-works[w] (*are*) *khayron* (*choicer/superior/worthier*) *enda* (*by munificence of/by Rule of*) your[t] Lord a reward and a *khayron* a hope.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

47. And day We (*cause*) the mountains (*to*) tread and [*you*[s]] see the Earth[w] prominent,[69] while [*We*] thronged them; so not left [*We*] of them an *ahadan*[70] (*lone/any-one*).

وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً
وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

48. And (*had been*) exhibited they[z] [on][71] your[t] Lord (*in*) rows; *laqad* (*verily, already and affirmatively*) you[c]

وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا

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[62] The word "**أصبح**" carries the dual meanings of: (1) became or (2) dawned.
[63] The Arabic *tongue* expression: "*turning both palms of his hands*" means openly expresses *sorrow/regret/grieving*.
[64] The word "**خاوية**" by definition means *empty and in ruin*. See **اللسان** and **الهادي**.
[65] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[66] The word "*muntaserd*" is *singular*, *masculine*, *subjective noun* meaning: *one that assists and succors himself*."
[67] In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنا لك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.
[68] The "*baqeyat*"= "**الباقيات**"=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc..
[69] The commentators of The Qur'an say that the meaning of "**بارزة**"= "prominent" means: (1) *without mountains, structures, trees, or shrubs*, or (2) all those buried *inside* it are brought *out* of it.
[70] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[71] It is important to note here that "**على**" = "*on*," is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*. See **المغني**.

came (*to*) Us just-as We created you[b] first[x] [once[w]] (*time*[w]); rather you[c] claimed that [*We*] never make for you[b] an appointment.	كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾
49. And (*had been*) put-forth the book[x]; so [*you*[s]] see the criminals (*are*) *mushfeqeena* (*he-they who are in disquiet*) of what (*is*) in it;[x] and they[z] say: *ya'waylatana*[72] (*O, what a lengthy: stay in a valley in Hell/bane/woe for us*); what (*is*) for this, the book; neither misses [*it*[x]] a small[w73] and nor a big[w] except *ahssa*[74] ([*it*[x]] *comprehensively reckoned*) it;[w] and found they[z] what they[z] worked *hadheran* (*present at a predetermined time and place*); and not wrongs[75] your[t] Lord *ahadan*[76] (*lone/any-one*).	وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾
50. And *edh* (*when/since*) said We for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblees [was] of the Jinn, so *fasaqa*[77] (*he had rebelled vis-à-vis Allah's command*) *a'n* (*regarding*) his Lord's command; do then *tattakhetho*[78] (*you*[z] *take and make*) him and his progenies *aw'leyaa*[79] (*guardians/allies*) of lesser than/without Me; while they (*are*) for you[b] [foe];[80] wretched (*is*) for the *dha'lemeena*[81] (*injustice-doers*) an alternative.	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾
51. Not *ash'hadtohum* (*I cited them to witness*) the Heavens'[w] and the Earth's[w] creation; and nor their selves'[w] creation; and not I was *muttakhetha* (*a taker and a maker*) (*of*) the misleaders a support.	۞ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾
52. And day [*He*] says: let-summon/call you[z] My	وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ

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[72] The word "*ya-waylatna*"="ياويلتنا" is made up of *three* parts: a) "*ya*"= "يا" is a *vocative article*, indicating the person or thing being addressed. b) "*waylata*"= "ويلتا" is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) "*na*"= "نا," the suffix article for masculine plural pronoun, for "*us*." So such people who are subject of this "*waylata*"= "ويلتا" are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*.

[73] The words "صغيرة" and "كبيرة" translated as "*small*" and "*big*" *respectively* in order to reflect the fact that the *twain* references are *stated* in the *feminine formats*. Therefore, the *need to reflect* the Qur'anic text *as is*. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine* construct is a rank *higher* than a *feminine* construct. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an "*atom's*" worth. (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries. So since "صغيرة" has an additional "هـ" that means *more meaning* to it. And since we are dealing with *smallness* the "هـ" makes it *more* picayune and trivial. The same principles apply to the "*big*" with additional fact of *assonance* (*homogeneity*) in the construct.

[74] The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر.

[75] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[76] See the *Lexicon* attached to this *Translation* regarding "أحد."

[77] See the *Lexicon* attached to this *Translation* for the word, *faseqoon* ="الفاسقون." for an elaboration.

[78] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[79] The word "أولياء" could also mean, among them: *protector, friend*.

[80] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well, (3) "*multitudinous foe*," see اللسان and الهادي.

[81] The "ظالمين" = "the injustice-doers," as "الظُلم" = "injustice." See the *Lexicon* attached to this *Translation*.

partners (*deities*), whom[r] claimed you;[c] then they[z] summoned/called them; then not *yesta’jebo*[82] (*compliantly-answer they*[z]) for them; and We made between them *mawbeqan*[83] (*a doom’s valley*).

زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

53. And saw the criminals The Fire[w] so they[z] presumed that they (*are*) *muwa’qeeoha* (*they that are its*[w] *mutual strong affiliates/associates*) and not found they[z] *a’n* (*off*) it[w] *mass’refan*[84] (*escape-place*).

وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾

54. And *laqad* (*verily, already and affirmatively*) variegated We in this Qur’an for the mankind of every a parable/example; and [was] the mankind more a thing (*engager-in*) contention.

وَلَقَدْ صَرَّفْنَا فِى هَـٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَـٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾

55. And what prevented the mankind to believe they[z] *edh* (*when/since*) came (*to*) them the *huda* (*divine-guidance*) and *yastaghfero*[85] (*they*[z] *seek forgiveness*) (*from*) their Lord except that comes (*to*) them dispensation[w] (*of*) the [firsts] or *ya’atee*[x] (*betides/eventuates over*)[x] them the torment *qubolan* (*overtly/visibly*).

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾

56. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*[86] (*iterative tellers of pleasant tiding*) and *munthereena* (*iterative warners*); and dispute they[z] who[r] unbelieved they[z] by the falsehood[x] to refute they[z] by it[x] the right;[x] and *ittakhatho*[87] (*they*[z] *took and made*) My *Aya’te*[w] (*Qur’anic statements*) and what they[z] (*had been*) warned jestingly.

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَـٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَـٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓا۟ ءَايَـٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾

57. And who[a] (*is*) wronger[88] than who[p] [*he*] (*had been*) reminded by his Lord’s *Aya’te*[w] (*Qur’anic statements*) then [*he*] shunned *a’n* (*off*) it[w] and [*he*] forgot[89] (*ceased paying attention to*) what put-forth[w] his both hands;[w] verily We made over their hearts coverts[w] so that not[90] understand it[x] they;[z] and in their

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَـٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن

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82 The word “يستجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered*, *not* just *answered*. See الهادي.
83 Qur’an commentators have various commentaries regarding this “doom’s valley.” Some say it is a valley of *pus and blood in Hell*, some say it is a *separator* barrier between the believer and the unbelievers, some say it is just *ruinous and a fateful* doom. See القرطبي.
84 No escape, as it is surrounding them from all directions.
85 The word “يستغفروا” = “يطلبوا الغفران” = “*they*[z] *seek forgiveness*.” In English there is *no seemly way* to say: “يستغفروا” *per se*. So I settled for saying: “*they*[z] *seek forgiveness*.”
86 The word “*mubashshereen*” is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with *no* English *equivalent*.
87 The word “إتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore “إتّخذ” is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
88 See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “*injustice-doer*” and “أظلم”= “*wronger*.”
89 The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*.. See اللسان.
90 The particle “أن” meaning “لئلا,” as mentioned by *Qur’an commentators*, such as إبن كثير, الطبري, and الألوسي.

ears *wagran* (*hearing-heaviness*); and *en* (*if*) [*you*[s]] invite them to the *huda* (*divine-guidance*) then never *yahtadoo* (*they*[z] *become divinely-guided*) then, ever.

يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۖ وَإِن تَدۡعُهُمۡ إِلَى ٱلۡهُدَىٰ فَلَن يَهۡتَدُوٓاْ إِذًا أَبَدٗا ٥٧

58. And your[t] Lord (*is*) The *Ghafooro* (*iterative Forgiver*) The mercy[w] possessor, had/if[91] *you'aakhetho*[92] ([*He*] *retributively-punishes*) them by what they[z] earned surely hastens [*He*] for them the torment; rather for them (*is*) an appointment, never find they[z] of lesser than/without it[x] *maw'elan* (*protective-refuge*).

وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ مَوۡئِلٗا ٥٨

59. And *telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) the villages[w] We perished[93] them *lamma* (*when/whence*) *dhalamo*[94] (*they*[z] *wronged*); and We made for their perishing an appointment.

وَتِلۡكَ ٱلۡقُرَىٰٓ أَهۡلَكۡنَٰهُمۡ لَمَّا ظَلَمُواْ وَجَعَلۡنَا لِمَهۡلِكِهِم مَّوۡعِدٗا ٥٩

60. And *edh* (*when/whence*) said *Mosa* (*Moses*) for his lad:[95] [*I*] cease not (*journeying*) until [*I*] attain/reach the two seas' junction or [*I*] proceed epochally.[96]

وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا ٦٠

61. So when both attained/reached a junction between them both, both forgot fish[x] (*of*) them both; so *ittakha-tha*[97] ([*it*[x]] *took and made*) its[x] path in the sea *saraban* (*down-slope-escape*).

فَلَمَّا بَلَغَا مَجۡمَعَ بَيۡنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبٗا ٦١

62. Then *lamma* (*when/whence*) both passed,[98] [*he*] said to his lad:[99] *aa'teyna*[x] (*let-*[*you*[s]] *bring forward to us*)[x] our lunch, *laqad* (*verily, already and affirmatively*) we found from our travel this a fatigue.

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدۡ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبٗا ٦٢

63. Said [*he*]: have you[h] seen *edh* (*when/since*) we lodged/retreated to the rock[w] then verily I forgot the fish;[x] and not (*caused*) me (*to*) forget it[x] except the Satan that I remember it;[x] and *ittakhatha*[100] ([*it*[x]] *took and made*) its[x] path into the sea amazingly.

قَالَ أَرَءَيۡتَ إِذۡ أَوَيۡنَآ إِلَى ٱلصَّخۡرَةِ فَإِنِّي نَسِيتُ ٱلۡحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيۡطَٰنُ أَنۡ أَذۡكُرَهُۥۚ وَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ عَجَبٗا ٦٣

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[91] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.

[92] The word "يؤآخذ" in "يؤآخذ هم" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*. See اللسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (16:61) is a positive proof of this fact, i.e. that "أخذ" is *retributively-punished*.

[93] The text of this great *Ayah* says: "أهلَكناهُم"= "We (*caused to*) perish them," in reference to the *people* of the villages, and not "أهلَكناها"= "We (*caused to*) perish it," so the pronoun would refer to the *villages*. Albeit *at times* the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text.

[94] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."

[95] The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*.

[96] See the *Lexicon* attached to this *Translation* for an elaboration the word "أحقابا/حقبا."

[97] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[98] That is passed the sea's junction.

[99] See footnote 92 above regarding *lad*.

[100] The word "الحوت" = "the fish" is a *masculine* gender in Arabic hence its *references must be* masculine, it[x].

64. Said [*he*]: *tha'leka* (*afar-that-it/ that*)[x] (*is*) what we were *nabghey* (*earnestly-questing*); so *ertadda* (*both forthwith-turned*) over their both footprints trace.	قَالَ ذَٰلِكَ مَا كُنَّا نَبۡغِۚ فَٱرۡتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصٗا ٦٤
65. Then both found an *abdan*[101] (*submitter/ worshipper-/ slave*) of Our *eba'de* (*worshippers/ submitters/ slaves*), *aa'taynaho* (*We accorded him*) a mercy[w] from *enda* (*by munificence of/ by Rule of*) Us; and We taught him from *ladonna*[102] (*directly and possessively from Us*) knowledge.	فَوَجَدَا عَبۡدٗا مِّنۡ عِبَادِنَآ ءَاتَيۡنَٰهُ رَحۡمَةٗ مِّنۡ عِندِنَا وَعَلَّمۡنَٰهُ مِن لَّدُنَّا عِلۡمٗا ٦٥
66. Said for him *Mosa* (*Moses*): can *attabe'o* ([*I*] *closely-follow*) you[g] proviso that teach me [*you*[s]] of what (*had been*) taught you[h] a *rushda* (*mature-discernment-/ rational guidance to the right*).	قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا ٦٦
67. Said [*he*]: verily you[g] never can (*have*) with me a (*sufficient*) patience.	قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٦٧
68. And how (*can*) *tassbero* ([*you*[s]] *hold on patiently*) on what not [*you*[s]] encompassed by it[x] a proficient-knowledge.[103]	وَكَيۡفَ تَصۡبِرُ عَلَىٰ مَا لَمۡ تُحِطۡ بِهِۦ خُبۡرٗا ٦٨
69. Said [*he*]: shall find me [*you*[s]], *en* (*if*) Allah willed, *ssa'beran* (*holding-on patiently*) and not [*I*] disobey for you[g] a command.	قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرٗا وَلَآ أَعۡصِي لَكَ أَمۡرٗا ٦٩
70. Said [*he*]: so *en* (*if*) *ettaba'ata'ney* (*you*[h] *closely-followed me*), so let-not [*you*[s]] ask me *a'n* (*regarding*) a thing[x] until [*I*] discourse for you[g] of it[x] a mention.	قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرٗا ٧٠
71. So both launched-off until *edha* (*when/ if*) both embarked [in] the ship[w] *kharaga*[104] (*he: deeply perforated it/ broke a sizable opening in its bottom*) it;[w] said [*he*]: have you[h] *kharaga* it[w] to you[h] drown its[w] folks; *laqad* (*verily, already and affirmatively*) you[h] came-/ committed a thing *emra* (*very greatly objectionable vice*).	فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرٗا ٧١
72. Said [*he*]: have not said [*I*] verily you[g] never can [*you*[s]] (*have*) with me a (*sufficient*) patience.	قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٧٢
73. Said [*he*]: let-not *to'aakhethney*[105] ([*you*[s]] *retributively-punishes me*) by what I forgot, and let-not [*you*[s]] over-burden me of my matter *osran* (*difficulty/ hardship*).	قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرٗا ٧٣

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[101] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[102] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See **اللسان**.

[103] The word "**خُبرا**" is "**مفعول مطلق**"= "*absolute object*," so the qualifying "*proficient*" is prefixed. See **الراغب**.

[104] The word "**خرق**" in "**خرقتها**" means *deeply perforated* it by making *deep* and *large* hole in its bottom or *broke it to corrupt it or spoil it*. See **البصائر** and **الهادي**. I can not find a *suitable* word in English for"**خرق**," among words such as: bore, perforated, pierced, and all such synonyms.

[105] See footnote 92 above regarding **يؤآخذ**..

74. So both launched-off until *edha* (*when/if*) both *legeya* (*met*) a *gholaman*[106] (*boy*) then [*he*] killed him; said [*he*]: have you[h] killed a self[w] *zakeyyatan*[w] (*pure and suiting/befitting*)[w] by other than a self;[w107] *laqad* (*verily, already and affirmatively*) came/committed you[h] a thing *nukra*[108] (*an enormous vice*).

فَانطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمٗا فَقَتَلَهُۥ قَالَ أَقَتَلۡتَ نَفۡسٗا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـٔٗا نُّكۡرٗا ٧٤

75. Said [*he*]: have not said [*I*] for you[g] verily you[g] never can (*have*) with me a (*sufficient*) patience.

فَلَمَّا قَالَ أَلَمۡ أَقُل لَّكَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٧٥

76. Said [*he*]: *en* (*if*) I asked you[g] *a'n* (*regarding*) a thing after it[w] (*i.e. this incidence*) then let-not [*you*[s]] accompany me, *qad* (*already and affirmatively*) you[h] attained from *ladonney*[109] (*directly and possessively from me*) *uthran*[110] (*firm-excuse*).

قَالَ إِن سَأَلۡتُكَ عَن شَيۡءِۭ بَعۡدَهَا فَلَا تُصَٰحِبۡنِيۖ قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرٗا ٧٦

77. So both launched-off until *edha* (*when/if*) both *ata* (*approached*) a village's[w] folks; (*and*) *istatt'ama* (*both sought to be fed from*) its[w] folks; then *abaw*[111] (*they*[z] *categorically-refused*) to guest them both; then both found in it[w] a wall[x] wanting (*about*) to break and [*he*] stood[112] it;[x] said [*he*]: had willed you[h] surely *ittakhathta*[113] (*you*[h] *took and made*) over it[x] remuneration.

فَانطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ٧٧

78. Said [*he*]: this (*is*) a parting between me and [between] you[g]; [*I*] shall *ona'bbe'o* (*inform by piece-of-significant-and-availing-news to*) you[g] by *ta'awee'le* (*ultimate: construing/explanation*) (*of*) what you[h] could not (*have*) on it[x] a (*sufficient*) patience.

قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرًا ٧٨

79. As-to the ship[w] so it[w] was for *masakee'na*[114] (*not having sufficient material possessions*), they[z] work in the sea; so I wanted to defect it[w]; and [was] beyond[115] them a king, [*he*] takes every ship[w] forcefully.

أَمَّا ٱلسَّفِينَةُ فَكَانَتۡ لِمَسَٰكِينَ يَعۡمَلُونَ فِي ٱلۡبَحۡرِ فَأَرَدتُّ أَنۡ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٞ يَأۡخُذُ كُلَّ سَفِينَةٍ غَصۡبٗا ٧٩

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[106] The word "*gholam*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

[107] That is apparently *innocent* self for not a self *having been killed*.

[108] The word "*nukra*"= "**نكرا**" means: (1) *enormous* or *extraordinary* vice, (2) *keenly enormous and beyond imagination*.

[109] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which is closer spatially and more specifically. So, "*directly and possessively from*" (me) seems to indicate such *closeness*. See **اللسان**.

[110] The word "**عُذرا**" is the *infinitive noun* of "**عذر**." Thus, to *intensify* "**عُذرا**," so, "*firm*" is prefixed.

[111] The word *abo*= "**أبوا**" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

[112] He "stood" it in the *transitive* sense, i.e. to set upright, caused to stand.

[113] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

[114] For the words "**مساكين**" versus "**فقراء**", see the *Lexicon* attached to this *Translation* for the distinction. Briefly *Meskeen*=**مسكين**, i.e. having *some* material possessions but *not* sufficient; whereas**فقير** *lacks any* material possessions.

[115] The word "**وراء**" in "**وراءهم**' means:
(1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**"
(2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**"
(3) **ولد الولد**. So, here (1) or (2) could apply.

80. And as-to the *gholamo*[116] (*boy*), so were his [both fathers][117] [both] believers; so *khasheyna*[118] (*reverently-feared we*) that [*he*] overburdens them both (*by*) excessiveness and unbelief.

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾

81. So We wanted to interchange them both, Lord (*of*) [them both] *khayran* (*choicer/ superior/ worthier*) than him a *zakatan* (*purity and waxing*) and a nearer a *ruhman* (*mercy/ kin-mercy or sensing the kindred duty*).

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

82. And as-to the wall[x] so (*it*[x]) [was] for *gholamainey*[119] (*two boys*) orphans in the city;[w] and [was] under it[x] a treasure for them both; and their both [father][120] (*are*) righteous; so your[t] Lord wanted that both reach their both *ashuddd*[121] (*primes/ full mental and physical strengths*) and *yastakh’reja* (*both affirmably extract/ pluck*) treasure (*of*) them both; a mercy[w] from your[t] Lord; and not I did it[x] *a’n*[122] (*vicarious/ because of*) my command; *tha’leka* (*afar-that-it/ that*)[x] (*is*) *the ta'awee’le* (*ultimate: construing-/ explanation*) (*of*) what couldn’t[123] [*you*[s]] (*have*) over it[x] a (*sufficient*) patience.

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they[z] ask you[g] *a’n* (*regarding*) *Dhe al-Qurnayn* (*the twain horns possessor*); let-say [*you*[s]]: [*I*] shall recite on you[b] of him a *thekran* (*an instructive: mention-/ a reminder*).

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾

84. Verily We empowered[124] for him in the Earth[w] and *aa’tayna* (*We accorded*) him of everything a cause (*means*).

إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾

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116 The word “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/ slave*.

117 The Arabic word “**أبَوَاه**” or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grand father, father and uncle* (paternal or maternal). See **اللسان**. However it must be born in mind that the word “*mother*” is not necessarily the begetter-mother= “**الوالدة**,” as the “*mother*” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared* some one, or the *aunt* (paternal or maternal). The *context* defines exactly what is meant.

118 The expression “*So we reverentially feared*” for “**فخشينا**.” The word “**خشية**”=*reverential fear*. This *righteous man* knew the *ultimate fact* of the boy as he would be *overburdening* to his *parent* with “*excessiveness and unbelief*,” due to the “*direct knowledge*” he possessed as given by Allah (S18:65) above. Thus, he was “*reverentially fearing*” the ultimate fact regarding the boy. Why “*reverentially fearing*” the ultimate fact? Because a *fact is a fact*, which *must be respected*. But the knowledge of such a fact is *due to* the “*direct knowledge*” from Allah. And Allah whenever the action *is uniquely-Allah*, then He *meetly* uses the *magnanimity* in its expression, i.e. “we.” In this case, the righteous man, is empowered by the “*direct knowledge*” from Allah, so *this made him to express* the “**خشية**”= “*reverential fear*” and *respect of the ultimate fact* in terms of “**العظمة**”=magnanimity. Hence: **خشينا**.

119 Singular for *gholamainey*= “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/ slave*.

120 See footnote 117 above regarding the word: “**أبَوَاه**”

121 The Arabic word “*ashuda*”=“**أشد**” translated as [*both of them*] “*prime, full strength* meaning reached the ideal age of physical and mental strengths.

122 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “**عن**.”

123 The word “**تستطع**” is *more* in *literal construct* than “**تسطع**,” as “**تسطع**,” lacks a letter (**ت**). The *general rule* is that *more literal* construct *more* meaning in the word, and vice versa. The general context indicates that *Mosa (Moses)* did *not* have *sufficient patience* to enable him withstand *all* what was involved in the great events he witnessed with the righteous man. So, “**تسطع**”= “couldn’t,” seem *more fitting* for such insufficiency *on one hand* and *on the other* the righteous man is *meetly summarizing* to him the events.

124 The word “**مكّن**” in **مكّنا**,” means “*found*” or “*established*.” It also means “*enabled*” or “*empowered*.” Clearly, the English word “established” does not imply or connote the same as “**مكّن**” *per se*.

85. So [*he*] followed a cause (*means*).	فَأَتۡبَعَ سَبَبًا ٨٥
86. Until *edha* (*when/if*) [*he*] reached the sun's *magh'reba*[x][125] (*sun's-set-locus*)[x] [*he*] found it[w] setting in a well[w] *hame'-aten*[w] (*dark-odorous-ooze*)[w]; and [*he*] found at it[w] a people; We said: O, *Dha al-Qurnayn* (*the twain horns possessor*) either [*you*[s]] torment or that *tattakhetha*[126] ([*you*[s]] *take and make*) in them a *husnan*[127] (*ultimate meritorious deed*).	حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ حَمِئَةٖ وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمۡ حُسۡنٗا ٨٦
87. Said [*he*]: as-to whom[p] [*he*] wronged[128] then we will torment him afterwards *youraddo*[129] (*to be forthwith returned* [*he*]) to his Lord then [*He*] torments him a torment *nukra* (*enormously keen/beyond imagination*).	قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧
88. And as-to whom[p] [*he*] believed and [*he*] worked righteously, then for him (*is*) a requital the *husna*[w][130] (*Paradise/excellent consequence/good deeds*)[w] and [*We*] shall say for him of our command an easiness.	وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨
89. Afterwards [*he*] followed a cause (*means*).	ثُمَّ أَتۡبَعَ سَبَبًا ٨٩
90. Until *edha* (*when/if*) [*he*] reached *matt'le'a*[x][131] (*sun's*[w] *rise-locus*)[x] the sun[w] [*he*] found it[w] rising on a people not made [*We*] for them of *doney* (*below/under*) it[w] a screen.	حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا ٩٠
91. Like *tha'leka* (*afar-that-it/that*)[x] and *qad* (*already and affirmatively*) We encompassed by what *laday*[132] (*directly and possessively from*) him absolutely proficiency.[133]	كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ٩١
92. Afterwards [*he*] followed a cause (*means*).	ثُمَّ أَتۡبَعَ سَبَبًا ٩٢
93. Until *edha* (*when/if*) [*he*] attained/reached (*a pass*) between the two dams [*he*] found of before/near them both a people almost not understand they[z] a say.	حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ٩٣
94. Said they:[z] O, *Dha al-Qurnayn* (*the twain horns possessor*) verily *Yajoohja* and *Ma'ajooja* (*Gog and*	قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ

[125] The word "**مغرب**" means the *place* (locus) *of sunset*, i.e. not just "sunset" *per se*.
[126] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[127] Some *linguists* suggest that الحسن is for the *face* whileالجمال is for the *parts of the body and other things*. See **الهادي**
[128] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."
[129] The word "**يُرَدُّ**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[z] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).
[130] The word "the *husna*"="**الحسنى**" almost always means *Paradise from Allah*. However, in some cases it means: *good deed, righteous work, excellent result*.
[131] The word "**مطلِع**" means the *place* (locus) *of sunrise*, i.e. not just "sunrise" *per se*.
[132] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See **اللسان**.
[133] The word "**خُبرا**" is "**مفعول مطلق**"= "*absolute object*," so the qualifying "*absolute*" is prefixed. See **الراغب**

Magog) (*are*) corruptors in the Earth;[w] so can [*we*] make for you[g] a tribute proviso [*you*[s]] make between us and [between] them a dam.

مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا
عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ٩٤

95. Said [*he*]: what empowered[134] me in it[x] my Lord (*is*) *khayron* (*possession/superior/worthier*); so let-you[z] assist me by a strength, [*I*] make between you[b] and [between] them an embankment.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ
أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ٩٥

96. *Aa'toney*[x] (*let-*[*you*[t]] *bring forward to me*)[x] the iron *zobara* (*hefty-pieces*) until *edha* (*when/whereas*) [*he*] leveled between the two bluffs; said [*he*]: let-blow you;[z] until *edha* [*he*] made it[x] a fire;[w] said [*he*]: let-come (*bring to*) me you[z] *afregh* ([*I*] *pour*) over it[x] a molten copper.

ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ
ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا
قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ٩٦

97. So they[z] couldn't[135] [to] mount it[x] and nor they[z] could for it[x] (*make*) *naqaban*[136] (*absolute defile/gorge*).

فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا
ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ٩٧

98. Said [*he*]: this (*is*) a mercy[w] from my Lord; so *edha* (*when/whereas*) my Lord's promise came, [*He*] made it[x] *dakkan* (*razed-smooth-even*); and [was] my Lord's promise a right.

قَالَ هَٰذَا رَحۡمَةٞ مِّن رَّبِّيۖ فَإِذَا جَآءَ وَعۡدُ رَبِّي
جَعَلَهُۥ دَكَّآءَۖ وَكَانَ وَعۡدُ رَبِّي حَقّٗا ٩٨

99. And We left some (*of*) them then-day surging in some; and (*had been*) blown in the Horn; so We gathered them *jam'an*[137] (*absolute gathering*).

۞ وَتَرَكۡنَا بَعۡضَهُمۡ يَوۡمَئِذٖ يَمُوجُ فِي بَعۡضٖۖ
وَنُفِخَ فِي ٱلصُّورِ فَجَمَعۡنَٰهُمۡ جَمۡعٗا ٩٩

100. And We exhibited Hell[w] then-day for the unbelievers, *ardhan*[138] (*absolute exhibiting*).

وَعَرَضۡنَا جَهَنَّمَ يَوۡمَئِذٖ لِّلۡكَٰفِرِينَ عَرۡضًا ١٠٠

101. Who[r] were[w] their eyes[w] in a cover *a'n* (*regarding*) My *thekre* (*Qur'an/remembrance/Hadeeth*) and they[z] were: not can they[z] (*have*) any hearing.[139]

ٱلَّذِينَ كَانَتۡ أَعۡيُنُهُمۡ فِي غِطَآءٍ عَن ذِكۡرِي
وَكَانُواْ لَا يَسۡتَطِيعُونَ سَمۡعًا ١٠١

102. Have then reckoned they[z] who[r] unbelieved they[z] to *yattakhetho*[140] (*they*[z] *take and make*) My *eba'de* (*worshippers-/submitters/slaves*) of lesser than/without Me *aw'leyaa*[141] (*guardians/allies*); verily We prepared Hell[w] for the unbelievers a *nozolan*[142] (*hospitality-residence*).

أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِي
مِن دُونِيٓ أَوۡلِيَآءَۚ إِنَّآ أَعۡتَدۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ
نُزُلًا ١٠٢

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[134] The word "مكّن" in "مكّنّا," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*.

[135] The word "اسطاعوا" is lesser in literal construct than "استطاعوا," as it lacks a letter (ت). Also mounting the "dam" requires lesser effort than boring the embankment. Hence, for the "dam" ="اسطاعوا" and for embankment ="استطاعوا."

[136] The word "نقبا" is "مصدر سماعي" = audible *intensive* noun, hence "*absolutely*" is prefixed to denote that.

[137] The word "جمعا" is "مطلق," i.e. in the *absolute sense*, conveying the message and Allah know best, *how amazing or an absolute gathering*, as it is beyond human imagination in its nature.

[138] Ibid, only applying to "عرضا."

[139] The word "سمعا" is "مفعول مطلق" amounting to *intensive* noun, to *indicate* that "*any*" is prefixed to "hearing" to denote such *intensity*.

[140] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about f what was taken. Thus, it is *not* just the mere *taking*.

[141] The word "أولياء" could also mean, among them: *protector, friend*.

[142] The word "نُزُل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3)=

103. Let-say [*you*[s]]: do/can o*na'bbeo* ([*we*] *inform by piece-of-significant-and-availing-news*) you[b] by the *akhsareena* (*most losers*) (*of*) works.

قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾

104. Who[r] swerved[143] they[z] their endeavor in the life[w] (*of*) the word[w] while they reckon verily they *yuhsenona* (*they*[z] *render: meritorious-deeds/says*) *ssun'an*[144] (*crafting meritoriously*).

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

105. Those, who[r] unbelieved they[z] by their Lord's *Aya'te*[w] (*messages/signs*) and *lega'ehe* (*meeting with Him*); so their works[x] miscarried;[w] so not *nogeymo* ([*We*] *uphold*) for them The *Qeyamatey's*[w] (*Judgment's*) Day[x] a weight.

أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا ﴿١٠٥﴾

106. *Tha'leka* (*afar-that-it/that*)[x] their requital (*is*) Hell[w] by what unbelieved they[z] and *ittakhatho*[145] (*they*[z] *took and made*) My *Aya'te*[w] (*messages/signs/proofs*) and messengers a jestingly.

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾

107. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] for them were the *Ferdow'se*[w146] gardens[w] (*as*) *nuzolan* (*hospitality residence*).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

108. Immortals they[z] (*are*) in it[w] not *yabghona* (*earnestly quest they*[z]) *a'n* (*regarding*) it[w] a transfer.

خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

109. Let-say [*you*[s]]: had/if the sea were[147] ink for my Lord's words[w] surely (*would have*) depleted the sea before that my Lord's words[w] deplete[w] and even if We came by its[x] like (*as*) a supply.

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾

110. Let-say [*you*[s]]: verily only I am a human like you[b] (*being*) revealed[148] to me that only: your[n] *elaho* (*deity*) (*is*) *Elaho* (*Deity*) One; so whoever [*he*] [was] *yarjo* (*fearing/hoping for*) his Lord's *lega'a* (*meeting with*), so surely let-work a righteous work [*he*] and let-not [*he*] partners (*deities*) by his Lord's worship an *ahadan* (*a lone/any-one*).

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾

= the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

[143] The word "ضَلَّ" has *several* meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

[144] The word "**صنعا**," rooted in "**صنع**," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word "**صنعا**," is the *infinitive* noun of the verb "**صنع**." Thus, it means *assurance* and *certainty* of *crafting meritoriously*.

[145] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" see footnote 137 above

[146] The word "*al-Ferdows*" means: the highest and most excellent abode in Paradise.

[147] Yes, here "were" *not* "was," as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual. Refer to the Usage Note of "*if*."

[148] The word "**أوحى**" in "**يوحي**" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**." +







By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Kaf. Ha.Ya. Ay'n. Ssadd.*[1] — كٓهيعٓصٓ ﴿١﴾

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2. *Thekro* (*Qur'an/mention*) (*this is*), your[t] Lord's mercy[w] (*about*) *abdaho*[2] (*His slave*) *Zakarriyya* (*Zachariah*). — ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ ﴿٢﴾

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3. *Edh* (*when/since*) [*he*] called his Lord a *khafeyyan*[3] (*profoundly-covert*) call. — إِذۡ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيّٗا ﴿٣﴾

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4. Said [*he*]: [*O*], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [*I*] by invoking You[g] my Lord, a misfortunate. — قَالَ رَبِّ إِنِّي وَهَنَ ٱلۡعَظۡمُ مِنِّي وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبٗا وَلَمۡ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيّٗا ﴿٤﴾

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5. And verily I, I feared/knew[4] the agnates/heirs[5] of my rear/beyond[6] while was[w] my [woman] (i.e. wife) *aa'geran* (*sterile/barren*);[w] so let-grant [*You*[s]] for me from *ladonka*[7] (*directly and possessively from You*[g]) a *wa'leyan* (*guardian/successor*). — وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن وَرَآءِي وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا فَهَبۡ لِي مِن لَّدُنكَ وَلِيّٗا ﴿٥﴾

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6. Inherits me [*he*] and [*he*] inherits from *Ya'qooba's* (*Jacob's*) *aa'ley*[8] (*family/house/kin*); and let-make him [*You*[s]] my Lord *radheyya*[9] (*he who is gratified while being gratifier to You*[g]). — يَرِثُنِي وَيَرِثُ مِنۡ ءَالِ يَعۡقُوبَۖ وَٱجۡعَلۡهُ رَبِّ رَضِيّٗا ﴿٦﴾

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7. O, *Zakariyya* (*Zachariah*): verily[10] We *nobashsheroka*[11] ([*We*] *tell you*[g] *pleasant tidings*) by a *ghola'men*[12] (*boy*), — يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ

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1 See the *Lexicon* attached to this *Translation* for commentary.

2 The word "*abdaho*" = "His slave," the *denotation* of the word "*slave*" is *vastly contradictory* with respect to *Allah* vis-à-vis the *humans*. "Slavery"= ownership" of an entity by Allah means that entity is absolutely free from *any other ownership by anyone* else. See the *Lexicon* attached to this *Translation* for an *elaboration*.

3 The word "**خفيا**" is more than *secretly* or *privately* as it signifies *hidden secrecy* in the sense of *greater concealment*. The Qur'an says: "*He Knows: the secret and the more hidden*" (S 22:7). Thus, *profoundly* is used here to *intensify* "covert" to convey the *depth* of such *covertness*.

4 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

5 The word "**الموالي**," the "successors" could also mean the immediate inheritors. See **اللسان**.

6 The word "**وراء**" in "**ورائي**" means:
(1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**"
(2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" **أي بعدي و بعد خلفي**
(3) **ولد الولد**. So, here (2) seems to apply.

7 The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively from*" (You) seems to indicate such *closeness*. See **اللسان**.

8 The word "**آل**" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

9 The word "*radheyya*"= "**رضيا**"= *noun* meaning: *he who is gratified while being a gratifier himself to You*

10 The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message. See (*S*3:39).

11 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر \ يُبشّر\مُبشّر**.

12 The word "*ghola'men*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

his name (*is*) *Yahya* (*John*); not made [*We*] for him of before a *sa'meyyan* (*name-compeer/ identical name*).	ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴿٧﴾
8. Said [*he*]: [O], my Lord wherefrom[13] (*to*) be for me a *gholamon* (*boy*), while my [woman] (i.e. wife) was *aa'geran* (*sterile/ barren*)[w] and *qad* (*already and affirmatively*) I attained of the agedness a terminus.[14]	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَـٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾
9. Said [*he*] (*the angel*): like *tha'leka* (*afar-that-it/ that*)[x] said your[t] Lord, he/it[x15] (*is*) on Me easy while *qad* (*already and affirmatively*) I created you[g] of before while not *tako*[16] ([*you*[g]] *were*) a thing.	قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾
10. Said [he]: [*O*], my Lord let-make for me an *Aya'tan*[w] (*sign*); [*He*] said:[17] your[t] *Aya'ta*[w] (=*Aya'tan*[w]) (*is*) that not [*you*[s]] talk to the mankind three nights (*while* [*you*[s]] *are*) soundly[18] (*normal*).	قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَـٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
11. So [*he*] exited on his people from the niche and [revealed][19] [*he*] to them that: *sabbe'ho*[20] (*let-say* [*you*[Z]]: *subhana Allah*) *bukratan*[21] (*at beginning of morning*) and *asheyyan*[22] (*at beginning of night*).	فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾
12. O, *Yahya* (*John*): let-take [*you*[s]] the book by strength;[23] and We gave him the rule[24] *ssabeyyan*[25] (*while being a child*).	يَـٰيَحْيَىٰ خُذِ ٱلْكِتَـٰبَ بِقُوَّةٍ وَءَاتَيْنَـٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾
13. And *hananan*[26] (*mercy/ dignity/ and prestige*) from *ladon*[27] (*directly and possessively from*) Us, and *zakatan*[w28] (*he being blessed and praised by Allah*)[w] and [*he*] [was] *taqeyya* (*he being reverential guarder against Allah's displeasure*).	وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً وَكَانَ تَقِيًّا ﴿١٣﴾

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13 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

14 The word "عتا" in "عتياً" has *five* distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended. In this case, "عتياً" = "النِّهاية، وكل شىء قد انتهى فقد عتا," see اللسان. So, "عتياً" is *terminus*, i.e. to say reached *ungovernable state with respect to age*.

15 The pronoun "هو" could stand for "*the matter, the truth*," as *most likely* or it could refer to the "*boy*."

16 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

17 The saying is from Allah, by *inspiration*. See الطبري.

18 That is to say "*talk not*" while you are rather soundly (perfect), i.e. *adverbial*. See الدّر المصون، لـ احمد الحلب.

19 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

20 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

21 The word "*bukratan*"= "بكرة" adjective noun meaning beginning of the morning.

22 The word "*asheyya*"= "عشيا," adjective noun meaning beginning of the night.

23 That is in seriousness.

24 That is possession of sound understanding effecting just judgment all around.

25 The word "*sabeyya*"= "صبيا" has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age. See اللسان

26 The word "*hananan*"= "حنانا" means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See اللسان. Thus, *Yahya* (*John*) was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote.

27 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

28 The word "زكاة" here Allah has made him purified and blessed in all aspects. See القرطبي.

14. And *barran*[29] (*he who is vastly and constantly dutiful*) by his both begetters (*parents*) and not was [*he*] a *jabbaren* (*vigorous compeller/ever contumacious stubborn*) *a'sseyan* (*iterative disobeyer*).	وَبَرًّا بِوَٰلِدَيۡهِ وَلَمۡ يَكُن جَبَّارًا عَصِيّٗا ١٤
15. And peace on him day [*he*] (*had been*) born and day [*he*] dies and day [*he*] (*is to be*) resurrected[30] *hayyan* (*living/alive*).	وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ وَيَوۡمَ يُبۡعَثُ حَيّٗا ١٥
16. And let-mention [*you*[s]] in The Book: *Mariama* (*Mary*) *edh* (*when/since*) *intabathat* (*had self secluded-she*[y]) from her family[w] (*to*) an eastern place.	وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦
17. So *ittakhathat*[31] (*took-she*[y] *and made*) of beside/before them a veil;[32] so We sent to her Our *Rooha* (*Arch Angel Gabriel*) so [*he*] resembled for her human *saweyyan* (*confirmed/arrant*).[33]	فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا ١٧
18. Said she:[y] verily I refuge by *Ar-Rahman* from you[g] *en* (*if*) you[h] were a *ta'qeyya* (*a reverential guarder against Allah's displeasure*).	قَالَتۡ إِنِّيٓ أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا ١٨
19. Said [*he*]: verily only I am your[y] Lord's messenger to grant [*I*] for you[y] *ghola'man*[34] (*boy*) *zakeyan* (*he who is righteous and strives to purify/befit/suits himself and others*).	قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا ١٩
20. Said she:[y] wherefrom[35] (*to*) be for me a *gholamon* (*boy*) while not *yamsas* (*touched/come-on to/had sexual relation with*) me a human and not *ako*[36] (*was* [*I*]) a harlot.	قَالَتۡ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا ٢٠
21. Said [*he*]: like *tha'leka* (*afar-that-it/*)[x] said your[y] Lord he/it[37] (*is*) on Me easy, and to [*We*] make him an *Aya'tan*[w] (*miracle/sign/proof*) for the mankind and a mercy[w] from Us, and [was] a matter *maqdheyya*[38] (*it is a matter: ordained/inevitably/fulfilled/coming to pass*).	قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞۖ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ مِّنَّاۚ وَكَانَ أَمۡرٗا مَّقۡضِيّٗا ٢١
22. So conceived-she[y]/bore-she[y] him than *intabathat* (*had self secluded-she*[y]) by him place *qasseyyan*[39] (*far-off place*).	۞فَحَمَلَتۡهُ فَٱنتَبَذَتۡ بِهِۦ مَكَانٗا قَصِيّٗا ٢٢

[29] The word "*barran*"= "برا" is *masculine subjective noun* meaning more than "بار," as "بَرا" means *vastly and constantly dutiful one*.
[30] The word "بعث" in "يبعث" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *missioned*, and *prompted*.
[31] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about at was taken. Thus, it is *not* just the mere *taking*.
[32] The word "حجاب"= "*veil*," a means which provides an *apparently respectable cover* for private activities.
[33] The word "*arrantly*" for "سويا," is *adverbial* because it is *qualifying* an *indefinitive* noun "*human*"="بشرا." Clearly, "*confirmed/arrant*" means *completely such*, *all-around perfect*, as such a "messenger" *is from Allah*.
[34] The word "*ghola'man*"/ "*ghola'mon*" means: (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.
[35] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[36] *Tako=ta'kon*, shortened for *resoluteness and assertiveness*
[37] The pronoun "هو" could stand for "*the matter, the truth*," as *most likely* but it could refer to the "*boy*."
[38] The word "*maqdheyya*"= "مقضيا" is an *objective* noun.
[39] The word "قصيا" means a *considerably* far, or *far-off*, not just simply far.

23. Then *ajaa'aha*[40] (*coerced her*), the childbirth-pang, to the date-palm[w] trunk;[41] said she:[y] *yalayta* (*O, for a longing that*) I, died I before this and I was an oblivion *manseyya*[42] (*that which had been forgotten/ used menstrual pad*).

فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ٢٣

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24. So [*he*] called her from under her: that [let]-not sadden you[y] *qad* (*already and affirmatively*) made your[y] Lord under you[d] *sareyan*[43] (*the chosen/ a rivulet*).

فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤

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25. And let-shake you[y] to you[d] by the date-palm's[w] trunk [*it*[w]][44] successively-drops[45] on you[d] dates *janeyyan* (*fresh/ tender*).

وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ٢٥

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26. So let-eat you[y] and let-drink you[y] and *qurrey*[w46] (*let-cool your[y] eye to be without tears [you[y]]*)[w] an eye;[w] then if [*you*[y]] assuredly see of the human an *ahadan*[47] (*lone-/ any- one*) then let-say you:[y] verily I, vowed I for *Ar-Rahmaney* a fast, so never [*I*] speak today (*to*) a human.

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ٢٦

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27. Then *atat*[w] (*came/ came out*)[w] by him (*to*) her people carrying[w] him; said they:[z] O, *Maraimo* (*Mary*) *laqad* (*verily, already and affirmatively*) came/committed-you[d] a thing *fariyya*[48] (*a forged and a strange fabrication*).

فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ٢٧

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28. O, *Haroona's* (*Aaron's*) sister: neither [was] your[y] father an ill-*em'ra'a*[49] (*mature/perfect manliness possessor*) and nor was your[y] mother a harlot.

يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ٢٨

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29. So pointed-she[y] to him; said they:[z] how (*can*) we talk (*to*) whom[p] [*he*] [was] in the cradle, a child.

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ٢٩

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30. Said [*he*]: verily I am Allah's *abdo*[50] (*slave*); *aa'taney* ([*He*] *accorded*) me the book and [*He*] made me a prophet.

قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ٣٠

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[40] The word "**أجاء**" means coerced, as "**أجاءه الى الامر أي اضطرّه اليه**," that is coerced him to it. See **اللسان**.

[41] Clearly a "*date-palm trunk*" is a date-palm-tree-trunk *without a head or a stump*.

[42] "*Manseyya*"= "**منسياً**" is an *objective noun*, meaning *that which had been forgotten/ used menstrual pad*. See **اللسان**

[43] Said Ibn Abbas may Allah be pleased with both, of him and his father, "**سري**" is *rivulet*. But also in Arabic "**سري**" = "**الختار**," i.e. the "*chosen*," see **اللسان**.

[44] This is another *Ayah* (*marvel, sign, proof*) for her to *she* be able to "*shake*" an apparently "headless and without a stump" date-palm trunk and it *churns* for her "*fresh ripe dates*."

[45] The word "**تساقط**" means *successively* dropping, not just simply drops or dropping.

[46] The expression "*qarrey an eye*"= "**قرى عينا**" is an Arabic *tongue* expression meaning: cool your eye, have it without tears in *comfort* and *contentment*, because *it found what it exactly longed for*.

[47] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[48] The word "*fariyya*"="**فريا**" means that thing which is *forged and strange fabrication*).

[49] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = **الرجل**, **و** the human= **اللسان**, **و** the person =**الشخص و**the *mar'o* = **المرء**, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "**ألمرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

[50] The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

31. And [*He*] made me *mubarakan*[51] (*one who is blessed*) wherever[52] I was; and [*He*] enjoined me by[53] the Prayer[w] and the *Zakatey*[w54] (*prescribed percentage of personal possessions*)[w] while/when[o] I bided *hayyan*[55] (*living/alive*).

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

32. And *barran*[56] (*he who is vastly and constantly being dutiful*) by my begetter-mother[57] and not made me [*He*] *jabbaren* (*vigorous compeller/ever contumacious stubborn*) misfortunate.

وَبَرَّۢا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

33. And the peace (*is*) on me, day I (*had been*) born and day I die and day [*I am*] (*to be*) resurrected[58] *hayyan* (*living/alive*).

وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

34. *Tha'leka* (*afar-that-it/that*)[x] (*is*) *Esa* (*Jesus*) *Mariama's* (*Mary's*) son, The Right's say[x] (*that*) which[x] (*is*) in it[x] they[z] dubitate.

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ ٱلَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. Not [was] for Allah to *yattakhetha*[59] (*takes and makes*) [*He*] of a child; *subhana*[60] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, *edha* (*when/whereas*) judged [*He*] a matter, then verily only [*He*] says for it:[x61] let-be [*you*[s]] so [*it*[x]] is.

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَٰنَهُۥٓ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾

36. And verily Allah (*is*) my Lord and your[n] Lord; so let-worship Him you;[z] this (*is*) *Sseratton* (*road/way*) straight.

وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٣٦﴾

37. So differed the parties from among them; so *waylon*[62] (*lengthy: woe/bane/valley in Hell*) for whom[r] unbelieved they[z] of a scene (*of*) a (*lengthy: stay in a valley in Hell/bane/woe*) great day.

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

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[51] The word "*mubarakan*"= "مباركا" is an objective masculine noun meaning: he who is blessed.

[52] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle= wherever. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

[53] That is to adhere to and maintain.

[54] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

[55] That is as long as I continue living.

[56] See footnote 29 above regarding "بَرًا."

[57] The word "والد تي" = my "*begetter-mother*" whereas "أمّي"= my "mother."

[58] See footnote 30 above regarding بعث.

[59] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[60] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him.*" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[61] The letter "ل" in "له" is *congruent* or *corresponding* to "*to.*" See, مغني اللبيب for the *twenty* meanings of "ل."

[62] *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

38. Let sound-off [*you*[s]] by them and let-sight [*you*[s]] through[63] day *ya'to*[x] (*they*[z] *appear before*)[x] Us; but the *dha'lemoona* (*injustice-doers*) today (*are*) in a misguidance manifester.

أَسۡمِعۡ بِهِمۡ وَأَبۡصِرۡ يَوۡمَ يَأۡتُونَنَا لَٰكِنِ ٱلظَّٰلِمُونَ ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ ٣٨

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39. And let warn them [*you*[s]] (*about*) The *Hasra'te*[w64] (*ardent contrition*)[w] Day, *edh* (*when/since*) the matter (*had been*) judged/finished[65] while they (*are*) in heedlessness[w] while they believe not.

وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ قُضِيَ ٱلۡأَمۡرُ وَهُمۡ فِي غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ ٣٩

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40. Verily We inherit the Earth[w] and whom[a] (*are*) on it;[w] and to Us (*are to be*) returned they.[z]

إِنَّا نَحۡنُ نَرِثُ ٱلۡأَرۡضَ وَمَنۡ عَلَيۡهَا وَإِلَيۡنَا يُرۡجَعُونَ ٤٠

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41. And let-mention [*you*[s]] in The Book *Ebraheema* (*Abraham*); verily he [was] *Sseddeyqan*[66] (*he who is indeed stedfast affirmer and always practicer of the truth*) a prophet.

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ٤١

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42. *Edh* (*when/since*) [*he*] said for his father: O, my father, wherefore [*you*[s]] worship what [*he/it*[x]] hears not and discerns [*he/it*[x]] not and [*he/it*[x]] enriches/suffices not *a'n* (*regarding*) you[g] a thing.

إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ٤٢

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43. O, my father: verily I *qad* (*already and affirmatively*) came (*to*) me of the knowledge what came not (*to*) you;[g] so *ettabe'aney* (*let-closely-follow me* [*you*[s]]), *ahdey* ([*I*] *divinely-guide*) you[g] *Sserattan* (*road/way*) even.

يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ٤٣

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44. O, my father: let-not worship [*you*[s]] the Satan; verily the Satan [was] for *Ar-Rahma'ne asseyyan* (*ever-disobeyer*).

يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ٤٤

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45. O, my father: verily I fear/know[67] that touches-/betides you[g] a torment from *Ar-Rahma'ne*, so [*you*[s]] be for the Satan a *wa'leyan*[68] (*guardian/ally*).

يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ٤٥

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46. Said [*he*]: are a wisher[69] you[s] *a'n* (*off*) my *aaleha'ta* (*deities*), O, *Ebraheemo* (*Abraham*); *la'en* (*indeed if*) [*you*[s]] desisted not,[70] surely *arjumo*[71] ([*I*] *stone/banish-*

قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَ

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[63] The expressions "*sound off*" and "*sight through*" are lofty and elegant Arabic *tongue* expressions to mean: how *rather strong hearers* and *keen seers* the one(s) in reference on the Day of Judgment.

[64] The word "*Hasrata*"="**حسرة**" **is** "**أشدّ النّدم**," see **التاج**. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.

[65] That is in the sense of "*a done deal*."

[66] See the *Lexicon* to this *Translation* for this important word.

[67] *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

[68] The word "**وليا**" has several meanings, among them: *ally, friend*. See **اللسان**.

[69] The word "*wisher*"= "**راغب**" is rooted in the word "**رغب**." However, the word "**رغب**" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles. For example: "**رغب**" *not* prefixed by any article=*wish, like*. However, "**رغب عن**"=*wisher off, shunner*, or "**رغب في**"=*likes*, or "**رغب إلى**"=*asked and beseeched*, or "**رغب بـ**"=*prefers*.

[70] See the *Lexicon* attached to this *Translation* regarding the *effect of the particle* "**لم**" which *changes* the *present* tense to a *past* tense.

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/*curse*) assuredly you;[g] and let-forsake me [*you*[s]] *ma'leyyan*[72] (*extendedly*).	وَٱهۡجُرۡنِي مَلِيّٗا ٤٦
47. Said [*he*]: peace (*be*) on you;[g] shall *astaghfero*[73] ([*I*] *seek forgiveness*) [for] you[g] (*from*) my Lord; verily He [was] by me *hafeyya*[74] (*bounteous and hospitable*).	قَالَ سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا ٤٧
48. And I (*shall*) seclude (*myself from*) you[b] and what you[z] invoke of lesser than/without Allah and invoke [*I*] my Lord; *asa* (*craving a deed beyond one's means/may*) that not [*I*] be by invoking my Lord a misfortunate.	وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا ٤٨
49. So *lamma* (*when/whence*) [*he*] secluded (*himself from*) them and what worship they[z] of lesser than-/without Allah, We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and each We made a prophet.	فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا يَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا نَبِيّٗا ٤٩
50. And We granted for them of Our mercy;[w] and We made for them a truth's tongue,* *Aleyyan*[75] (*of high status and credibility*).	وَوَهَبۡنَا لَهُم مِّن رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ لِسَانَ صِدۡقٍ عَلِيّٗا ٥٠
51. And let-mention [*you*[s]] in The Book *Mosa* (*Moses*); verily he [was] *mukhlasan*[76] (*he who was selected and saved*) and [was] a messenger-prophet.	وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مُوسَىٰٓۚ إِنَّهُۥ كَانَ مُخۡلَصٗا وَكَانَ رَسُولٗا نَّبِيّٗا ٥١
52. And We called him from the *Ttoo're* (*mount*) the right/auspicious side;[77] and We neared him (*as*) a *najjeyyan* (*secret-conferee*).	وَنَٰدَيۡنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلۡأَيۡمَنِ وَقَرَّبۡنَٰهُ نَجِيّٗا ٥٢
53. And We granted for him of Our mercy[w] his brother *Haroona* (*Aaron*) a prophet.	وَوَهَبۡنَا لَهُۥ مِن رَّحۡمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيّٗا ٥٣
54. And let-mention [*you*[s]] in The Book *Ismaela* (*Ishmael*); verily he [was] *ssadiqa* (*always-truth-enforcer*) the promise; and [was] [*he*] a messenger-prophet.	وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ٥٤
55. And [*he*] [was] commanding his family[w] by the Prayer[w] and the *Zakatey*[w78] (*prescribed percentage of*	وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ

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71 The word "رجم" has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.
72 The word "مليا" is an *adverbial construct*, see **إعراب القرآن، لمحمود صافي**, meaning: *a long while*, hence *extendedly*.
73 The word "**استغفر**" = "**اطلب الغفران**" = "[*I*] *seek forgiveness*." In English there is *no seemly way* to say: "**استغفر**" *per se*. So I settled for saying: "[*I*] *seek forgiveness*."
74 The word "**حفياً**" has at least three *distinct* meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See **اللسان**.
* Truth's tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.
75 That is they have an excellent repute throughout all faiths, speaking ever highly of them.
76 The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.
77 Commentators of The Qur'an have *more* than a single meaning for the word "**ألأيمن**," and the language supports such multiple meanings. Besides the "*right side*," of *Mosa* (*Moses*) there is the "*auspicious side*"= the "*blessed side*"= the "*good omen side*." Hence, the above rendition as: "*the right/ auspicious side*."
78 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

personal possessions);[w] and [*he*] [was] *enda* (*by munificence of, by Rule of*) his Lord a *mardheyyan*[79] (*he who is delighted because he delighted his Lord*).

وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ٥٥

56. And let-mention [*you*[s]] in The Book *Idreesa* (*Idris*); verily he [was] *sseddeyqan*[80] (*he who readily believes or he who is indeed stedfast affirmer and ever truth practicer*) a prophet.

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا ٥٦

57. And We elevated him a place *Aleyyan* (*high status*)

وَرَفَعۡنَٰهُ مَكَانًا عَلِيًّا ٥٧

58. Those, whom[r] *an'ama*[81] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on them of the prophets of Adam's progeny[w][82] and of whom[r] carried We with *Noohen* (*Noah*) and of *Ebraheema's* (*Abraham's*) progeny[w] and Israel's and of whom[a] We divinely-guided and *ejtaba* (*favorably and directly selected*) We; if (*being/to be*) recited on them *Ar-Rahman's Aya'te*[w] (*messages*) they[z] tumbled *sujjadan*[83] (*kowtowing they*) and weepingly.

أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ حَمَلۡنَا مَعَ نُوحٖ وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُ ٱلرَّحۡمَٰنِ خَرُّواْۤ سُجَّدٗاۤ وَبُكِيّٗا ۩ ٥٨

59. Then succeeded of after them successors (*who*[r] *had*) wasted they[z] the Prayer[w] and *ettaba'ao* (*closely-followed they*[z]) the desires;[w] so will *yalgona* (*meet they*[z]) a *ghayya*[84] (*misguidance/straying because of fallacious belief resulting in disappointment*)/Styx (*river in Hell*).

۞فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ٥٩

60. Except whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously, then those they[z] enter the Paradise[w] and not *youdhlamona*[85] (*to be curtailed they*[z]) a thing.

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ شَيۡـٔٗا ٦٠

61. *Adnen's* (*Eden's*)[86] Paradise/Gardens[w] that promised *Ar-Rahman* His *ebada* (*worshippers/submitters/slaves*) by the invisible; verily He, His promise [was] *ma'ateyyan*[87] (*it assuredly always comes to pass*).

جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ٦١

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[79] The word "*mardheyya*"= "مرضيا" is a masculine subjective/objective noun meaning: he who is delighted because he made his Lord delighted with him as he followed his Lord's prescriptions and proscriptions.

[80] The word "*seddeqan*"= "صديقا" is masculine noun meaning: *he who readily believes or he who is indeed stedfast affirmers and ever practicer of the truth*

[81] See the *Lexicon* attached to this *Translation* for the word "أنعم."

[82] The word "ذرية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference.

[83] The word "سجّداً"= "*sujjadan*" is an *adverbial construct* and "بُكِيا" is "عطفا عليه"= "*copulative*, on it," hence "*weepingly*." In other words *showing how they were*? They were: "سجّداً"= "*sujjadan*" and "بُكِيا"= "*weepingly*." See إعراب القرآن، لمحمود صافي.

[84] The word "الغي" = "الضلال المبني على إعتقاد فاسد نتج عنه خيبة," that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*. See الراغب and اللسان.

[85] The word "يظلمون" has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah*.

[86] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

[87] The word "*ma'ateyya*"= "مأتيا," *masculine objective noun*, meaning: surely comes to pass.

62. Not hear they[z] in it[w] a frivolity, except peace; and for them their *rez'qo*[x] (*provision/victuals for sustenance*)[x] in it[w] *bukratan* (*at beginning of morning*) and *asheyya* (*at beginning of night*).

لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

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63. *Telka*[w] (*she-that-afar-it*[w]*/those*[w]) (*is*) the Paradise[w] which[u] We bequeath, of Our *eba'de* (*worshippers-/submitters/slaves*) whom[p] [was] *taqeyya*[88] (*he who is reverential guarder against Allah's displeasure*).

تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن
كَانَ تَقِيًّا ﴿٦٣﴾

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64. And not *natanazzalo* ([*we*] *iteratively descend*) except by your[t] Lord's command; for Him what (*is*) between our hands[w89] and what (*is of*) our behind and what (*is*) between *tha'leka* (*afar-that-it/that*);[x] and not [was] your[t] Lord *na'seyyan*[90] (*having disremembrance-infinitely*).

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ
وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

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65. The Heavens'[w] and the Earth's[w] Lord and what (*are*) between [them] both. So let-worship Him [*you*[s]] and *issttabir* (*let-acquire*[91] [*you*[s]]) patience for His *ebada'te* (*worship/servility-to-Him*); do [*you*[s]] know for Him a *sa'meyyan* (*name-compeer/name-identical/similar*).

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا
فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ
سَمِيًّا ﴿٦٥﴾

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66. And says the mankind: if whenever[92] I died surely will *okhrajo* ([*I*] *be emerged/produced*) *hayyan* (*living/alive*).

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ
أُخْرَجُ حَيًّا ﴿٦٦﴾

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67. Does not remember the mankind (*that*) surely We created him of before, while not was [*he*] a thing.

أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ
مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾

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68. So by your[t] Lord: verily [We] assuredly[93] throng them and the Satans; afterwards surely *nahdhoranna* (*We assuredly predeterminedly vis-à-vis time and place present*) them around Hell[w] kneelingly.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ
ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا
﴿٦٨﴾

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69. Afterwards surely assuredly[94] [*We*] wrest of each sect[w]/faction[w95] which (*is of*) them harder on *Ar-Rahma'ne* a recalcitrance.

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ
أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾

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88 The word "*taqeyya*"= "تقيا" is a masculine noun meaning: he who is *guarder against Allah's displeasure* by adhering to His criteria of prescriptions and proscriptions.

89 The expression: "*between our hands*" is an Arabic *tongue* expression meaning *a head of us*, or *in front of us*.

90 The word "نسيا" = "*disremembrance infinitely*," as the word """نسيا"""" is *masculine infinitive noun denoting intensity* with several meanings, among them: (1) "repetitive forgetter," (2) the *infinitive noun* of the word *disremember*. Clearly, (1) is *inapplicable*. With respect to (2), in Arabic when the *infinitive* nouns are used they are to *absolutely intensify the action of their respective verbs*. Thus, *in this case* there is *negation* of the *infinitive noun* of the verb, i.e. the concept of *disremembrance with-regard to Allah* is *null and non-existent*. Clearly, in the case of Allah *absolutely not fit for Him to forget*, *small* or *big*, in *any way, form, shape or degree*. Exalted He is *far above* any *forgetting* associated to Him in *any* sense. However, "forget" in the sense *intendedly* not to pay attention that is correct. As Allah's ire some time is expressed by *not* paying attention to whomever He ired against- may Allah preclude us from such a condition.

91 The word "إصطبر" means acquirer patience or he who was being tested for his *patience* or *acquiring* it.

92 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle= *whenever*.

93 The "ل" in "لنحشرنّ" and "لنحضرنّ" are *juratory*-"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*".

94 Ibid, only for لننزعنّ.

95 The word "شيعة"= "*sect/faction*" in the sense of a party whose members *mutual follow and succor each other*.

70. Afterwards assuredly[96] We (*are*) knowinger by whom[r] they (*are*) worthier by it[w] *sselleyya*[97] (*broiling/ burning*).	ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾
71. And *en* (*not*) of you[b] except *wa'redo* (*incomer/ arriver to*) it;[w98] (*that*) [was] on your[t] Lord an imperativeness *maqdhe-yya*[99] (*it is a matter: ordained/ inevitably fulfilled-/ coming to pass*).	وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾
72. Afterwards *nonajjey* ([*We*] *iteratively deliver*) whom[r] *ettaqaw* (*they*[z] *reverentially guarded not to displease Allah*) and [*We*] let the *dha'lemeena*[100] (*injustice-doers*) in it[w] (*set*) kneelingly.	ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّـٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾
73. And if (*to be/ being*) recited on them Our evident[w] *Aya'te*[w] (*Qur'anic statements*) said who[r] unbelieved they[z] for whom[r] believed they:[z] which (*of*) the twain parties *khayron* (*choicer/ superior/ worthier*) a residence and *ahsa'no*[101] (*perfecter and beautifuler*) a club-fellowship.[102]	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَـٰتُنَا بَيِّنَـٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how-many[103] We perished before them of a generation, they (*were*) *ahsa'no*[104] (*perfecter and beautifuler*) a furnishings and a *re'ayaan* (*beautiful appearance*).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَـٰثًا وَرِءْيًا ﴿٧٤﴾
75. Let-say [*you*[s]]: whoever [*he*] [was] in the misguidance-she[y] then let extend to him *Ar-Rahma'no* an extension, until *edha* (*when/ whereas*) saw they[z] what they[z] (*were being*) promised: either the torment[x] or The Hour;[w] then they[z] shall know who[p] he (*is in*) an eviler place and a weaker soldiers.	قُلْ مَن كَانَ فِى ٱلضَّلَـٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَـٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾
76. And augments Allah whom[r] *ihtadaw* (*they*[z] *became divinely-guided*), a *huda* (*divine-guidance*) and the *ba'qeya'te*[w] (*ever endurers*)[w105] the righteous[w] (*are*) *khayron* (*choicer-/ superior/ worthier*) *enda* (*by munificence of/ by Rule of*) your[t] Lord a reward and *khayron maraddan* (*forthwith-return*).	وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَـٰقِيَـٰتُ ٱلصَّـٰلِحَـٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾
77. Have then seen you[h] whom[a] [*he*] unbelieved by Our *Aya'te*[w] (*Qur'anic statements*), and said [*he*]: surely (*shall be*) assuredly[106] given [*I*] a possession and children.	أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

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96 See footnote 93 above, only here for "النحن".

97 The word "صليا" *transliterated* "*sselleyya*" here for lack of a properly corresponding word in English, means *broil / burn*, as if the entire body is *immersed* in the intensely heated Fire.

98 That is to the Hellfire. Note "*comer*" to it does not necessarily mean *entering* into it, like he who comes to water well.

99 The word "*maqdheyya*"= "مقضيا" is an *objective* noun.

100 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

101 There is no English word for أحسا =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

102 The word "الندي" means the club or the fellow in societal club= "النادي أو المنتدى."

103 The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

104 See footnote 101 above regarding أحسن.

105 See the *Lexicon* attached to this *Translation* for these two important words. The "*baqeyat*"= "الباقيات"=*plural feminine subjective noun*, those that are *ever endurers-ever-good she-ones*, such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.

106 The "ل" in "لأوتين" is a *juratory*-"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

78. Has [*he*] overviewed the invisible or *ittakhatha*[107] ([*he*] *took and made*) *enda* (*by munificence of/by Rule of*) *Ar-Rahma'ne* a covenant.	أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾
79. Not-at-all;[108] [*We*] shall write what [*he*] says and [*We*] extend for him of the torment an extension.	كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾
80. And [*We*] inherit him what[109] says [*he*], and *ya'atee*[x] ([*he*] *obediently comes*)[x] (*to*) us individually (*i.e. singly*).	وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
81. And *ittakhatho*[110] (*they*[z] *took and made*) of lesser than/without Allah *aalehatan* (*deities*) to be for them a prestige.	وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all;[111] shall unbelieve-they,[z][112] by their *ebada'te* (*worship/servility-to-Him*) and (*shall*) be they[z] on them opponents.[113]	كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [*you*[s]] (*that*) surely We sent the Satans over the unbelievers (*to*) incite them *azzan*[114] (*intense incitement*).	أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [*you*[s]] on them; verily only [*We*] enumerate for them *addan*[115] (*sure enumeration*).	فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [*We*] throng the *muttaqeena* (*the reverential guarders against Allah's displeasure*) to *Ar-Rahma'ne* (*in*) a delegation.[116]	يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾
86. And [*We*] drive the criminals to Hell[w] (*as*) *werdan*[117] (*flocked-incomers/arrivers*).	وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾
87. Not possess they[z] the intercession[w] except whom[p] *ittakhatha* ([*he*] *took and made*) *enda* (*by munificence of/by Rule of*) *Ar-Rahma'ne* a covenant.	لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾
88. And said they:[z] *ittakhatha*[118] (*took and made*) *Ar-Rahma'no* a child.	وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾

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[107] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.
[108] The word "كلا" is an article of negation particularized for deterrence and prevention.
[109] And what he says is that he has *possession* and *children*. *Eventually* his *possession and children* will *revert* to Allah, and *he*, *himself* will come *lonely* to Allah. Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah. Both meanings could be valid.
[110] See footnote 107above regarding "إتّخذ".
[111] See footnote 108 above regarding "كلا."
[112] That is they shall deny.
[113] The word "ضدا" is a *plural* in the *form of a singular*, according to:إعراب القرآن, تصنيف محمود صافي.
[114] The word "أزّا" is in the infinitive noun meaning intensiveness of the noun.
[115] The word enumeration="عدا," is an *infinitive* noun, meaning intensified. Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered.
[116] In "*delegation*" by way of *demonstrating hospitality* to them.
[117] The word "وردا" is an *infinitive* noun, meaning *intensified*. Hence, *surely* is to *intensify* "وردا" and "*flocked-arrivers*" to *signify* its nature. This is especially to *contrast* it with the concept of "*delegation*" for showing hospitality in the *Ayah* above it.
[118] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

89. *Laqad* (*verily, already and affirmatively*) came/advanced you[c] a thing[x] *edda*[119] (*blasphemous vice beyond bounds*).	لَقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾
90. Almost the Heavens[w] fissure[y120] from it[x] and the Earth[w] cleaves/halves, and the mountains tumble *haddan*[121] (*in a noisy ruin*).	تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾
91. That claimed they[z] for *Ar-Rahma'ne* a child.	أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾
92. And (*it*[x] *is*) not befitting/meet for *Ar-Rahma'ne* to *yattakhe-tha*[122] ([*He*] *takes and makes*) a child.	وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾
93. *En* (*not*) all who[a] (*are*) in the Heavens[w] and the Earth[w] except *aa'tee*[x] ([*he*] *obediently coming to*)[x] *Ar-Rahma'ne* (*as*) an *abdan*[123] (*submitter/slave*).	إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾
94. *Laqad* (*verily, already and affirmatively*) *ahssa*[124] (*comprehensively reckoned*) them [*He*] and [*He*] counted them *addan*[125] (*absolute-count*).	لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾
95. And each (*of*) them, (*is*) *aa'tee* ([*he*] *obediently coming to*)[x] Him, The *Qeyamatey's*[w] (*Judgment's*) Day[x] singly.	وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾
96. Verily who[r] believed they[z] and worked the righteous-works[w] shall make *Ar-Rahma'no* for them *woddan*[126] (*sure fondness*).	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾
97. So verily only We eased it[x] by your[t] tongue[127] to *tobashshara*[128] ([*you*[s]] *tell pleasant tidings*) by it[x] the *muttaqeena* (*reverential guarders against Allah's displeasure*) and warn [*you*[s]] by it[x] a people *luddan* (*most-contentious vis-à-vis the right*).	فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾
98. And how-many[129] We perished before them of a generation; do [*you*[s]] sense of them of an *ahaden* (*a lone/any-one*) or hear [*you*[s]] for them a *rekza* (*underground faint sound*).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًۢا ﴿٩٨﴾

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[119] The word "*edda*"= "إدّا" means that which is *excessively blasphemous and atrocious vice* that it is *beyond bounds*.
[120] The word "*Heavens*" is a *feminine* gender in Arabic, so "يتفطرن" = "fissure[y]" *feminizing* the verb.
[121] The word "هدّا" means to suddenly fall in noisy ruin.
[122] See footnote 118 regarding "إتّخذ".
[123] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
[124] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر.
[125] The word "عدّا" is an *infinitive noun*, meaning *intensified*. So, *absolute* here is to *modify* "*count*" in order to *intensify* it.
[126] The word "ودّا" is an *infinitive* noun, meaning intensified. Hence, *sure* here is to modify "*fondness*" in order to *intensify* it, but especially that it is directly from *Ar-Rahman*, so it is *definitely* so.
[127] This addressing the Prophet (SAWS), who is purely Arab. See the *Lexicon* attached to this *Translation* for the *meaning* and *implications* of this concept of "*your tongue*," or more explicitly as in (S46: 12).
[128] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\يبشّر\مُبَشّر.
[129] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*." +

آياتها 135 Ayah

سورة طه (Surato Taha)

الترتيب 20 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ttaha.*[1]	طه ١
2. Not We descended on you[g] The Qur'an[x] to [*you*[s]] (*have*) misfortune.[2]	مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ ٢
3. Except a reminder[w3] for whomever *yakhsha* ([*he*] *reverentially-fears*).	إِلَّا تَذۡكِرَةٗ لِّمَن يَخۡشَىٰ ٣
4. A descending[4] from Who[p] [*He*] created the Earth[w] and the Heavens[w] the highs.	تَنزِيلٗا مِّمَّنۡ خَلَقَ ٱلۡأَرۡضَ وَٱلسَّمَٰوَٰتِ ٱلۡعُلَى ٤
5. *Ar-Rahma'no* on The *Arshe*[5] (*Throne of Kingship*) *istawa*[6] ([*He*] *set Himself*).	ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ٥
6. For Him what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and what (*are*) between [them] both and what (*are*) under the *thara*[7] (*moistened-soil*).	لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ ٦
7. And *en* (*if*) [*you*[s]] louden by the say then verily He knows the secret and *akhfa*[8] (*more hidden*).	وَإِن تَجۡهَرۡ بِٱلۡقَوۡلِ فَإِنَّهُۥ يَعۡلَمُ ٱلسِّرَّ وَأَخۡفَى ٧
8. Allah, no an *elaha* (*a deity*) except Him; for Him (*are*) the names the *husna*[w] (*ultimate-around-most-beautiful*).[w]	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ ٨
9. And has *ataka* (*happed to you*[g]) *Mosa's* (*Moses'*) discourse.	وَهَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ٩
10. *Edh* (*when/since*) [*he*] saw a fire;[w] then said [*he*] to his family:[w] *emkotho* (*let-you*[z] *stay/tarry*); verily I sensed-/perceived a fire;[w] *la'alla* (*craving currently unavailable deed that/ perhaps*) *aa'tee* ([*I*] *bring to*) you[b] of it[w] by a brand or [*I*] find on the fire[w] a *huda* (*divine-guidance*).[x]	إِذۡ رَءَا نَارٗا فَقَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى ١٠

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1 See the *Lexicon* attached to this *Translation* for commentary.

2 Here again, in English there is *no* way to *directly* say "**تشقى**," *per se*; as there is no *verb* for *misfortune* or its *synonyms* or *words* that carry its meaning. So we resort to indirect ways to covey the idea, hence: "*receive misfortune*" which is a *noun* prefixed by a verb rendering the action of this noun.

3 The word "**التذكرة**" means *that which reminds* or *by which one is reminded*. See **البصائر**. And the word "**التذكرة**" = *reminder* is a *feminine gender*, hence "w" is *superscripted* to it.

4 The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

5 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

6 The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.

7 The word "**الثرى**" is *moistened soil*. Hence, it is "**الثرى**" and *not* "**التراب**"=sand and dust.

8 In English I know of *no* superlatives for "*hide*" per se. So we *transliterate* and *parenthetically explain*.

11. Then *lamma* (*when/whence*) *ataha* ([*he*] *came to it*[w]) [*he*] (*had been*) called: O, *Mosa* (*Moses*).	فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ١١
12. Verily I, I am your[t] Lord; so *ekhla'a*[9] (*easily-take off*) your[t] shoes; verily you[g] (*are*) by the valley the holy *Ttowa*.[10]	إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ١٢
13. And I chose you;[g] so *ista'me'a* (*affirmably listen* [*you*[s]]) for what (*is being*) revealed.[11]	وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ١٣
14. Verily I, I am Allah; no an *elaha* (*a deity*) except Me; so let [*you*[s]] worship Me; and *a'qem*[12] (*let-*[*you*[s]] *up-to-fulfill the prescribed obligations of*) the Prayer[w] for My *thek're* (*remembrance*).	إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤
15. Verily The Hour[w] (*is*) *aa'teeyaton* (*approaching*);[w13] *akado* ([*I*] *almost/nearly*) manifest/conceal[14] it[w] to be requited every a self[w] by what [*it*[w]] endeavors[15] (*for*).	إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۢ بِمَا تَسۡعَىٰ ١٥
16. So let not assuredly repel you[g] *a'n* (*off*) it[w] who[p] [*he*] believes not by it;[w] and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*), then die-out[16] [*you*[s]].	فَلَا يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ١٦
17. And what (*is*) *telka*[w] (*she-that-afar-it/it*[w]*/that*)[w] by your[t] *yameene* (*right-hand*), O, *Mosa* (*Moses*).	وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧
18. Said [*he*]: she/it[w] is my staff;[w] [*I*] lean on it;[w] and *ahoshsho*[17] (*I pull tree branches/so leaves fall*) by it[w] over my sheep; and for me in [it[w]] other motives.	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ١٨
19. Said [*He*]: throw it[w] O, *Mosa* (*Moses*).	قَالَ أَلۡقِهَا يَٰمُوسَىٰ ١٩
20. So [*he*] threw it;[w] then *edha* (*suddenly/whereas*) [she] (*is*): a snake *tas'aa*[18] (*energetically running*).[w]	فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ٢٠
21. Said [*He*]: let-take it[w] [*you*[s]] and let-not fear [*you*[s]]; [*We*] shall return it[w] to its[w] *serata* (*state*[w]) the former.[w]	قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ٢١

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[9] The word "**خلع**" in "**إخلع**" = "**نزع**," however "**نزع**" means took-off *quickly* while "**خلع**" means took off *easily*, in other words: *take your time* and "*easily take-off* your shoes." See **الهادي**.

[10] That is "*Towa*" is the name of the holy valley.

[11] The word "**أوحى**" in "**يوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[12] That is you [s] must uphold/sustain/maintain all the prescribe obligations of the Prayer.

[13] In Arabic "*Hour*" is a *singular feminine*, thus the pronoun referring to it is "**ة**," so, *it's superscripted by*[w]."

[14] The word "**اخفى**" in "**اخفيها**" carries *paradoxical* meanings: manifest or conceal. See **الهدى** and **التفاسير**.

[15] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "**بمعنى قصد**" intentionally treaded. When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**." See **اللسان**, and **الصائر**.

[16] The word "**تردى**" means *to die out*, cease living completely.

[17] The word "**أهشّ**" has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See **التاج**.

[18] See footnote 15 above regarding **سعى**.

22. And let-draw [*you*[s]] your[t] hand[w] to your[t] wing[19] (*armpit/upper arm/side*) [*it*[w]] egresses white of other than an ill, *Aya'tan*[w] (*miracle/sign*))[w] another.[w]	وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ﴿٢٢﴾
23. To [*We*] show you[g] of Our *Aya'te*[w] (*miracles/signs-/proofs*) the *kubra*[20] (*she-biggest*).	لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ﴿٢٣﴾
24. Let-go [*you*[s]] to Pharaoh; verily he tyrannized.	ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾
25. Said [*he*]: my Lord, *eshrah*[21] (*let-*[*You*[s]]*: delightedly open*) for me my [chest].	قَالَ رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ﴿٢٥﴾
26. And let facilitate [*You*[s]] my matter.	وَيَسِّرۡ لِيٓ أَمۡرِي ﴿٢٦﴾
27. And let-untie [*You*[s]] a tie of my tongue.	وَٱحۡلُلۡ عُقۡدَةً مِّن لِّسَانِي ﴿٢٧﴾
28. (*So that*) they[z] understand my say.	يَفۡقَهُواْ قَوۡلِي ﴿٢٨﴾
29. And let-make [*You*[s]] for me a minister of my folk.[w]	وَٱجۡعَل لِّي وَزِيرًا مِّنۡ أَهۡلِي ﴿٢٩﴾
30. *Haroona* (*Aaron*) my brother.	هَٰرُونَ أَخِي ﴿٣٠﴾
31. Let-harden[22] [*You*[s]] by him my stamina.	ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾
32. And let-partner[23] him [*You*[s]] in my matter.	وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾
33. So-that *nosabbeho*[24] ([*we*] *say*: *subhana Allah*) (*to*) You[g] multitudinously.	كَيۡ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [*we*] remember You[g] multitudinously.	وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You,[g] You[g] were, by us *Basseeran* (*keenly: Seer-/Omniscient*).	إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [*He*]: *qad* (*already and affirmatively*) *oteyta* (*had been accorded/given you*[g]) your[t] quest, O, *Mosa* (*Moses*).	قَالَ قَدۡ أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ﴿٣٦﴾
37. And *laqad* (*verily, already and affirmatively*) surely *manana*[25] (*We had graced Our boon*[w]) on you[g] [once[w] another[w]].[26]	وَلَقَدۡ مَنَنَّا عَلَيۡكَ مَرَّةً أُخۡرَىٰٓ ﴿٣٧﴾
38. *Edh* (*when/since*) We [revealed][27] to your[t] mother what (*could be*) revealed/revealable.[28]	إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾

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[19] The word "جناح" = "*wing*" has several meanings (*armpit, upper arm, side*) *any one* or *all* could be *applicable*.
[20] The word "الكبرى" is the *feminine* of "الأكبر" = "*the biggest*," See الهادي.
[21] The expression "إنسرح صدره" is an Arabic *tongue* expression meaning his chest *became*: *delightedly opened*. So, in this great *Ayah*, the expression "رب إشرح لي صدري," translated as "*my Lord: let* [*You* [s]] *delightedly open my chest*," and Allah knows best, may Allah *make me contented*.
[22] The word "اشدد" is "فعل أمر فاعله أنت," i.e. a *command verb* and its *subjective noun* is "*You*." See إعراب القرآن لـ محمود صافي.
[23] Ibid, only regarding "أشدُد."
[24] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.
[25] The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها." That a "*boon* He *graces it*."
[26] The word "مرة," translated as "*she-once*," because "مرة" is a *feminine noun*, and since "another" is an *adjective qualifying* "مرة" therefore it must likewise be *feminized* too. So, we have "*she-once she-another*."
[27] See footnote 11 above regarding *revealed*.
[28] Ibid.

39. That let-throw him [*you*[y]] in the Ark then let-throw [him][29] [*you*[y]] in the *yamme* (*deep and extended body of salty or sweet water*); then let-throw [him] the *yammo* (=*yamme*) by the bank, (*there*) takes [him] a foe[30] for Me, and a foe for him; and I cast on you[g] a fondness[w] from Me; and to *tossna'a*[31] ([*you*[s]] *be masterly-/proficiently and perfectly reared up*) on My Eye.[32]	أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ٣٩
40. *Edh* (*when/while*) your[t] sister walks then says [*she*]: shall [*I*] lead you[b] on (*to*) whom[a] [*he*] sponsors[33] him; then We returned you[g] to your[t] mother, so-that her eye[w] *taqarra*[w34] (*cools*)[w] and not saddens [*she*]; and you[g] killed a self[w] then *najjaynaka* (*repetitively delivered you*[g] *We*) from the afflicter and We essayed you[g] *fotonan* (*absolute-essay*); then waited you[h] years[w] in *Madyan's* folks;[w] after-wards you[h] came on a fate[35] O, *Mosa* (*Moses*).	إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ٤٠
41. And I *issttana'ato*[36] (*I chose and especially-perfectly reformed*) you[g] for Myself.	وَٱصْطَنَعْتُكَ لِنَفْسِى ٤١
42. Let-go [*you*[s]], you[s] and your[t] brother by My *Aya'te*[w] (*miracles/signs/proofs*) and let-not *ta'neya*[37] (*you both wither/attenuate/abate*) in My *thekre* (*remembrance*).	ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ٤٢
43. Let-go you both to Pharaoh, verily he tyrannized.	ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ٤٣
44. Then let-say you-both for him a soft say; *la'alla* (*craving currently unavailable deed that/perhaps*) him reminisces or *yakhsha* ([*he*] *reverentially-fears*).	فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤
45. Said both: O, our Lord, verily we fear that [*he*] rails[38] on us or that [*he*] tyrannizes.	قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ٤٥

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29 The pronoun "ه" in this "فاقذفيه" could refer to the *Moses* or to the *ark*, as the ark, in Arabic, is a *masculine* gender in the *singular*. Hence [him] in the translation as above.

30 The word "عدو," in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.

31 The word "تُصنع" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

32 Note here that addressing Moses (*peace be on him*) Allah says: "On My eye." While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: "So, verily you [g] (*are*) by Our eyes." (52: 48). What a great honor for our Prophet Mohammad (SAWS).

33 The word "يكفله" means to *sponsor*: for his *rearing and taking full responsibility for all his needs.*

34 The word: "*qarra*"="قرّ,"= *cooled*. And the "*cooling of the eye*" means: the eye's tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw. In other word: became happy.

35 The word "*qadaren*"="قدَر" has *several* meanings: (1) a *status of a decreed task upon you*; (2) that which is *appointed* by Allah; (3) *exalting* the Lord; (4) as *possessing a marked capability to do a task.*

36 The word "*isttana'atooka*"="اصطنعتك" means I *especially chose you* and *reformed* you for a *particular* purpose.

37 The word "تنيا" *rooted* in "ونى" = *literally* means: *weakened/distant*. But, Ibn Abbas (ترجمان القران= "explainer of The Qur'an" said: "تنيا"= "*both weaken.*" And Qatadah, another Companion, said: "تنيا"= "*both abate.*"

38 That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language.

46. Said [*He*]: let-not fear you both; verily I am with you both, hearing [*I*] and seeing [*I*].	قَالَ لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ ﴿٤٦﴾
47. So *eeteya* (*let-approach you both to*) him, then let-say you both: verily we (*are*) your[t] Lord's both-messengers; so let-send [*you*[s]] with us Israel's sons and let-not torment them [*you*[s]]; *qad* (*already and affirmatively*) we came (*to*) you[s] by an *Aya'ten*[w] (*miracle/sign/proof*) from your[t] Lord; and peace (*is*) on whom[p] *ettaba'a* ([*he*] *closely- followed*) the *huda* (*divine-guidance*).[x]	فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ وَلَا تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ ﴿٤٧﴾
48. Verily we *qad* (*already and affirmatively*) (*had been*) revealed[39] to us that the torment (*is*) on whom[p] [*he*] denied and [*he*] diverted.	إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾
49. Said [*he*]: then who[a] (*is*) Lord (*of*) you both, O, *Mosa* (*Moses*).	قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾
50. Said [*he*]: our Lord (*is*) Who [*He*] gave every-thing[x] its[x] creation afterwards *hada* ([*He*] *divinely-guided*).	قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾
51. Said [*he*]: then what (*about*) state (*of*) the generations,[40] the firsts.[w]	قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ﴿٥١﴾
52. Said [*he*]: its[w] knowledge has (*it*) my Lord, in a book, neither my Lord strays nor forgets [*He*].	قَالَ عِلۡمُهَا عِندَ رَبِّي فِي كِتَٰبٖۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾
53. Who [*He*] made for you[b] the Earth[w] *mahdan*[41] (*bed-/cradle/fixed-expanse*); and threaded [*He*] for you[b] in it[w] paths and [*He*] descended from the sky[w] water[x] then *akhraja* (*emerged/produced*) We by it[x] *az'wajan*[42] (*pairs/similars*) of sprouts *sha'ttan* (*variant*).	ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّن نَّبَاتٖ شَتَّىٰ ﴿٥٣﴾
54. Let-eat you[z] and let-pasture you[z] your[n] *an'aama* (*cattle/camels/sheep and goats*); verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for the *nuha*[43] (*inhibitive-intellects'*) possessors.	كُلُواْ وَٱرۡعَوۡاْ أَنۡعَٰمَكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ﴿٥٤﴾
55. From it[w] We created you[b] and in it[w] [*We*] return you[b] and from it[w] *nokhrejo* ([*We*] *produce/emerge*) you[b] a *taratan*[w] (*once/phase/period*)[w] another.[w]	۞مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ﴿٥٥﴾

[39] See footnote 11 above regarding *revealed*.
[40] The word "قرون" = "*generations*" is a "*broken plural*," so its *qualifier* is to be *feminized*. Hence: first [w].
[41] The word "مهدا" lends itself to *three distinct meanings*, and *any* or *all* could be *applicable*.
[42] The word "زَوْج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*., (3) *hues*. See اللسان.
[43] The human "*intellect*" has *many names* in Arabic, depending on what needs to be communicated in terms of its *various* functions, among them is the "*inhibitor* or the *inhibiting*, or the *inhibitive* intellect," i.e. that which *inhibits* a person from doing the wrong things, under "normal" circumstances.

56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*[w] (*miracles/signs/proofs*) all (*of*) it;[w] then [*he*] denied and *aba*[44] ([*he*] *categorically refused*).

وَلَقَدۡ أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ٥٦

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57. Said [*he*]: have come you[h] (*to*) us to exit us [*you*[s]] from our land[w] with your[t] magic, O, *Mosa* (*Moses*).

قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ٥٧

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58. So *la* (*surely*) *na'ateyann*[45] (*assuredly* [*we*] *come to*) you[g] by a magic like it;[x] so let-make [*you*[s]] between us and [between] you[g] an appointment, neither unfulfill it[x] we nor you[s] *sowa*[46] (*even/mutually agreed to*) place.

فَلَنَأۡتِيَنَّكَ بِسِحۡرٖ مِّثۡلِهِۦ فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدٗا لَّا نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانٗا سُوٗى ٥٨

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59. Said [*he*]: your[n] appointment (*is*) day (*of*) the adornment;[w] and that (*to be*) thronged the mankind *dhoha* (*midmorning*).

قَالَ مَوۡعِدُكُمۡ يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ ٱلنَّاسُ ضُحٗى ٥٩

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60. Then averted Pharaoh; then [*he*] gathered his cabal[47] afterwards *ata* ([*he*] *came in readiness*).

فَتَوَلَّىٰ فِرۡعَوۡنُ فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ٦٠

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61. Said for them *Mosa* (*Moses*): *waylakum*[48] (*for you*[f]: *a lengthy stay in a valley in the Hell/woe/bane*); let-not *taftaro* (*you*[z] *craftily fabricate a lie for fraudulent end*) on Allah a lie then [*He*] exfoliates you[b] by a torment; and *qad* (*already and affirmatively*) disappointed [*he*] whoever [*he*] forged.

قَالَ لَهُم مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖۖ وَقَدۡ خَابَ مَنِ ٱفۡتَرَىٰ ٦١

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62. Then mutually altercated they[z] their matter among them and concealed they[z] the *najwa*[49] (*secret-counsel*).

فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ ٦٢

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63. Said they:[z] *en*[50] (*not*) [this-both] surely/except (*are*) twain magicians, both want to [both-exit] you[b] from your[n] land[w] by their twain magic and both go (*away*) by your[n] way, the exemplary/ideal (*way*).

قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣

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64. So let-gather you[z] your[n] cabal/scheme afterwards *eeto* (*let-come you*[z]) *saffan*[51] (*in serried rows*); and *qad* (*already and affirmatively*) prospered today who[p] *ista'ala*[52] ([*he*] *affirmably-overtopped, i.e. prevailed*).

فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗاۚ وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ٦٤

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[44] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.
[45] The "ل" in "لنأتينّك" is juratory= "ل القسم" and also for *intensification*. So "*assuredly*" is used.
[46] The expression: "*even-place*," say The Qur'an commentators, means a *level middle ground known to all* between you and us, i.e. *as visible to all from all sides* and *not* giving or implying any advantage to either side.
[47] Quran commentators say very large groups of magicians and their supporters with various schemes.
[48] The word "*waylonlakum*" is an Arabic word that has three *distinct* meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with *intense* heat; (3) to you ruin.
[49] The word "نجوى" has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion, (3) *private soliloquy*.
[50] According to الكوفيون و سيبويه this "إنْ" is "نافية" and the "ل" in "لساحران" is for "إلاّ"= "*but.*' See مغني اللبيب للأمام إبن هشام. Thus, "إنْ هذان لَساحران," means: *not this twain but twain magicians.*'
[51] The word "*saffa*"="صفا" is an infinitive noun, hence that means come in rows.
[52] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

65. Said they:[z] O, *Mosa* (*Moses*), either [*you*[s]] cast or that we be first of who[p] [*he*] casts.	قَالُوا۟ يَـٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ٦٥
66. Said [*he*]: rather let-cast you;[z] then *edha* (*suddenly-/whereas*) their ropes and their canes (*were being*) envisioned to him from their magic that it[w] (*i.e. ropes and canes*) *tas'aa* (*skitter/running*).	قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ٦٦
67. So *awjasa* ([*he*] *anxiously-intuited*) in himself[w] a *kheyfatan*[w][53] (*a circumstantial state-of-fear*) *Mosa* (*Moses*).	فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ٦٧
68. Said We: let-not fear [*you*[s]]; verily you,[g] you[s] (*are*) the uppermost.	قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ٦٨
69. And let-throw [*you*[s]] what (*is*) in your[t] *yameeney* (*right-hand*) [*it*[w]] gulps what *ssana'ao*[54] (*carefully-crafted they*[z]); verily only what *ssana'ao* (*is*) a magician's cabal; and prospers not the magician whence [*he*] came.	وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَـٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ٦٩
70. Then (*had been*) thrown the magicians *sujjaddan*[55] (*in a kowtowing manner*), they[z] said: we believed by *Haroona's* (*Aaron's*) and *Mosa's* (*Moses'*) Lord.	فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَـٰرُونَ وَمُوسَىٰ ٧٠
71. Said [*he*]: you[c] believed for him before that [*I*] proclaim [for] you;[b] verily he, surely (*is*) your[n] chief, who[a] taught you[b] the magic; so [*I*] surely assuredly[56] cut-off your[n] hands[w] and your[n] feet of *khelafen*[57] (*opposite-sides*) and surely assuredly [*I*] crucify you[b] in the date-palm[w] trunks and surely assuredly know you[z] which of us (*is*) harder a torment and *abqa*[58] (*more: abiding/lasting*).	قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَـٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ٧١
72. Said they:[z] never [*we*] prefer[59] you[g] (*over ourselves*) on what came (*to*) us of the evidences[w] and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you*[s]] what you[s] (*are*) judging; verily only judge [*you*[s]] this[w][60] the life[w] of this world.[w]	قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَـٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَـٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ٧٢

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[53] The word "*kheyfah*"= "**خيفة**" is a *noun* etymologically it is "**خِوفة**" *as if it is a once*. Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*. See **تاج العروس**. So, this *Ayah* provides *strong support* for "**خيفة**" as stated. That is because Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses.

[54] The word "**صنعوا**" is rooted in the verb "**صنع**," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. In this case, they *carefully crafted* their magic.

[55] The word "**سُجّداً**"= "*sujjaddan*" is an *adverbial* construct, see **إعراب القرآن، لمحمود صافي**, but since there is *no* English equivalent *for such a construct* I chose to say: "*in a kowtowing manner*" to express *such a construct*.

[56] The "**ل**" in "**لأقطّعَنّ**" and "**لأصلّبنّ**" and "**لتعلمنّ**" all are *juratory* "**لَ**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in all cases by "*assuredly*".

[57] From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*.

[58] The word "**أبقى**" is a *superlative adjective* meaning: *more abiding*. It has *no* English equivalent *per se*.

[59] The word "**نؤثرك**" rooted in "**آثر**," especially "**آثر على**," which means one giving preference to someone else *over own-self*. There is *no* such word in English. So, the *closest approximation* is to *prefer*.

[60] The demonstrative pronoun "*this*" in its *present context* refers to the "*life*." And "*life*" in Arabic is a *feminine*. That is why it is stated as "*this*[w]."

73. Verily we believed in our Lord, to forgive [*He*] for us our errors and what you[h] coerced us on it[x] of the magic;[x] and Allah (*is*) *khayron* (*choicer*/ *superior*/ *worthier*) and *abqa*[61] (*more abiding* [*He*]).

إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغۡفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكۡرَهۡتَنَا عَلَيۡهِ مِنَ ٱلسِّحۡرِۗ وَٱللَّهُ خَيۡرٞ وَأَبۡقَىٰٓ ٧٣

74. Verily it[x] whoever *ya'atee* ([*he*] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell[w] neither [*he*] dies in it[w] nor [*he*] lives (*in it*[w]).

إِنَّهُۥ مَن يَأۡتِ رَبَّهُۥ مُجۡرِمٗا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحۡيَىٰ ٧٤

75. And whoever *ya'atee* ([*he*] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [*he*] the righteous-works[w] then those for them (*are*) the ranks[w] the highs.[w]

وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ٧٥

76. *Adnen's* (*Eden's*)[62] Paradises[w]/Gardens[w] run from under it[w] the rivers; immortals they[z] (*are*) in it;[w] and *tha'leka* (*afar-that-it*/ *that*)[x] (*is*) a requital (*for*) whom[p] *taza-kka*[63] ([*he*] *iteratively purified*/ *exculpated and befitted-*/ *suited himself* / *he paid his Zakah*).

جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ٧٦

77. And *laqad* (*verily, already and affirmatively*) We revealed[64] to *Mosa* (*Moses*) that *as're* (let-[*you*[s]] *nocturnally-ambulate-*/ *travel*) by My *eba'de* (*worshippers*/ *submitters*/ *slaves*); then let-strike [*you*[s]] for them in the sea a dry path; let-not fear [*you*[s]] an overtaking and let-not *takhsha* ([*you*[s]] *reverently-fear*).

وَلَقَدۡ أَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِي فَٱضۡرِبۡ لَهُمۡ طَرِيقٗا فِي ٱلۡبَحۡرِ يَبَسٗا لَّا تَخَٰفُ دَرَكٗا وَلَا تَخۡشَىٰ ٧٧

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.

فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلۡيَمِّ مَا غَشِيَهُمۡ ٧٨

79. And misled Pharaoh his people and not *hada* ([*he*] *divinely-guided*).

وَأَضَلَّ فِرۡعَوۡنُ قَوۡمَهُۥ وَمَا هَدَىٰ ٧٩

80. O, Israel's sons *qad* (*already and affirmatively*) We delivered you[b] from your[n] enemy and We appointed you[b] the right side (*of*) the *Ttoo're* (*Mount*) and *nazzala* (*iteratively descended*) We on you[b] the *Manna* (*sweet- dew which hardens like honey*) and the quail.

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ قَدۡ أَنجَيۡنَٰكُم مِّنۡ عَدُوِّكُمۡ وَوَٰعَدۡنَٰكُمۡ جَانِبَ ٱلطُّورِ ٱلۡأَيۡمَنَ وَنَزَّلۡنَا عَلَيۡكُمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰ ٨٠

81. Let-eat you[z] of goodies[w65] (*of*) what *razaqn* (*We provided you*[b]) and let-not *tattghow* (*you*[z] *consume it excessively*/ *deprive others' needy of it*) in it[x] then (*would*) *ya'hello*[66] (*legitimate*/ *betide*) over you[b] My wrath; and

كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَلَا تَطۡغَوۡاْ فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِيۖ

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[61] See footnote 58 above regarding "أبقى".

[62] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *sseddique*, or martyr.

[63] The word "تزكى," carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. "[*he*] *had exculpated, befitted*/ *suited himself*." See اللسان and التفاسير.

[64] See footnote 11 above regarding *revealed*.

[65] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.

[66] The word "يحلّ" carries *double* meanings: *legitimate*, *betide*. Both could apply, hence: *legitimate*/ *betide*.

whoever *yahello* (*legitimates/ betides*) over him My wrath then *qad* (*already and affirmatively*) *hawa*[67] ([*he*] *nose-dove*).	وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ ٨١
82. And verily I am surely *Ghaffaron* (*Ever/ Stout Forgiver*) for whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously; afterwards *ihtada* (*he found and accepted the divine-guidance*).	وَإِنِّي لَغَفَّارٞ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا ثُمَّ ٱهۡتَدَىٰ ٨٢
83. And what hastened you[g] *a'n* (*off*) your[t] people, O, *Mosa* (*Moses*).	۞ وَمَآ أَعۡجَلَكَ عَن قَوۡمِكَ يَٰمُوسَىٰ ٨٣
84. Said [*he*]: they (*are*) these on my foot track; and I hastened to You[g] my Lord (*so*) to [*You*[s]] delight.	قَالَ هُمۡ أُوْلَآءِ عَلَىٰٓ أَثَرِي وَعَجِلۡتُ إِلَيۡكَ رَبِّ لِتَرۡضَىٰ ٨٤
85. Said [*He*]: so verily We *qad* (*already and affirmatively*) We essayed your[t] people from after you[g] and misled them the *Sa'meri*.	قَالَ فَإِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۢ بَعۡدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ٨٥
86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [*he*]: O my people has not your[n] Lord promised you[b] a promise *hasanan* (*meritorious-deed*); has then become long on you[b] the covenant; or wanted you[c] to *ya'hella*[68] (*legitimate/ betide*) on you[b] a wrath from your[n] Lord; so you[c] unfulfilled my appointment.	فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗاۚ قَالَ يَٰقَوۡمِ أَلَمۡ يَعِدۡكُمۡ رَبُّكُمۡ وَعۡدًا حَسَنًاۚ أَفَطَالَ عَلَيۡكُمُ ٱلۡعَهۡدُ أَمۡ أَرَدتُّمۡ أَن يَحِلَّ عَلَيۡكُمۡ غَضَبٞ مِّن رَّبِّكُمۡ فَأَخۡلَفۡتُم مَّوۡعِدِي ٨٦
87. Said they:[z] not unfulfilled we your[t] appointment by our own;[69] but we (*had been*) laden *awzaran*[70] (*ill-burdens/ sins/ offenses*) of the people's adornment;[w] then we threw it;[w] so like *tha'leka* (*afar-that-it/ that*)[x] threw the *Sa'meri*.	قَالُواْ مَآ أَخۡلَفۡنَا مَوۡعِدَكَ بِمَلۡكِنَا وَلَٰكِنَّا حُمِّلۡنَآ أَوۡزَارٗا مِّن زِينَةِ ٱلۡقَوۡمِ فَقَذَفۡنَٰهَا فَكَذَٰلِكَ أَلۡقَى ٱلسَّامِرِيُّ ٨٧
88. So *akhraja* ([*he*] *produced*) for them a calf[x] *jasadan*[x71] (*tinged-physique*) for it[x] a moo; then they[z] said: this (*is*) your[n] *elaho* (*deity*) and of *Mosa's* (*Moses'*) *elaho* (*deity*), then [*he*] forgot[72] (*had ceased paying attention to*).	فَأَخۡرَجَ لَهُمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٞ فَقَالُواْ هَٰذَآ إِلَٰهُكُمۡ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ٨٨

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67 Here: "**هوى**"="*nose-dove*" meaning *into the abyss of Hell*, as the *Hell* is known as "**الهاوية**."

68 See footnote 66 above regarding *legitimate/ betide*.

69 The word "**مِلك، بفتحة أو كسرة على الميم و سكون على الام**" is *that which is owned*, here they are saying they did what they did *not on their own will*. As if they were saying it was beyond their control as they did not *own to do what should have been done*.

70 The word *awzar* plural of "**وِزرٌ**"=*we'zr*, which means: *heavy: burden/ sin/ offense*. Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden/ sin/ offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference. See **اللسان**.

71 The word "**جسدا**"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*. See **الراغب**.

72 The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

89. Do then not see they[z] that not [it[x]] returns to them a say and nor [it[x]] possesses for them harm nor a benefit.

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ٨٩

90. And *laqad* (*verily, already and affirmatively*) said for them *Haroono* (*Aaron*) of before: O, my people, verily only (*had been*) essayed you[c] by it;[x] and truly your[n] Lord (*is*) *Ar-Rahman*; so *ettabe'oney* (*let-you[z] closely-follow me*) and let-you[z] obey my command.

وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ٩٠

91. Said they:[z] never cease [*we*] on it[x] anchorites until returns to us *Mosa* (*Moses*).

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ٩١

92. Said [*he*]: O, *Haroono* (*Aaron*), what prevented[73] you[g] *edh* (*when/while*) you[h] saw them strayed they.[z]

قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ٩٢

93. Do not *tatta'be'aney* ([*you[s]*] *closely-follow me*); have then you[h] disobeyed my command.

أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ٩٣

94. Said [*he*]: O, son of [*my*] mother; let-not take [*you[s]*] by my beard [and] nor by my head; verily I *khasheyto* (*reverentially-feared I*) that [*you[s]*] say: disunited you[h] among Israel's sons, and not awaited/observed [*you[s]*] my say.

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ٩٤

95. Said [*he*]: so what (*is*) your[t] *khat'bo* (*serious matter*), O *Sa'meri*.

قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ٩٥

96. Said [*he*]: I sighted by what not sighted they[z] by it;[x] so I grabbed a handful[w] from the messenger's track then I *nabatha* (*slightingly-forsook*) it;[w] and like *tha'leka* (*afar-that-it/that*)[x] lured-she[y] for me myself.[w]

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ٩٦

97. Said [*he*]: so let-go [*you[s]*]; so verily for you[g] in the life[w] to say [*you[s]*]: no *mesas*[74] (*you[s] touch me not and I touch you[f] not*); and verily for you[g] (*is*) an appointment never (*to*) unfulfilled it[x] [*you[s]*]; and let-look [*you[s]*] at your[t] *elah'e*[x] (*deity*)[x] which[x] you[h] remained on it[x] (*as*) anchorite; assuredly[75] [*we*] grind[76] it;[x] afterwards we assuredly

قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ

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73 That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

74 The expression "لا مساس" means: touch me not and simultaneously I touch you not.

75 The "ل" in "لنحرّقنّه" and "لننسفنّه" are *juratory*-"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*".

76 The word "حَرَّق" *linguistically* has *two distinct* meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush*, *pulverize* or *reduce in size* that metal. Thus, meaning (1) with respect to this great *Ayah* does *not* seem to be *applicable* as it would leave the *Sa'meri's* "*elah*" intact except *purified* from other debris, which is definitely *not* what *Mosa* (*Moses*) intends by way of *punishing* the *Sa'meri*.

dissipate it[x] in the *yamme* (*deep and extended body of salty or sweet water*), *nasfan*[77] (*what dissipation*).

نَسْفًا ﴿٩٧﴾

98. Verily only your[n] *elaho* (*deity*) (*is*) Allah, Who (*there is*) not an *elaha* (*a deity*) except Him; expanded[78] [*He*], my Lord everything omnisciently.

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

99. As *tha'leka* (*afar-that-it/that*)[x] [*We*] narrate on you[g] of the *anba'e*[79] (*significant-and-availing-news*) (*of*) what *qad* (*already and affirmatively*) antedated; and *qad* (*already and affirmatively*) *aa'tayna* (*We gave*) you[g] from *ladon*[80] (*directly and possessively from*) Us *thekra* (*Qur'an/repute-/Hadeeth-messages*).

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾

100. Whoever [*he*] shunned *a'n* (*off*) it[x] then verily [*he*] bears, The *Qeyamatey's*[w] (*Judgment's*) Day,[x] a *wezra*[81] (*an ill-burden/sin/offense*).[x]

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ﴿١٠٠﴾

101. Immortals they[z] (*are*) in it;[x] and fouled for them The *Qeyamatey's*[w] (*Judgment's*) Day[x] a burden.

خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾

102. Day (*to be*) blown in the horn and [*We*] throng the criminals that Day blue-(*eyed*).[82]

يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

103. *Yatakhafatoona* (*mutually lower they*[z] *their voices/whisper*) among them: *en*[83] (*not*) waited you[c] except ten.

يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

104. We (*are*) knowinger by what they[z] say; *edh* (*when-/while*) says their most-ideal way *en* (*not*) waited you[c] except a day.

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

105. And ask you[g] they[z] *a'n* (*regarding*) the mountains; so let-[*you*[s]] say: dissipates it[w] my Lord *nasfan*[84] (*arrant-dissipation*).

وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾

106. So *yatharo* ([*He*] *leaves/lets*) it[w][85] *qa'an* (*plainly/flatly*), *ssafssafan* (*levelly/evenly*).

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

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[77] The word "نسفا" is the *infinitive* noun of the verb. That means *intensifying* the verb's action *infinitely*. Hence the use of the *interjectional* "what" in the parenthesis to indicate such *infiniteness*.
[78] The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend.
[79] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[80] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially* and *more specific*. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.
[81] See footnote 70 above regarding *ill-cumber*= "وِزر."
[82] The Arabs consider "*blue-eyes*" as a *bad omen*. Or because when *so thirsty* their *eyes turn blue*.
[83] That is they say to each other: you lived in the world *but only ten*, i.e. *slighting* their stay in the world..
[84] The word "نَسفا" is the *infinitive noun* of "نسف," indicating *intensity*. Hence, "*arrant*" is prefixed.
[85] The word "*it*" is used in reference for, according to *Merriam Webster Dictionary*, "a group or classification of individuals or things." In this case the *mountains*. But it could also *apply* to the *Earth*.

107. Not see [*you*[s]] in it[w] a crookedness nor a ruggedness.

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمۡتًا ١٠٧

108. Then-day *yatta'be'ona* (*closely-follow they*[z]) the summoner, no crookedness for him; and *kha'sha'at*[86] (*submittingly-quieted*) the voices for *Ar-Rahma'ne*; so not hear [*you*[s]] except a whisper.

يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ لَا عِوَجَ لَهُۥۖ
وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا
تَسۡمَعُ إِلَّا هَمۡسٗا ١٠٨

109. Then-day benefits not the intercession[w] except whom[p] permitted for him *Ar-Rahma'no* (= *Ar-Rahman*) and [*He*] delighted for him a say.

يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ
لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ قَوۡلٗا ١٠٩

110. Knows [*He*] what (*is*) between their hands[w87] and what (*is*) behind them; and not they[z] encompass by Him knowledge.

يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا
يُحِيطُونَ بِهِۦ عِلۡمٗا ١١٠

111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayyé* (*Living/Alive*) The *Qayyome*[88] (*The Ever- Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [*he*] bore an injustice.

۞وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ
وَقَدۡ خَابَ مَنۡ حَمَلَ ظُلۡمٗا ١١١

112. And whoever [*he*] works of the righteous-works[w] while he (*is*) a believer, then neither fears [*he*] an injustice and nor a diminution (*of his dues*).

وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ
فَلَا يَخَافُ ظُلۡمٗا وَلَا هَضۡمٗا ١١٢

113. And like *tha'leka* (*afar-that-it/that*)[x] We descended it[x] Qur'an[x89] Arabic; and We variegated in it[x] of the menace, *la'alla* (*craving currently unavailable deed that/-perhaps*) they *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*) or [*it*[x]] discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*).

وَكَذَٰلِكَ أَنزَلۡنَٰهُ قُرۡءَانًا عَرَبِيّٗا
وَصَرَّفۡنَا فِيهِ مِنَ ٱلۡوَعِيدِ لَعَلَّهُمۡ يَتَّقُونَ
أَوۡ يُحۡدِثُ لَهُمۡ ذِكۡرٗا ١١٣

114. So *ta'aala* (*[He] ever elevated*) Allah, The King The Right; and let-not hasten [*you*[s]] by The Qur'an from before that (*to be*) judged/finished[90] to you[g] its[x] revelation;[91] and let-say [*you*[s]]: my Lord [*let-You*[s]] augment me knowledge.

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا
تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن
يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ
زِدۡنِي عِلۡمٗا ١١٤

115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [*he*] forgot;[92] and [*We*] found not for him a resolve.[93]

وَلَقَدۡ عَهِدۡنَآ إِلَىٰٓ ءَادَمَ مِن قَبۡلُ
فَنَسِيَ وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا ١١٥

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[86] The word "**خشع**" involves "**خشوع**," more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. But "**خشوع**" denotes *submission* or *subsiding* of *sight* and *sound* as well. See **اللسان**. So "**خشعت الأصوات**" seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

[87] The statement; "*between their hands*" means before or in front of them.

[88] The word "**القيوم**" means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

[89] That is: all its words are *Arabic*. So, the word's *pronunciation*, *spelling*, and most importantly *meaning* all are *Arabic*. This shall be *complemented* by Arabic *tongue* expression, (S 46:12).

[90] That is until the *entire specific* revelation is brought to the required *end*.

[91] See footnote 11 above regarding *revealed*.

[92] The word "**نسي**" has dual meanings: (1) "*forgot*" or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S* 32:14), as Allah does *not* forget, but He *chooses* to *cease paying attention to something*. See **اللسان**.

116. And *edh* (*when/since*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Eblisa *aba*[94] ([*he*] *categorically refused*).

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ ﴿١١٦﴾

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117. So We said: O, Adam; verily this (*is*) a foe[95] for you[g] and for your[t] spouse; so let not assuredly exits [*he*] you both from the Paradise[w] then (*both have*) misfortune.[96]

فَقُلۡنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوّٞ لَّكَ وَلِزَوۡجِكَ فَلَا يُخۡرِجَنَّكُمَا مِنَ ٱلۡجَنَّةِ فَتَشۡقَىٰٓ ﴿١١٧﴾

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118. Verily for you[g] in it[w] that neither starve [*you*[s]] nor denude/unclothe [*you*[s]].

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ ﴿١١٨﴾

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119. And verily you[g] neither thirst in it[w] nor *tadh'ha* ([*you*[s]] *suffer sun heat*).

وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ﴿١١٩﴾

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120. Then whispered to him the Satan, said [*he*]: O, Adam shall I lead you[g] over the immortality tree[w] and a proprietorship not decays [*it*[x]].

فَوَسۡوَسَ إِلَيۡهِ ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ لَّا يَبۡلَىٰ ﴿١٢٠﴾

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121. So both ate from it;[w] then appeared for them both their [both] *saw'ato* (*private parts*) and *ttafeqa* (*both took-on/set about*) *yakh'ssefa'ne* (*both covering with/by leaves*) over them both from the Paradise's[w] leaves; and disobeyed Adam his Lord, so *ghawa*[97] ([*he*]: *indulgently strayed and consequently was disappointed*).

فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾

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122. Afterwards *ejtabaho* (*favorably and directly selected him*) his Lord then [*He*] relented on him and *hada* ([*He*] *divinely-guided*).

ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ ﴿١٢٢﴾

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123. Said [*He*]: *ehbetta* (*let-you both*: *emigrate/immigrate-/dwell/dwell-basely*) from it[w] together; some (*of*) you[b] for some foe;[98] then either/whenever[99] assuredly comes (*to*) you[b] from Me a *hudan* (*divine-guidance*), so whoever *etta'ba'a* ([*he*] *closely-followed*) My *huda* (*divine-guidance*) so neither strays [*he*] nor *ysh'qa* ([*he*] *receives misfortune*).[100]

قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشۡقَىٰ ﴿١٢٣﴾

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124. And whoever [*he*] shunned *a'n* (*off*) My *thekre* (*Qur'an/Allah's message*), then verily for him (*is*) a straitened living-she;[y] and [*We*] throng him The

وَمَنۡ أَعۡرَضَ عَن ذِكۡرِي فَإِنَّ لَهُۥ مَعِيشَةٗ ضَنكٗا وَنَحۡشُرُهُۥ يَوۡمَ

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93 That is to resist temptation.

94 The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

95 See footnote 30 above regarding *foe*.

96 See *Ayah* 2, at the beginning of this *Surah*.

97 The word "غوى" = "إنهمك في الضلال و خاب," see اللسان. So *he indulgently strayed and consequently was disappointed.*

98 See footnote 30 above regarding *foe*..

99 This "ما" in "فإمّا" is "الخيارية أو الزمنية" the "*optional* or *durational* ما." Not an "extra" "ما," as some say. I believe there is *not* any extra in the Qur'an.

100 See *Ayah* 2, at the beginning of this *Surah*.

Qeyamatey's[w] (*Judgment's*) Day[x] blind.

ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾

125. Said [*he*]: O, my Lord why thronged me You[h] blind while *qad* (*already and affirmatively*) I was *basseeran* (*sharp seer*).

قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾

126. Said [*He*]: like *tha'leka* (*he-that-afar-it/that*) came[w] (*to*) you[g] Our *Aya'te*[w] (*messages/signs*) then forgot[101] (*ceased paying attention to*) it[w] you[h] and like *tha'leka* today (*are to be*) forgotten[102] (*no attention to be paid to* [*you*[s]]).

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾

127. And like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite whom[p] [*he*] squandered and not believed [*he*] by his Lord's *Aya'te*[w] (*miracles/signs/proofs*); and surely the Here-after's[w] torment (*is*) harder and *abqa*[103] (*more abiding*).

وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

128. Has then not *yahdey* (*to be divinely-guided*) for them how many[104] We perished before them of the generations, they[z] walk in their dwellings; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'te*[w] (*signs*) for possessors (*of*) the *nuha*[105] (*inhibitive-intellects'*).

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾

129. And *lawla* (*had it not been for*) a preceded[w] word[w] from your[t] Lord, surely [was] an imperative and *ajalon* (*term-limit*) *musamma*[106] (*that which is designated and/or named*).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

130. So *issber* (*let-hold on patiently* [*you*[s]]) over what they[z] say; and *sabbeh*[107] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise before rise[x] (*of*) the sun and before its[w] setting; and of the night's segments then *sabbeh*[108] and *naha're's* (*between sunrise and sunset*) ends, *la'alla* (*craving currently unavailable deed that, perhaps*) you[g] delight [*you*[s]].

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

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[101] The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

[102] Ibid, regarding *forgot*.

[103] See footnote 58 above regarding "**أبقى**."

[104] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[105] The human "*intellect*" has *many names* in Arabic, depending on what needs to be communicated in terms of its *various* functions, among them is the "*inhibitor* or the *inhibiting*, or the *inhibitive* intellect," i.e. that which *inhibits* a person from doing the wrong things, under "normal" circumstances.

[106] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

[107] The phrase "*subhana Allah*," means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of* Allah.

[108] The word *sabbeh* means: (*let-say* [*you*[s]]: *Subhana Allah, see footnote* 3321 *above regarding subhana Allah*.

131. And let-not assuredly extend [*you*[s]] your both eyes[w] to what *matta'na* (*We let relish the temporary worldly delights*) by it[x] *azwajan*[109] (*kinds*) of them, the life's[w] flower[w110] (*of*) the world[w] to essay them in it;[x] and your[t] Lord's *rez'qo*[x] (*provision/victual for sustenance*)[x] (*is*) *khayron* (*choicer/superior/worthier*) and *abqa*[111] (*is more abiding* [*it*[x]]).	وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾
132. And let-command [*you*[s]] your[t] family[w] by the Prayer[w] and *issta'ber*[112] (*let-acquire-patience* [*you*[s]]) on it;[w] not ask you[g] [*We*] a *rez'qan*[x] (*provision/victuals for sustenance*);[x] *Nar'zoqo* ([*We*] *give victuals for sustenance to*) you[g] and the *aa'gebato* (*consequence*)[w] (*is*) for the *taqwa*[113] (*reverential guarding against Allah's displeasure*).	وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾
133. And said they:[z] *lawla* (*why does not*) *ya'atee*[x] ([*he*] *produces/comes about to*)[x] us by an *Aya'tan*[w] (*miracle*) from his Lord; has [and][114] not *ta'atee*[w] (*come/shown to*)[w] them evidence[w] (*of*) what (*is*) in the writs[115] the firsts.[w]	وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٣٣﴾
134. And had surely We perished them by a torment from before him[116] surely (*would have*) said they:[z] our Lord *lawla* (*why have not*) [*You*[s]] sent (*to*) us a messenger, so that *natta'be'a* ([*we*] *closely-follow*) Your[t] *Aya'te*[w] (*messages/signs/proofs*) from before that [*we*] (*self*) humiliate or [*we*] (*self*) disgrace.	وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾
135. Let-say [*you*[s]]: each (*is*) *mutarabbesson*[117] (*he that looks out/awaits*); so *tarabbasso* (*let look out/await you*[z]) then you[z] shall know who[p] (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who[p] *ihtada* ([*he*] *became divinely-guided*).	قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

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[109] See footnote 42 above regarding "**زَوج**."

[110] The "*flower of the life of the world*" means the splendor of enjoyment in the life of the world.

[111] See footnote 58 above regarding "**أبقى**".

[112] The word "**إصطبر**" means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it.

[113] The word "*taqwa*"= "**تقوى**" means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding* and *protecting* against *Allah's displeasure* or *any undesirable outcome*.

[114] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أوَلم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

[115] The word "**صحف**" = "writs," is a "broken plural," so its *qualifier* is to be *feminized*. Hence: [she-firsts].

[116] That is the messenger to them.

[117] The word "**تربّص**" means to *remain awaiting for further development* (good or bad) to happen to another. See **الهادي**. +

الترتيب 21 The Order	سورة الأنبياء Surato Al'Anbeya'e (The Prophets)	آياتها 112 Ayah



By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Eqtaraba*[1] (*festinately-approached*) for the mankind their accountability while they (*are*) in heedlessness[w] shunners.

ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ ١

2. Not *ya'atee*[x] (*descends/comes to*)[x] them of a *Thekren* (*Qur'an/message*) from their Lord *muhdathen*[2] (*that which is made anew by revelation*), except *ista'ma'ao*[3] (*they*[z] *affirmably heard*) it[x] while they play.

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٢

3. Toyers[w] (*are*) their hearts and they[z] concealed the *najwa*[x] (*secret-counsel*);[w] who[r] *dhalamo*[4] (*they*[z] *wronged*); is this except a human like you;[b] do then *ta'ato* (*you*[z] *bring forth/about*) the magic while you[f] discern[5] you.[z]

لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ ٣

4. Said [*he*]: my Lord knows the say in the Heaven[w] and the Earth;[w] and He (*is*) The *Sameeo*[6] (*The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer*), The Omniscient.

قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٤

5. Rather said they:[z] *adhghatho* (*medley*) dreams, rather *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); rather he (*is*) a poet; so let *ya'atee* (*produce/bring about* [*he*]) (*to*) us by an *Aya'ten*[w] (*miracle/sign/ proof*) just-as (*had been*) sent the [firsts] (*ancients*).

بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ٥

6. Not believed before them of a village[w] We perished it;[w] do then they believe.

مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ٦

7. And not We sent before you[g] except men; [*We*] reveal[7] to them, so let-ask you[z] the *Thekre* (*The Qur'an/The Book*) folk[w] *en* (*if*) you[c] were not knowing you.[z]

وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ٧

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[1] The word "**إقترب**" is *more particular* than "**قرب**" as "**إقترب**" = "**المبالغة في القرب**," i.e. indicative of a *superlative* of the *approach*. See **التاج**. So for such a *superlative* of the *approach/nighing*. So, "*festinately*" is used to qualify the *approach* in order to *intensify* it.

[2] The word *muhdathen*" is *singular, masculine, objective noun*, meaning: *that which is caused to be new by revelation.*

[3] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[4] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"

[5] The word "**تبصرون**" comes from "**البصيرة**," as it means "*reasoning*" that is magic and not "**البصر**" *per se.*

[6] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمع**."

[7] The word "**نوحي**" is rooted in "**وحى أو أوحى**" which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And, "**الوحي**" is *fire* or *king*. See **اللسان**.

8. And not We made them a *jasadan*[x][8] (*tinged-physique*), not eat they[z] the *tta'aama*[x] (*wheat/edible/food-grains*)[x] and not they[z] were immortals.	وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾
9. Afterwards *ssadaqnahom* (*We always-enforced-the-truth to/for them*) (*regarding*) the promise; so We delivered them and whom[r] [*We*] will; and We perished the exceeders.	صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾
10. *Laqad* (*verily, already and affirmatively*) We descended to you[b] a Book[x] in it[x] (*is*) your[n] *thekro* (*appellation, repute*); do then not you[z] cerebrate.	ثُمَّ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾
11. And how-many[9] *qassamna* (*We suppressed/squelched*) of a village[w][10] (*that*) was-she[y] *dha'lematon*[w][11] (*injustice-doer-she*[y]); and We established after it[w] other people.	وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾
12. Then *lamma* (*when/whence*) they[z] sensed Our *ba'asa*[x] (*intense torment/Might*) *edha* (*suddenly/whereas*) they from her/it[w][12] they[z] run.	فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾
13. Let-not run you;[z] and let-return you[z] to what you[c] (*had been*) luxuriated in it;[x] and your[n] dwellings, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] (*be*) questioned you.[z]	لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾
14. Said they:[z] O, *waylana*[13] (*for us: long lasting torture in Hell-woe/bane*); verily We were *dha'lemeena*[14] (*injustice-doers*).	قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾
15. So ceased[w] not *telka*[w] (*she-that-afar-it*[w]/*that*[w]/*it*[w]) (*is*) their invocation[w] until We made them a harvest *kha'medeena* (*stills/quiets*).	فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾
16. And not We created the Heaven[w] and the Earth[w] and what (*are*) between them both playfully.	وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾
17. Had We wanted to *nattakhetha*[15] ([*We*] *take and make*) an amusement[x] surely *ittakhatna*[16] (*We took and made*) it[x] from *ladon*[17] (*directly and possessively from*) Us, *en* (*if/not*) We were doers.	لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾

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8 The word "جسدا"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*. See الراغب .
9 The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
10 Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*.
11 The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice."
12 The pronoun "her/it[w]" refers to the *villag*[w], a *feminine gender in Arabic*; the village[w] which is mentioned in the immediately preceding *Ayah*. They were fleeing from the village once they sensed the intense torment.
13 *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.
14 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.
15 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
16 Ibid.
17 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

18. Rather We cast by the right[x18] on the falsehood[x] then *yadmagho*[19] (*brain-smites*) it;[x] then *edha* (*suddenly-/whereas*) it[x] (*is*) *za'heqon* (*ennuied vanisher*); and for you[b] (*is*) the *waylon*[20] (*lengthy*: *stay in a valley in Hell/bane-/woe*) [of]/ for what you[z] describe.	بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾
19. And for Him whatever (*are*) in the Heavens[w] and the Earth;[w] and whoever (*are*) *endaho* (*by Him/at His presence*) neither *yestakberoona*[21] (*they*[z] *affirm their prideful haughtiness*) *a'n* (*regarding*) His *eba'da'te* (*worship-/servility-to-Him*) and nor *yestah'seroona*[22] (*they*[z] *show fatigue/exhaustion*).	وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. *Yousabbehona*[23] (*he-they say*: *subhana Allah*) the night and the *naha're* (*between sunrise and sunset*), not flag[24] they.[z]	يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾
21. Or *ittakhatho*[25] (*they*[z] *took and made*) *aalehatan* (*deities*) from the Earth[w] they resurrect.	أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾
22. If [was] in them both *aalehaton*[w] (*deities*)[w] except Allah, surely (*would have*) both corrupted;[w] so, *Subhana*[26] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah, The *Arshe's*[27] (*Throne of Kingship*)'s Lord *amma* (*regarding*) what they[z] describe.	لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

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18 Qur'an's commentators say that "**الحق**"="*right*," here means The *Qur'an* and the "**الباطل**"= "*falsehood*" means the Satan or whatever it represents.

19 The word "**دمغ**" in "**يدمغه**" means struck it so strongly reaching its "**دماغ**" = "brain." Thus, this great *Ayah* expresses *one of the most elegant figurative speeches*. It represents the *untruth* with a "*brain*" to scheme its artifices and wiles and the *truth* as smiting its "*brain*," rendering it a "*vanisher*," i.e. *passing it out of existence*.

20 *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

21 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

22 The expression: "**لا يستحسرون**" means they *uncover no* weariness/boredom or regret for their worship. As the word "**حسر**" means *uncover*, or *ended because of fatigue/weariness* or *regret*. See **التاج**.

23 The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of*) Allah.

24 The word "flag" means *decline in vigor*.

25 See footnote 15 above regarding "**اتّخذ**."

26 The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

27 So "**العَرْش**" in the Arabic language means: **المُضطجَع أو السرير اللذي يُجلس عليه**. Thus, "**العَرْش**" is "**سرير الملك**." See **اللسان**. In *Ayah* 23 of *an-Namil*: "*…and for her a great Arsh*." (S 27; 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion*." And according to **الحديث المتفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning." See **شرح العقيدة الطحاوية**. See the attached list of *References*.

23. Not (*to be*) questioned [*He*] *amma* (*regarding*) what [*He*] does while they (*are to be*) questioned.	لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾
24. Or *ittakhatho*[28] (*they took and made*) of lesser than-/without Him *aalehatan* (*deities*); let-say [*you*[s]]: *hato* (*clamorously expressing let-bring*) your[n] proof; this (*is*) *thekro* (*Qur'an/mention*) of whom[p] (*are*) with me and *thekro* of whom[p] (*were*) before me; rather most (*of*) them know not the right, so they (*are*) shunners.	أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُواْ بُرْهَـٰنَكُمْ ۖ هَـٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾
25. And not We sent, of before you[g] of a messenger except (*that*) [*We*] reveal[29] to him, verily it[x] [no] an *elaha* (*a deity*) except Me; so let-worship you[z] [*Me*].[30]	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾
26. And they[z] said: *ittakhatha*[31] (*took and made*) *Ar-Rahman* a child; *subhana*[32] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; rather *ebadon* (*worshippers/ submitters/slaves*) *mukramoon*[33] (*they who are hospitality accorded and honored*).	وَقَالُواْ ٱتَّخَذَ ٱلرَّحْمَـٰنُ وَلَدًا ۗ سُبْحَـٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾
27. Not they[z] precede Him by the say; and they by His command they[z] work.	لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾
28. Knows [*He*] what (*is*) between their hands[w34] and what (*is*) behind them; and not they[z] intercede except for whom[p] [*He*] pleased; and they from His *khashya'te* (*reverent-fear*)[w] (*are*) *mushfegoona* (*they who are in disquiet*).	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾
29. And whoever says [*he*] of them: verily I am *elahon* (*a deity*) of lesser than/without Him, then *tha'leka* (*afar-that-it/that*)[x] [*We*] requite him Hell;[w] like *tha'leka* [*We*] requite the *dha'lemeena* (*injustice-doers*).	۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَـٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ ﴿٢٩﴾

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[28] See footnote 15 above اتّخذ.

[29] See footnote 7 above regarding *reveal*.

[30] The letter "ن" in "فاعبدون" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاعبدون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[31] See footnote 15 above regarding "إتّخذ."

[32] The word "*subhanaho*"= "سبحانه" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)

[33] English does *not* have a word for "*karrami*" and its derivative "*mukramoon*). See *Lexicon* attached to this *Translation*.

[34] The phrase: "*between their hands*" is an Arabic *tongue* expression, meaning: ahead of them, or before.

30. Have [and][35] not seen they[z] who[r] unbelieved they[z] that the Heavens[w] and the Earth[w] both were *rat'qan* (*a blend/fusion*) and *fataq'na* (*We rended/cleaved*) them both; and We made of the water everything *hayyen* (*living/alive*); do then not they[z] believe.	أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَـٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ٣٠
31. And We made in the Earth[w] anchors[36] (*catches-/fasteners/stabilizers*); so that not [it[w]] wobbles by them; and We made in it[w] *fejajan*[37] (*spacious-valleys*) paths, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtadoona* (*they*[z] *find and accept the divine-guidance*).	وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ٣١
32. And We made the Heaven[w] a ceiling *mahfoodhan*[38] (*that which is kept-up*[39]); and they (*are*) *a'n* (*regarding*) its[w] *Aya'te*[w] (*signs/proofs*) (*are*) shunners.	وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَـٰتِهَا مُعْرِضُونَ ٣٢
33. And He Who created the night[x] and the *naha're*[x] (*between sunrise and sunset*) and [the] sun[w] and the moon[x] each (*is*) in an orbit, they[z] swim.	وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٣٣
34. And not We made for a human of before you[g] the immortality; do then *en* (*if*) you[h] died then they (*are*) the immortals.	وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِي۟ن مِّتَّ فَهُمُ ٱلْخَـٰلِدُونَ ٣٤
35. Every a self[w] (*is*) a taster[w40] (*of*) the death; and [*We*] essay you[b] by the evil and the *khayr'e*[41] (*desirable-/worthiness/goodness/possession/rain*) an essay;[w] and to Us you[z] (*are to be*) returned.	كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ٣٥
36. And if saw you[g] who[r] unbelieved they[z] *en* (*not*) *yatta-khetho*[42] (*they take and make*) you[g] except jestingly, (*saying they*): is this who[x] *yadhkoro*[43] ([*he*] *slanderously mentions*) your[n] *aaleha* (*deities*) while they by *thekre* (*mention of*) *Ar-Rahma'ne* they (*are*) unbelievers.	وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَـٰنِ هُمْ كَـٰفِرُونَ ٣٦

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35 The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لم) "أولَم," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

36 That is the mountains.

37 The word "فِجاج" (also "فُجاج" with *dhamma* or *kasrah* on the "ف") means *wide open valleys*, i.e. *not* "passes," as "passes" suggest *narrow gaps between mountains*, according to the *dictionary definition*.

38 The word "*mahfoodhan*" is an *objective, masculine noun*, meaning *that which is preserved*.

39 The word "محفوظاً" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

40 The word "ذائقة" = "*taster*[w]" refers to the "self,[w]" a *feminine gender*, so its reference must be *feminized*.

41 The word "خيرٌ" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is *desirable*, *worthiness/goodness* or *possession*. Clearly charity, prayer, or any meritorious deed is surely "خير."

42 See footnote 15 above regarding اتخذ.

43 The word "يذكر" has several meanings, among them "*mention slanderously*." See التاج.

37. (*Had been*) created the mankind of a haste; [*I*] shall show you[b] My *Aya'te*[w] (*signs/proofs*) so let-not *tasta'aje-lona*[44] (*affirmably-hasten you*[z]).	خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍۚ سَأُوْرِيكُمْ ءَايَٰتِي فَلَا تَسْتَعْجِلُونِ ٣٧
38. And they[z] say: when (*is*) this [the] promise, *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٣٨
39. If[45] know who[r] unbelieved they[z] when neither check they[z] *a'n* (*off*) their faces The Fire[w] and nor *a'n* (*off*) their backs; and not they (*are to be*) succored.	لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُواْ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ٣٩
40. Rather [*it*[w]][46] *ta'tee*[w] (*haps/comes to*)[w] them surprisingly so [*it*[w]] addles them, so neither can they[z] (*do*) its[w] *radda* (*forthwith-return/averting*) and nor they (*be*) reprieved.	بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ٤٠
41. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a*[47] (*had been affirmably-jested*) by messengers of before you;[g] so *haqa* (*deservedly besieged*) by whom[r] scoffed they[z] of them what they[z] were by it[x] *yasta'hzeona* (*affirmably jest they*[z]).	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٤١
42. Let-say [*you*[s]]: who[a] [*he*] *yak'la'okum*[48] (*sentinels and forfends*) you[b] by the night[x] and the *naha're*[x] (*between sunrise and sunset*) from *Ar-Rahma'ne*; rather they, *a'n* (*regarding*) their Lord's *Thekre* (*Qur'an/message-/mention*), (*are*) shunners.	قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ٤٢
43. Or (*are*) for them *aalehaton* (*deities*) preventing them of lesser than/without Us, neither can they[z] succor their-selves[w] and nor (*are*) they of Us (*to be*) companied.[49]	أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَاۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ٤٣
44. Rather *matta'ana* (*We let relish the transitory worldly delight*) those and their fathers until prolonged over them the age; do then not see they[z] (*that*) surely We *na'atee*[x] ([*We*] *approach/come*)[x] the Earth[w] [*We*] diminish it[w] from its[w] extremities; are then they the overcomeers.	بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآۚ أَفَهُمُ ٱلْغَٰلِبُونَ ٤٤
45. Let-say [*you*[s]]: verily only [*I*] warn you[c] by the revelation; and not hear the *sommo*[50] (*deaf people*) the	قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْيِۚ وَلَا يَسْمَعُ

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[44] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
[45] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.
[46] The pronoun "it[w]" here refers to: *The Hour* (of the Day of Judgment), or The *Fire*, or the *fact of punishment*.
[47] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
[48] That is "*guards and protects*" you from Allah's punishment of any kind?
[49] Clearly if one is *of Allah's company*, then *that one* is in the *ultimate* protection and care.
[50] The word "**صم**" is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* and so *no* plural =

invocation/prayer if when[o] (*are to be*) warned they.[z]	ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ٤٥
46. And *la'en* (*if indeed*) touched-she[y]/betided-she[y] them a whiff-she[y] of your[t] Lord's torment verily assuredly[51] say they:[z] *waylana* (*O, for us: a lengthy stay in Hell/ruin/woe*); verily we were *dha'lemeena*[52] (*injustice-doers*).	وَلَئِن مَّسَّتۡهُمۡ نَفۡحَةٞ مِّنۡ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٤٦
47. And [*We*] put the balances the *qesstta* (*rendering absolute justice, post removal of injustice*) for The *Qeyamatey's*[w] (*Judgment's*) Day;[x] so not (*to be*) wronged[53] a self[w] a thing, and *en* (*even if*) [was] a *methgala* (*weigh/burden-/equipoise*) of a mustard seed[w] *atayna* (*We came*) [by] it;[w] and sufficed by Us reckoners.	وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ فَلَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ٤٧
48. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) and *Haroona* (*Aaron*) the Criterion[x] and a light and a *thekran*[x] (*message/reminder*)[x] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ وَهَٰرُونَ ٱلۡفُرۡقَانَ وَضِيَآءٗ وَذِكۡرٗا لِّلۡمُتَّقِينَ ٤٨
49. Who[r] *yakhsha* (*reverently-fear*) they[z] their Lord by the invisible and they of The Hour[w] (*are*) *mushfegoona* (*they[z] who are in disquiet*).	ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشۡفِقُونَ ٤٩
50. And this (*is*) a blessed *thekron*[x] (*Qur'an*[x]) We descended it;[x] are then you[f] for it[x] negaters-/gainsayers.	وَهَٰذَا ذِكۡرٞ مُّبَارَكٌ أَنزَلۡنَٰهُۚ أَفَأَنتُمۡ لَهُۥ مُنكِرُونَ ٥٠
51. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Ibraheema* (*Abraham*) his *rushda*[54] (*mature-discernment/rational guidance to the right*) from before and We were by him Knowers.	۞ وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ٥١
52. *Edh* (*when/since*) [*he*] said for his father and his people: what (*are*) these statues[x] which[u] you[f] (*are*) for it[w] anchorites.	إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ ٥٢
53. Said they:[z] we found our fathers for it[w] worshippers.	قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣
54. Said [*he*]: *laqad* (*verily, already and affirmatively*) you[c] were, you[f] and your[n] fathers in a misguidance[x] manifester.[x]	قَالَ لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ ٥٤
55. Said they:[z] have you[h] come (*to*) us by the right[x] or (*are*) you[s] of the players.	قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥

= for it *except to associate it with a plural noun, people*. Hence, my translation above.

51 The "ل" in "ليقولنّ" is a *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

52 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

53 See the *Lexicon* attached to this *Translation* for "أظلم"= "*wronger.*"

54 See the *Lexicon* attached to this *Translation* for this rather important word.

56. Said [*he*]: rather your[n] Lord (*is*) the Heavens’[w] and the Earth’s[w] Lord Who *fattara* ([He] *innately-perfectly-originated*) them;[y] and I over *tha’lekum* (*collective-afar-that*)[x] (*is*) of the witnessers/testifiers.	قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾
57. And *ta-Allahey*[55] (*by Allah*) [*I*] (*shall*) surely contrive (*against*) your[n] idols after you[z] redirect/diverge retreaters.	وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾
58. So [*he*] made them fragments/scraps except a chief for them *la’alla* (*craving currently unavailable deed that/ perhaps*) they to him return.	فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they:[z] who[a] did this by our *aaleha* (*deities*)? verily he (*is*) surely of the *dha’lemeena*[56] (*injustice-doers*).	قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾
60. Said they:[z] we heard (*of*) a lad[57] *yadhkoro*[58] ([*he*] *slanderously mentioning*) them; being said for him: *Ebraheemo* (*Abraham*).	قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾
61. Said they:[z] then *eeto*[x] (*let-you*[z] *bring/come*)[x] by him over the mankind’s eye;[w] *la’alla* (*craving currently unavailable deed that/perhaps*) they witness/testify they.[z]	قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the:[z] have you,[s] you[h] did this by our *aaleha* (*deities*); O, *Ebraheemo* (*Abraham*).	قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾
63. Said [*he*]: rather did it[x] their chief, this; so let-ask them you[z] *en* (*if*) *en* (*if*) they[z] were pronouncing.	قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ﴿٦٣﴾
64. So they[z] returned to their selves;[w] then said they:[z] verily you[b] you[f] (*are*) the *dha’lemoona*[59] (*injustice-doers*).	فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾
65. Afterwards they[z] (*had been*) inverted over their heads: *laqad* (*verily, already and affirmatively*) knew you[h] (*that*) not these pronounce.	ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾
66. Said [*he*]: do then worship you[z] of lesser than-/without Allah what neither benefits you[b] a thing and nor harms you.[b]	قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you[b] and for what you[z] worship of lesser	أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن

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55 The word “*ta-Allahey*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahey*.” The “*ta*” is “تـ القسم” =a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*;” and “*Allahey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

56 The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

57 The word “فتى” has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*.

58 The word “يذكر” has several meanings, among them “*mention slanderously*.”

59 The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.” See footnote 148 below.

than/without Allah; do then you[z] not cerebrate.

دُونِ ٱللَّهِۚ أَفَلَا تَعۡقِلُونَ ٦٧

68. Said they:[z] *ha'rrego* (*let-you*[z] *iteratively*[60] *burn*) him and let-succor you[z] your[n] *aaleha* (*deities*) *en* (*if*) you[c] were doers.

قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمۡ إِن كُنتُمۡ فَٰعِلِينَ ٦٨

69. Said We: O, fire[w] let-be[w] [*you*[y]] coolness and peace on *Ebraheema* (*Abraham*).

قُلۡنَا يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ إِبۡرَٰهِيمَ ٦٩

70. And they[z] wanted by him a scheme then We made them the most losers.

وَأَرَادُواْ بِهِۦ كَيۡدٗا فَجَعَلۡنَٰهُمُ ٱلۡأَخۡسَرِينَ ٧٠

71. And *najjayna* (*We repetitively delivered*) him and *Loottan* (*Lott*) to the land[w] which[u] We blessed [in] it[w] for the worlds.

وَنَجَّيۡنَٰهُ وَلُوطًا إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَا لِلۡعَٰلَمِينَ ٧١

72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus;[w61] and each We made *ssaleheen* (*righteous-people*).

وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ نَافِلَةٗۖ وَكُلّٗا جَعَلۡنَا صَٰلِحِينَ ٧٢

73. And We made them principals, *yahdona* (*they*[z] *divinely-guide*) by Our command; and We [revealed][62] to them doing the *khayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/upping the prescribed obligations of*) the Prayer[w] and *eeta* (*according/fulfilling the obligations of*) the *Zakata*[w63] (*prescribed percentage of personal possessions*);[w] and they[z] were for Us worshippers.

وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ إِلَيۡهِمۡ فِعۡلَ ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِۖ وَكَانُواْ لَنَا عَٰبِدِينَ ٧٣

74. And *Loottan* (*Lott*) *aa'taynaho* (*We accorded him*) a rule and knowledge; and *najjaynaho* (*We repetitively delivered him*) from the village[w] which[u] was[w] doing[w] the *khaba'eth*[64] (*wicked/bad/ill-natured*); verily they were people (*of*) ill, *fa'seeqeena*[65] (*rebels vis-à-vis Allah's command*).

وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ مِنَ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَٰسِقِينَ ٧٤

75. And We admitted him in Our mercy;[w] verily he (*is*) of the *ssa'leheena* (*righteous-people*).

وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ٧٥

76. And *Nohan* (*Noah*) *edh* (*when/while*) [*he*] called, of before, then *estajabna*[66] (*We favorably-answered*) for him; so *najjaynaho* (*We repetitively delivered him*) and his family[w] from the distress, the great.

وَنُوحًا إِذۡ نَادَىٰ مِن قَبۡلُ فَٱسۡتَجَبۡنَا لَهُۥ فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥ مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ ٧٦

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[60] The word "**حرِّقوه**" is not like "**أحرقوه**." So, "**حرِّقوه**" means *repetitively burn him.*
[61] The word "**نافلة**"= *bonus*, in *Arabic* has a *feminine construct* and *many* meanings, but here it means "*grandson.*"
[62] See footnote 7 above regarding *revealed* ="**أوحى**."
[63] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications.*
[64] The *wicked, bad and ill-natured.*
[65] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.
[66] The word "**استجاب**," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered.*"

77. And We succored him from the people who[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*); verily they were people (*of*) ill; so We drowned them wholes.

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And *Dawooda* (*David*) and *Sulaymana* (*Solomon*) *edh* (*when/since*) both rule in the *hartha*[x] (*cultivation/crops*)[x] *edh* by night the people's sheep *nafashat* (*scattered-grazing*) in it;[x] We were for their rule witnessers.

وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾

79. Then savvied it[w] We *Sulaymana* (*Solomon*); and each, *aa'tayna* (*We accorded*) a rule and a knowledge; and We subjugated with *Dawooda* (*David*) the mountains *yousabbehna*[67] (*she-they say*: *subhana Allah*) and the birds; and We were doers.

فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

80. And We taught him *ssan'ata*[w] (*careful-craft*)[w] (*for*) *laboosen* (*armor-clothing*) for you[b] to fortify you[b] from your[n] *ba'a'se* (*warfare/torment/might*); so are you[f] thankers.

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾

81. And for *Sulaymana* (*Solomon*) the wind[w] tempesting-she,[y] [*it*[w]] moves by his command[x] to the land[w] which[u] We blessed in it[w] and We were by every-thing Knowers.

وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ ﴿٨١﴾

82. And of the Satans who[x] they[z] dive for him and they[z] work a work lesser than *tha'leka* (*afar-that-it/that*);[x] and We were for them keepers-up.[68]

وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَٰفِظِينَ ﴿٨٢﴾

83. And *Ayyouba* (*Job*) *edh* (*when*) [*he*] called his Lord surely I, touched/betided me the *dhurro* (*persisting distress*), and You[s] (*are*) *arhamo* (*most merciful*) (*of*) the *ra'hemeena* (*iterative mercy-Giver*).

۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

84. So *estajabna*[69] (*We favorably-answered*) for him; so We doffed what (*was/is*) by him of *dhurro* (*persistent distress*); and *aa'taynaho* (*We accorded him*) his family[w] and like them with them, a mercy[w] from *enda* (*by munificence of/by Rule of*) Us and a reminiscence-/remembrance[w70] for the worshippers.

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾

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[67] The word "*yousabbehna*" means *she: it/they* say: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* Mountains and birds are "*broken plural*" in Arabic, so their reference is *feminized*, hence "**يسبحن**"= she-they/it say…..

[68] The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[69] The word "**استجاب**" is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*."

[70] The word "**ذكرى**" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] =

85. And *Ismaela* (*Ishmael*) and *Idreesa* (*Idris*) and *Thulkefla* (*Isaiah*) each, of the *ssa'bereena* (*people of patience*).

وَإِسۡمَٰعِيلَ وَإِدۡرِيسَ وَذَا ٱلۡكِفۡلِۖ كُلّٞ مِّنَ ٱلصَّٰبِرِينَ ٨٥

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86. And We admitted them in Our mercy;[w] verily they (*are*) of the *ssa'leheena* (*righteous-people*).

وَأَدۡخَلۡنَٰهُمۡ فِي رَحۡمَتِنَآۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ٨٦

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87. And *Thannoo'ne* (*man of the fish/Jonah*) *edh* (*when*) [*he*] went mutually angrily; so [*he*] presumed that never *nag'dera* ([*We*] *constrain/constrict*) on him; so [*he*] called in the darknesses[w] that: no an *elaha* (*a deity*) except You;[s] *Subhana*[71] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You;[g] verily I was of the *dha'le-meena*[72] (*injustice-doers*).

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧

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88. So *estajabna*[73] (*We favorably-answered*) for him and *najjay-naho* (*We recurrently delivered him*) from the affliction, and like *tha'leka* (*afar-that-it/that*)[x] [*We*] deliver the believers.

فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ٨٨

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89. And *Zakariyya* (*Zachariah*) *edh* (*when/while*) [*he*] called his Lord: O, my Lord let-not leave me [*You*[s]] a solitary and You[s] (*are*) *khayro* (*superior-/worthier*) (*of*) the inheritors.

وَزَكَرِيَّآ إِذۡ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرۡنِي فَرۡدٗا وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ ٨٩

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90. So *estajabna*[74] (*We favorably-answered*) for him and We granted for him *Yahya* (*John*) and We reformed for him his spouse; verily they were mutually vying[75] (*to gain*) the *khayra'te* (*desirable-traits of worthiness and goodness*) and they[z] invoke Us wishfully and apprehensively/dreadfully; and were they[z] for Us *khashe'een*[76] (*they who: totally subdued their body, sight, sound and solemnly bow in the Prayer*).

فَٱسۡتَجَبۡنَا لَهُۥ وَوَهَبۡنَا لَهُۥ يَحۡيَىٰ وَأَصۡلَحۡنَا لَهُۥ زَوۡجَهُۥٓۚ إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ٩٠

= to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S*6: 68).

71 The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him*, *deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "**سبحانك**" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

72 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

73 The word "**استجاب**," see footnote 69 above.

74 Ibid.

75 It must be pointed out that the *vying* is *not* (a) *to* or (b) *for*; as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*.

76 The word "**خاشعين**," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خاشعين**," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**الخاشعين**" are those who had totally *subdued their body, sight and sound*. Also sometime "**الخاشعين**" = they who bow in the Prayer. See **البصائر** and **اللسان**.

91. And which[u] safeguarded-she[y][77] her *farja*[x][78] (*anterior anatomy/ sleeve*)[x] then We blew in her/it[w] of Our *Ruo'he* (*Mercy/ Revelation/ Arch Angle Gabriel/ Soul*) and We made her and her son an *Aya'tan*[w] (*miracle/ sign/ proof*)[w] for the worlds.	وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ٩١
92. Verily this[w][79] (*is*) your[n] *Ummato*[w] (*religion/ community*)[w] (*is*) an *Ummatan*[w] one[w] and I am your[n] Lord, so let-you[z] worship [*Me*].[80]	إِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ٩٢
93. And *taqa'tta'ao* (*iteratively cut/ fragmented they*[z]) their matter among them; each to Us (*are*) returnees.	وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ٩٣
94. So whoever [*he*] works of the righteous-works[w] while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor;[81]and verily We (*are*) for him writers.	فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ لِسَعۡيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ٩٤
95. And (*is*) a ban on a village[w] *ahlakna* (*We perished*) it;[w] verily they (*are*) not returning.[82]	وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا يَرۡجِعُونَ ٩٥
96. Until if (*had been*) opened-she[y] *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they[z] flit.	حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ٩٦
97. And *eqtaraba*[83] (*festinately-approached*) the promise, the right; so *edha* (*suddenly/ whereas*) starers-she[y] (*are*) their *abssa'ro* (*insights/ discernments*)[x] (*of*) whom[r] unbelieved	وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ كَفَرُواْ

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[77] That is absolutely shielded and protected.

[78] The word "*farj*"= "فرج" has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word "*farj*" could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farj*." In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the "*farj*" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the "blowing was in this "sleeve."

[79] This reference "*this* [w]"= "هذه" which refers to the *Ummah*, which a feminine noun in Arabic.

[80] The letter "ن" in "فاعبدون" is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاعبدون," by Arabic (*linguistic*) Rule, is *omitted* for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[81] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

[82] That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent.

[83] The word "إقترب" is *more particular* than "قرب" as "إقترب" = "المبالغة في القرب," i.e. indicative of a *superlative* of the *approach*. See التاج. So for such a *superlative* of the *approach/ nighing*. So, "*festinately*" is used to qualify the *approach* in order to *intensify* it.

they;[z] *ya'waylana* (*O, for us: a lengthy stay in Hell-/ruin/woe*); *qad* (*already and affirmatively*) we were in heedlessness[w] of this; rather we were *dha'lemeena*[84] (*injustice-doers*).	يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا ظَٰلِمِينَ ٩٧
98. Verily you[b] and *ma*[85] (*whatever*) worship you[z] of lesser than/without Allah (*are*) Hell's[w] tinder;[86] you[f] (*are*) to it[w] *wa'redona* (*comers-in/arrivers you[z]*).	إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ٩٨
99. If [were] those *aaleha* (*deities*) not *warado* (*they[z] came-in/arrived-to*) it[w] and each (*is*) in it[w] immortals they.[z]	لَوۡ كَانَ هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ٩٩
100. For them in it[w] *zafeeron*[87] (*audible distressing fullness of the chest*) and they (*are*) in it[w] not hear they.[z]	لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ١٠٠
101. Verily who[r] preceded[w] for them from Us the *Husna*[w] (*Paradise*[w]) those (*are*) *a'n* (*off*) it[w] *mob'adoona*[88] (*ones far removed*).	إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ١٠١
102. Not hear they[z] its[w] undertone and they (*are*) in what themselves[w] desired (*are*) immortals.	لَا يَسۡمَعُونَ حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ١٠٢
103. Not saddens them [the] panic the biggest; *tatalaqqa* (*iteratively receive/face*) them the angels: this (*is*) your[n] day which[x] you[c] (*were being*) promised.	لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ١٠٣
104. Day [*We*] fold the sky[w] as folding the *sejjelle* (*record-scroll*) for the books; just-as We began first creation[x] We repeat it;[x] a promise on Us, verily We were doers.	يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤
105. And *laqad* (*verily, already and affirmatively*) We wrote in the *Zaboor'e* (*Book of David/book of wisdoms/proverbs*) from after the *Thekre* (*The Preserved Tablet/Qur'an*) that the Earth[w] inherit it[w] My *eba'de* (*worshippers-/submitters/slaves*), the *ssa'lehoona* (*righteous-people*).	وَلَقَدۡ كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ ٱلۡأَرۡضَ يَرِثُهَا عِبَادِيَ ٱلصَّٰلِحُونَ ١٠٥

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[84] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[85] This "*ma*," *approximated* here by "*whatever*." Such a "*ma*" is for a *non-distinctive-noun*, used for *non-intelligent entities*. So *Jesus* or *his chaste mother*, considered "*deities*" by some are clearly *not* meant, as *both are intelligent*. See **السان**.

[86] The word "**حصب**" carries two distinct meanings: (1) small stones; and (2) the *material intended and readied* for *fire-fuel*, as in this *Ayah*. It could be of *any thing*, including *stones and humans*. When kindled and starts burning then it is called "**وقود**," the fueling material.

[87] The word "**زفير**" has several meanings: (1) the hard and difficult breathing; (2) *audible distressing fullness of the chest*; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey's braying *beginning*; (4) inhalation and exhalation.

[88] The word "*mub'adoon*"="**مبعدون**" is an objective plural noun, rather rare to find in English.

106. Verily in this[x] surely (*is*) announcement/sufficiency[89] for a worshipping people.	إِنَّ فِي هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ١٠٦
107. And not We sent you[g] except a mercy[w] for the worlds.	وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ١٠٧
108. Let-say [*you*[s]]: verily only, (*what is being*) revealed[90] to me: verily only your[n] *elaho* (*deity*) (*is*) one *elahon* (*deity*); so are you[f] Muslims (*peaceful submitters*).	قُلْ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ ١٠٨
109. So *en* (*if*) diverted they[z] then let-say [*you*[s]]: I proclaimed[91] (*to*) you[b] on *sawa* (*mutual equality of under-standing*) and *en* (*not*) *adrey*[92] ([*I*] *profoundly-understand*) is (*it*[x]) near or far what you[z] (*are being*) promised.	فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ١٠٩
110. Verily He knows the loudening of the say and knows [*He*] what conceal you.[z]	إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ١١٠
111. And *en* (*not*) *adrey* ([*I*] *profoundly understand*), *la'alla*[93] (*craving currently unavailable deed that, perhaps*) it[x] (*is*) a trial[w] for you[b] and a *mata'on*[94] (*resource for transitory worldly delight*) to a while.	وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ١١١
112. Said [*he*]: O, my Lord let-rule [*You*[s]] by the right and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who is sought for help*), over what you[z] describe, (*i.e. you*[z] *claim*).	قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ ۗ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١١٢





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you*[z] *not to displease*) your[n] Lord; verily The Hour's[w] quake[w] (*is*) a thing great.	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ١

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[89] The word "**بلاغ**" also means "**كفاية**"= sufficiency. See الراغب و الهادي

[90] See footnote 7 above regarding *revealed* ="**أوحى**."

[91] The word "**آذن**" could carry a *double* meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another.*

[92] The word "**تدرى**" is from "**دراية**" which is *far more reaching* than the simple "*knowledge*," as "**دراية**" extends to having *deep understanding* of the subject matter.

[93] Ibid. Also the "**هـ**" in "**لعله**" refers to the "**إمها ل**" = the reprieve. See **القرطبي**.

[94] The word "**متاع**"="*mata'aon*" is rooted in the word "**متَّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight.* See *Lexicon* attached to this *Translation* for more elaboration. +

2. Day you[z] see it[w] distracts[w] [*it*[w]] every suckler-she[y] *amma* (*regarding*) what suckled-she;[y] and *tadha'o* (*she*[y] *births/delivers*[y]) every *tha'te*[1] (*possessor of*) *hamlen* (*internal-burden*, *i.e. pregnancy*) her *hamla* (*hamlen*) and [*you*[s]] see the mankind drunks while not they (*are*) drunks; [and,] but Allah's torment (*is*) severe.

يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ۝٢

3. And of the mankind who[p] [*he*] disputes in Allah by other than knowledge and *yattabe'ao* ([*he*] *closely-follows*) every Satan, *mareeden* (*obdurate/rebellious*).

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّبِعُ كُلَّ شَيۡطَٰنٖ مَّرِيدٖ ۝٣

4. (*Had been*) written on him that it[x] whoever [*he*] allied him[2] then verily he misleads him and *yahdey* (*divinely-guides*) him to torment (*of*) the *Sa'eere*[w] (*intensely kindling Fire*).[w]

كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ۝٤

5. O, you the mankind: *en* (*if*) you[c] were in suspicion of the resurrection, then verily We created you[b] of a *tora'ben* (*crushed sand*); afterward of *nuttfaten*[3] (*sperm-drop*);[w] afterwards of *alaqa'ten*[4] (*adherent-suspender/blood-clot*);[w] afterwards of *mudh'ghaten* (*flesh-morse*)[w] fashioned-she[y] and other than fashioned-she;[y5] to [*We*] manifest for you[b] and [*We*] settle in the wombs what [*We*] will, to an *aja'len*[6] (*term-limit*) *musamma*[7] (*that which is designated and/or named*); afterwards *nokhrejo* ([*We*] *produce/emerge*) you[b] a baby; afterwards, to reach you[z] your[n] *ashuda*[8] (*prime/full strength*); and of you[b] who[p] *youtawaffa*[9] ([*he*] *is received while dying*) and of you[b] who[p] *youraddo* ([*he*] *is to be reverted*) to *ardha'le* (*meanest of the age*), so as not knows [*he*] from after a knowledge a thing; and [*you*[s]] see the land[w] still/barren;[w10] so

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ لَكُمۡۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا

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1 It must be noted here that there is "حَملُ، بفتح الحاء" and "حِملُ، بكسرالحاء ." The "حَملُ، بفتح" is that which is carried *internally*, such as an *infant inside the womb*. And "حِملُ، بكسرالحاء" *any burden* carried on the head, shoulder, back or by the hands. So "ذات حَمل"= a *she-internal-burden-possessor*, i.e. *no exact English equivalent.*

2 That the Satan

3 The word "نطفة" in the text has at lest *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen.* Clearly, and Allah knows best, here "نطفة" is the male semen.

4 The word "علقة" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/clot*" could be of *any* thing. But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*).

5 That is partly it is *fashioned* and partly it is *not fashioned.*

6 The word "الأجل" means term-limit, see اللسان.

7 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

8 The Arabic word "*ashudah*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths.

9 The word "*youtawaffa*"= "يُتَوفى" is a *transitive, present tense, always passively constructed.* Thus, it is different than "يموت," a *transitive* verb meaning to die. But in the case of "*youtawaffa*"= "يُتَوفى," which *must always* be *passively constructed*, because when death occurs to some one, *that one* gets to be *deprived of life by Allah* or *His agents* (the angels) *on His command.* Thus, his *soul* is *received* by Allah or His agent. That is why the person is *deprived* of life. After death, there is a *reception* of the *soul* or the *body and soul* by *Allah* or *His agent* to the *soul* or the *soul and body* on Allah's command.

10 The word "هامدة," like "همدت النّار, i.e. "خمدت ثم طفئت" = "extinguished." However, "همدت الأرض" = the =

edha (*when/if*) We descended on it[w] the water it[w] thrills-she[y] and swells-she[y] and it[w] sprouts-she[y] of every delightful category/hue.[11]	ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٥
6. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because surely Allah, He (*is*) The Right; and verily He quickens the deceased; and verily He over every-thing (*is*) Omnipotent.	ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٦
7. And verily The Hour[w] (*is*) *aa'teyaton*[w][12] (*approaching-/comer*)[w] no suspicion in it;[w] and that Allah resurrects[13] whom[p] (*are*) in the tombs.	وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ٧
8. And of the mankind who[p] [*he*] disputes in Allah by other than a knowledge and nor a *huda* (*divine-guidance*) and nor a book illuminator.	وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ٨
9. *Thani'ettfehe*[14] (*bending-his-side*) to mislead *a'n* (*off*) Allah's path; for him in the world[w] (*is*) an ignominy and [*We*] (*cause*) him taste, The *Qeyamatey's*[w] (*Judgment's*) Day[x] the burning torment.	ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ٩
10. *Tha'leka* (*afar-that-it/that*)[x] (*is*) by what advanced-she[y] your[t] both hands;[w] and verily Allah (*is*) surely not a *dhallamen*[15] (*multitudinal injustice-doer*) for the *abee'de* (*worshippers/submitters/slaves*).[16]	ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ١٠
11. And of the mankind who[p] [*he*] worships Allah on a *harfen*[17] (*edge/conditional-way*); so *en* (*if*) betided him a *khayron*[x][18] (*desirable/worthiness/goodness*)[x] [*he*] tranquilized by it;[x] and *en* betided[w] him an essay[w] [*he*] transposed on his face;[19] lost [*he*] the world[w] and the Hereafter.[w] *Tha'leka* (*afar-that-it/that*)[x] (*is*) the *khusra'ne*[20] (*perdition-/waste/misguidance*) the manifester.	وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ١١

= land *lacked vegetation*, *did not have beneficial produce*, or it is "*barren*." See الراغب. And *compare* this with "الأرض خاشعة." (S41:39). See البصائر.

11 The word "زوج" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), and in this particular *Ayah*, (3) *category/hues*, according to *Qur'an commentators* and *some linguists*. See الألوسي, القرطبي and اللسان.

12 The reference "arriver,[w]" is clearly to the Hour[w], as the Hour[w] is a *feminine*, thus "arriver[w]."

13 The word "بعث" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *awaken*, *missioned*, and *prompted*.

14 The expression "*bending his side*" means turning one's side and withdrawing in arrogance.

15 The word "ظلاّم" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong.

16 The word "عبيد"="*slaves*, *worshippers*, *submitters*" means *all Allah's creatures of humans or Jinn*. So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage.

17 The word "حرف"= "*harfen*" has many meanings, among them: (1) *edge*, (2) a *conditional way of having the desirable*, as in this *Ayah*. Thus, once any *undesirable thing happens* to that person than the person *reverts*.

18 The word "خير" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

19 The locution: "انقلب على وجهه"= "*he transposed on his face*," i.e. he *renounced* and *reverted back to his old ways*.

20 The word "الخسران," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see البصائر.

12. Invokes [*he*] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it/that*)[x] (*is*) the misguidance the afar.

يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾

13. Invokes [*he*] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian[21] and surely wretched (*is*) the associate.

يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾

14. Verily Allah admits whom[p] believed they[z] and worked they[z] the righteous-works[w] paradises[w]-/gardens[w] run[w] from under it[w] the rivers; verily Allah does what [*He*] wants.

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

15. Whoever [*he*] [was] presuming that never succors[22] him Allah in the world[w] and the Hereafter[w] then let extends [*he*] by a cause[23] (*means/medium*) to the sky;[w24] afterwards let cuts [*he*] then let look [*he*]: did assuredly undo his scheme/ill-artifice, what exasperates [*him*].[25]

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

16. And like *tha'leka* (*afar-that-it/that*)[x] We descended it[x] *Aya'ten*[w] (*Qur'anic statements*) evident-she;[ym] and verily Allah *yahdey* (*divinely-guides*) whom[p] [*He/he*] wants.

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾

17. Verily who[r] believed they[z] and who[r] *hado*[26] (*who adopted the Jewish "law"/customs/repented*) and the *ssa'bena*[27] (*followers of Noah/leavers of their people's religion*) and the *Nassara*[*] (*presumptively Christians*) and the Magi[28] and who[r] partnered (*deities with Allah*) they[z] verily Allah sunders among them The *Qeyamatey's*[w] (*Judgment's*) Day;[x] verily Allah over every-thing (*is*) *Sha'heed* (*Witnesser/Testifier*).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾

18. Have not [*you*[s]] seen that Allah kowtows for Him

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى

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[21] The word "**مولى**" could also mean: friend, ally, protector.

[22] That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as "**نصر**," according to Qur'an commentators, could mean provision or rain in Arabic.

[23] The word "**سبب**" means a "*mean*," which is in this case a rope of some sort.

[24] The "*sky*" here means the *roof*, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

[25] That is those who harbor *ill feelings* (ill-artifices) *towards Mohammad* (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

[26] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

[27] This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See **الراغب**

[*] The Nassara are, **predate** the *establishment of "Christianity*." Nassara *are the follower of Jesus*. See (S2:62) footnotes.

[28] The "Magi"= "**المجوس**," is the plural of the Magus. The Magi are *people who worshipped Fire*. They were in present day Persia and Media (southwest of Iran).

who[p] (*are*) in the Heavens[w] and [in] the Earth[w] and the sun[w] and the moon[x] and the stars[w] and the mountains[x] and the trees[w] and the *dawabbo*[w] (*she-moving-creatures*)[w] and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*[29] (*hospitality giver and ennobler*);verily Allah does whatever[30] [*He*] wants.	ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ﴿١٨﴾
19. This [both], twain disputants/antagonists, disputed they[z] in their Lord; so who[r] unbelieved they[z] (*had been*) cut[w] for them garments of a fire[w] *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*[31] (*maximally heated/cooled water*).	۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِي رَبِّهِمْ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾
20. (*To be*) melted by it[x] what (*are*) in their bellies and the skins.	يُصْهَرُ بِهِۦ مَا فِي بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾
21. And for them (*are*) maces of iron.	وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ﴿٢١﴾
22. Everywhen wanted they[z] to exit from it[w] from an affliction, they[z] (*had been*) returned in it;[w] and (*were told*): let-taste you[z] the burning torment.	كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٢٢﴾
23. Verily Allah admits whom[r] believed they[z] and they[z] worked the righteous-works[w] paradises[w]/gardens[w] run[w] from under it[w] the rivers; (*to be*) adorned they[z] in it[w] of gold bracelets and pearls and their *lebaso*[32] (*wear/garments/inner clothing*) in it[w] (*is*) silk.	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾
24. And *hodo* (*had been divinely-guided they*[z]) to the good of the say and *hodo* to The *Hameed's*[33] (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).	وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾
25. Verily who[r] unbelieved they[z] and they[z] repel *a'n* (*off*) Allah's path and The Mosque The Sacred,	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِي

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29 The word "*mukrim*"= "مكرم," i.e. *bestower of generosity and ennobler*, has *no* English equivalent, see footnote #12.

30 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

31 The word "*hameemo*"="حميم," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameemo*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

32 See the *Lexicon* attached to this *Translation* for the *various* meanings of this *very important* word, which literally means "*inner clothing*" but *figuratively* much more, including the "*garments*".

33 The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

which[x] We made it[x] for the mankind *sawa* (*common equality*), the anchorite in it[x] and the *ba'de* (*bedouin-/alien*); and who-ever wants in it[x] by[34] an *elhaden* (*a profanity/deviation of proper religiosity*) by an injustice [*We*] (*cause*) him (*to*) taste of a painful torment.	جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ٢٥
26. And *edh* (*when/since*) *ba'wwana* (*We deservedly ensconced*) for *Ebraheema* (*Abraham*) The House's place; that let-not [*you*[s]] partner (*other deities*) by Me a thing; and let-purge [*you*[s]] My House for the circumambulators, and the standers,[35] and the *rukka'ae* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) *as'sojoo'de* (*they who kowtow in the Prayer*).	وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ٢٦
27. And let-call/proclaim [*you*[s]] in the mankind by the *Hajje* (*pilgrimage*), *ya'atoka*[x] (*they*[z] *willingly come to you*[g])[x] *rejalan* (*ambulatorily*) and over every *dha'meren*[36] (*lean-/trim*) *ya'ateena*[w37] (*she-they come*) from every deep ravine.	وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ٢٧
28. To witness they[z] benefits for them and mention they[z] Allah's name in days[x] *ma'aloma'ten* (*countables-/numerically known*) over what *razaqa* ([*He*] *gave victuals for sustenance to*) them of brute[w] the *an'aa'me*[w38] (*cattle-/sheep/goats/camels*);[w] so let-eat you[z] from it[w] and *att'emo* (*let-give to: ingest/feed you*[z]) the miserable the poor.[39]	لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ٢٨
29. Afterwards let finish they[z] their unkemptness and let[40] fulfill[41] they[z] their vows and *yatta'wwafoa* (*let-repetitively circumambulate they*[z]) by The House The Ancient.	ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ٢٩

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[34] The "ب" prefixing the word "الحاد," is, and Allah knows best, the "ب التبعيضية," indicating *any* part or degree of "*elhad*."

[35] The "standers," i.e. those standing for the Prayer. It could stand for "*maintainers*" or "*sustainers*."

[36] The word "lean/trim" used as the closest for the word "ضامر," as *linguistically* "ضامر" means: "lean, emaciated, skinny" which applies to *anything* that *appears* as the word describes, but especially *animals* and the *humans*. In the context of this *Ayah*: "over every *dha'mer* (*lean/trim*)," means *riding* over lean/trim, mostly *camels*, as the camel is the most common means of transportation among the Arabian peninsula people at the time of *Ebraheem* (*Abraham*) and for a very long time thereafter. See الراغب, for ضامر.

[37] Some Qur'an commentators say that the word "يأتين" refers to "ضامر," *feminized* verb as "come,[w]" as Allah wants to *laud* and *honor* the camels like He so did with the horses in (*S*100:1), see القرطبي. Clearly the word "يأتين" implies and the reader must infer the intent to be the *camels*. However, what I believe, and Allah knows best, is that the plural for "جَمَل" is "جِمَال" and when there are *many* "جِمَال," then they are *all* called "جمالة"= *plural of the plural* (جمع الجمع), *not* unusual phenomena in Arabic. And the "جمالة" are *normally* what come to the *Hajj*, so the verb for the "جمالة," which is obviously feminine, is "يأتين"="come-*they*,[y]" as so stated in this *Ayah*[w]. Another explanation could be the fact that "ضامر" is *plural* in the *form of the singular*, again *not* unusual phenomena in Arabic. But this is a "*broken*" plural= "جمع تكسير," for which *feminine* verb applies.

[38] The coined word "*brute-animal*" is for the word "بهيمة," as there is *no* English word for "بهيمة."

[39] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction.

[40] The "ل" in "ليقضوا و ليوفوا و ليطّوّفوا," is "ل أمر," hence translated as "let." See إعراب القرآن لـ محمود صافي.

[41] The word "يوفوا" in "ليوفوا," from "الوفاء," = "التمام" meaning *gathering the last component of any obligation to make it a whole*. So, "يوفوا" means *they endeavor and gather the last part of an obligation and fulfill it*.

30. *Tha'leka* (*afar-that-it/that*)[x] (*is*) and whoever [*he*] glorifies Allah's *huroma'te* (*sacred rites/rituals by Sharey'ah's rules*), then it[x][42] (*is*) *khayron* (*choicer/superior/worthier*) for him *enda* (*by munificence of/by Rule of*) his Lord; and *uhellat* (*had been legitimized/sanctioned*) for you[b] the *an'aa'me*[w] (*cattle/sheep/goats/and camels*)[w] except what (*is to be*) recited on you;[b] so let-avoid you[z] the *rejsa*[x] (*filth/anathema*)[x] of the idols and let-avoid you[z] say (*of*) the mendacity.

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

31. *Hunafa* (*rightly-incliners*)[43] for Allah, other than *mushre-keena* (*he-they who partner deities with Allah/he-polytheists*) by Him; and whoever [*he*] partners by Allah, then as that only [*he*] tumbled from the sky[w] then snatch him the birds or nose-dives [by] him the wind[w] in an abyss place.

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾

32. *Tha'leka* (*afar-that-it/that*)[x] (*is*) and whoever [*he*] glorifies Allah's rites[w] then verily it[w] (*is*) of the hearts' *taqwa* (*reverential guarding against Allah's displeasure*).

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾

33. For you[b] in it[w] benefits to *ajalen*[44] (*term-limit*) *musamma*[45] (*that which is designated and/or named*); afterwards its[w] place (*is*) to The House The Ancient.

لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾

34. And for every an *Ummaten*[w] (*people/community*)[w] We made a rite/rite-place[46] to remember they[z] Allah's name, on what [*He*] provided them of brute[w] the *an'aa'me*[w47] (*cattle/sheep/goats/and camels*);[w] so your[n] *elaho* (*deity*) (*is*) *elahon* (*deity*) One; so for Him *aslemo*[48] (*let-be Muslims you*[z]) and *bashsher*[49] (*let-tell pleasant tidings* [*you*[s]]) the *mukh-beteena*[50] (*quietly-submitters for their Lord*).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾

35. Who[r] if (*had been*) mentioned Allah's name *wa'jelat*[51] (*shuddered and awed*) their hearts; and the *ssa'bereena* (*people of patience*), over what betided

ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ

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[42] The locution "*it*" here stands for "**هو**," as "the matter"= (**الشأن**) or "the glorification" = (**التعظيم**) all are *inanimate masculine objects* in Arabic. So the reference to either is a "*it*."

[43] The word "**حنفاء**" in this *Ayah* is an *adverbial* construct. See **إعراب القرآن، لمحمود صافي** and **الدر المصون لـ احمد الحلبي**. The "*rightly-inclined*" they *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

[44] The word "**الأجل**" means term-limit, see **اللسان**.

[45] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

[46] The word "**منسكا**" means (1) the rite-place and (2) the rite itself.

[47] Ibid, for the word "**بهيمة**."

[48] The word "*aslemo*" = "*be Muslims*" means *totally and humbly submit your entire entity and its fate to Allah.*

[49] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر \ يُبَشِّر\مُبَشِّر**.

[50] The word "**المخبتين**"="*mukhbeteen*," is a *plural, masculine, subjective noun*. The "**المخبتين**"= "**الذين سكنوا و تواضعوا**," see **البصائر**. Hence, *they who quieted submissively*, or "*quieted submitters*," i.e. for their Lord.

[51] The word "**وجلت**" means "*shuddered and awed*" their hearts, see **البصائر**.

them, and the Prayer[w] maintainers and of what *razaqna* (*We provided*) them they[z] expend.

وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣٥

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36. And the *budna*[52] (*fleshy-she-camels*) We made it[w] for you[b] of Allah's rites, for you[b] in it[w] *khayron* (*desirables-/worthiness/goodness*); so let-mention you[z] Allah's name over it[w] *sawaffa* (*standing on three/as one of the forelegs is tied*); then *edha* (*when/whereas*) *wajabat* (*fell-dead*) (*on*) its[w] sides[53] then let-eat you[z] from it[w] and *att'emo* (*let-give to: ingest/feed you*[z]) the *qa'ne'a*[54] (*he who asks favor and is satisfied with whatever is given*) and the *mu'atarra* (*he who comes your way seeking favor but without asking for it*); like *tha'leka* (*afar-that-it/that*)[x] We subjugated it[w] for you;[b] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you.[z]

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٣٦

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37. Never reaches Allah its[w] fleshes and nor its[w] bloods; [and,] but reaches Him the *taqwa* (*reverential guarding against Allah's displeasure*) from you;[b] like *tha'leka* (*afar-that-it/that*)[x] [*He*] subjugated it[w] for you[b] to *tokabbero*[55] (*to you*[z] *say: "Allaho akbar"*) Allah on what *hada* ([*He*] *divinely-guided*) you;[b] and *bashsher*[56] (*let-tell* [*you*[s]] *pleasant tidings*) the benefactors.

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَبَشِّرِ ٱلْمُحْسِنِينَ ٣٧

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38. Verily Allah defends *a'n*[57] (*on-behalf-of/regarding*) whom[p] believed they;[z] verily Allah loves not every *khawwa'nen* (*recurrent betrayer*), *kafooren*[58] (*iterative unbeliever/ingrate*).

۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ٣٨

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39. (*Had been*) permitted for whom[r] (*are being*) mutually fought they[z] because[59] that they[z] (*had been*) wronged; and that Allah over their succor (*is*) surely Omnipotent.

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ٣٩

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52 The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for *Friday Prayer* in the *first hour* as if he had given a "بدنة" and in the *second hour* as if he had given a "بقرة". So he *distinguished* between the two.

53 The word "وجب"="مات فسقط" means *died and fell*. See اللسان.

54 For the name "the *qane'a*"= "القانع" and the name "the *mua'ttarr*"= "المعترّ" there are so many *contradictory* commentaries as to their *exact* meanings. However, *the sum an essence of it all*, in term of what is *most commonly accepted meanings* are what is stated *parenthetically* above.

55 The word "*tokabbero*"= "تكبروا" means to say: "الله أكبر," meaning: *Allah is bigger and more encompassing than anything else*. That is why the call for the Prayer starts with: "الله أكبر," as there is *no thing* bigger than to *immediately* attend to the call and forthwith go to meet and worship Allah. And that means *leave aside* whatever is occupying you, unless it is a *matter of life and death* or of *immense loss* of some *thing beyond reason if left unattended*. الله أكبر =Allah antedates/precedes all/everything, is *not* same as *Allah is great or more enormous*.

56 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر.

57 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

58 The word "كُفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

59 The "ب" in "بأنّهم" is "ب السببية," hence translated as "*because*.' See إعراب القرآن لـ محمود صافي.

40. Who[r] (*had been*) exited they[z] from their homes[w60] by other than a right, except that they[z] say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished[w] hermitages[w]-/monasteries,[w] churches,[w] synagogues,[w] and mosques[x] being mentioned in it[w] Allah's name multitudinously; and truly assuredly[61] Allah succors whomever [*he*] succors Him; verily Allah (*is*) surely Omnipotent Mighty.

ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ رَبُّنَا ٱللَّهُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ ٤٠

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41. Whom[r] *en* (*if*) We established/empowered[62] them in the Earth[w] *aqamo*[63] (*they*[z] *upped-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'taw* (*they*[z] *accorded and fulfilled the obligations of*) the *Zakata*[w64] (*prescribed percentage of personal possessions*)[w] and (*would have*) commanded they[z] by the *ma'aroofe* (*popularly acceptable and not Sha-rey'ah disapproved maxim*) and restrained they[z] *a'n* (*off*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); and for Allah (*is*) the matters' consequence.[w]

ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٤١

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42. And *en* (*if*) they[z] deny you[g] so *qad* (*already and affirmatively*) denied[w65] before them *Nooh's* (*Noah's*)[66] people and *Aad's*[67] and *Thamood's*.[68]

وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَثَمُودُ ٤٢

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43. And *Ebraheema's* (*Abraham's*)[69] people and *Lootten's* (*Lot's*)[70] people.

وَقَوۡمُ إِبۡرَٰهِيمَ وَقَوۡمُ لُوطٖ ٤٣

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44. And *Madyan's* companions and (*had been*) denied *Mosa* (*Moses*); so I protracted for the unbelievers;

وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ لِلۡكَٰفِرِينَ ثُمَّ أَخَذۡتُهُمۡۖ

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60 The word "*deyar*"= "ديار," is plural of "دار," which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode.

61 The "ل" in "لينصرنّ" is a *juratory*"ل القسم" ="ل" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

62 The word "مكّن" in "مكّنّا," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*.

63 The word"أقاموا" fromقام ="*stood/upheld/sustained/maintained*." But *linguistically* means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *upped/sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

64 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

65 The word "كذّبَت"= denied [w] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference most often *feminized*, as indicated by the "ت" in "كذّبَت."

66 People of Noah are mentioned in (S7:64).

67 People of *Aad* are mentioned in (S7:66).

68 People of *Thamood* are mentioned in (S 7:76).

69 People of Abraham are mentioned in (S21:55).

70 People of Lot are mentioned in (S 7:82).

afterwards I took them; thus, how (*strong*) [was] [*My*] demur/reproof/spurning.[71]

فَكَيۡفَ كَانَ نَكِيرِ ٤٤

45. So how many of a village[w] We perished it[w] while it[w] (*is being*) *dha'lematon*[w72] (*injustice-doer-she*[y]) so it[w] (*is*) *khaweyaton*[w73] (*ruinously-empty and its walls had fallen*)[w] over its[w] *aoroshe* (*trellises/roofs*); and a well[w] idled[w] and a castle *masheed*[74] (*well built and notably high in construct castle pargeted, i.e. plastered, for adornment*).

فَكَأَيِّن مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئۡرٖ مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ ٤٥

46. Have then not treaded they[z] in the land,[w] then (*to*) be for them hearts cerebrate they[z] by it;[w] or ears they[z] listen by it,[w] so verily it[w] (*is*) not *ta'ama* (*be-blind*)[75] the *abssa'ro* (*insights/discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests.[76]

أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَتَكُونَ لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ فَإِنَّهَا لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ ٤٦

47. And *yasta'ajelo* (*they*[z] *affirmably hasten*) you[g] by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your[t] Lord (*is*) like a thousand [year] of what you[z] count.

وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَن يُخۡلِفَ ٱللَّهُ وَعۡدَهُۥۚ وَإِنَّ يَوۡمًا عِندَ رَبِّكَ كَأَلۡفِ سَنَةٖ مِّمَّا تَعُدُّونَ ٤٧

48. And how many of a village[w] I protracted for it[w] while it[w] (*is*) *dha'lematon*[w] (*injustice-doer-she*[y]); afterwards I took it;[w] and to Me (*is*) the destiny.

وَكَأَيِّن مِّن قَرۡيَةٍ أَمۡلَيۡتُ لَهَا وَهِيَ ظَالِمَةٞ ثُمَّ أَخَذۡتُهَا وَإِلَيَّ ٱلۡمَصِيرُ ٤٨

49. Let-say [*you*[s]]: O, you the mankind, verily only I am for you[b] *natheeron* (*recurrent warner*) manifester.

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمۡ نَذِيرٞ مُّبِينٞ ٤٩

50. So who[r] believed they[z] and worked they[z] the righteous-works[w] for them (*are*): a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *kareemon*[77] (*bounteous, ennobling and of multiple uses/effects*).

فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٥٠

51. And who[r] endeavored[78] they[z] in Our *Aya'te*[w]

وَٱلَّذِينَ سَعَوۡاْ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ

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[71] The speaker's pronoun "ي" in "نكير," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[72] The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice."

[73] The word "خاوية" by definition means *empty and in ruin*. See اللسان and الهادي.

[74] The word "*mashed*"= "مَشِيْد" means (1) *well built and notably high in construct castle* or (2) a castle *pargeted* (plastered) for adornment. See اللسان.

[75] The word "تعمى" is an *intransitive* verb and the English word "blind" is *transitive*. So the word *be* is place *preceding* "blind" to render the desired effect, because the *concept* of "*blind*" is *what is used in the text*.

[76] So the real "*blindness*" is the *blindness of the hearts in the chest*. What an interesting *futuristic discovery* to be.

[77] The word "*kareem*"= "كريم" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

[78] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "لام." See اللسان, and الصائر.

(*Qur'anic statements*) (*as*) mutual bafflers; those (*are*) the *Jaheeme's*[79] (*intensely-blazing Fire*[w]) companions.

أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ﴿٥١﴾

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52. And not sent We of before you[g] of a messenger and nor a prophet, except if [*he*] longed threw-/cast the Satan in his longing;[w] then abrogates Allah what throws the Satan; afterwards Allah *youh'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*[w] (*Qur'anic statements*); and Allah (*is*) Omniscient *Hakeemon*[80] (*infinite hekmah*[81] *Possessor*).

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿٥٢﴾

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53. To make [*He*] what throws/casts the Satan an essay[w] for whom[r] in their hearts (*is an*) illness[82] and their hearts (*are*) indurate;[w83] and verily the *dha' lemeena*[84] (*injustice-doers*) surely (*are*) in a far conflict.

لِّيَجۡعَلَ مَا يُلۡقِي ٱلشَّيۡطَٰنُ فِتۡنَةٗ لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡقَاسِيَةِ قُلُوبُهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِي شِقَاقِۭ بَعِيدٖ ﴿٥٣﴾

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54. And to know who[r] *oto* (*had been accorded they*[z]) the knowledge verily it[x] (*is*) the right from your[t] Lord; so they[z] believe by it;[x] so *tokhbeto*[85] (*quietly-submit*) for it[x] their hearts and that Allah (*is*) surely divine-guider (*of*) whom[r] believed they[z] to the *Sseratten* (*road/way*) straight.

وَلِيَعۡلَمَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ فَيُؤۡمِنُواْ بِهِۦ فَتُخۡبِتَ لَهُۥ قُلُوبُهُمۡۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓاْ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٥٤﴾

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55. And cease not who[r] unbelieved they[z] in a dubitancy[w86] of it[x87] until *ta'atee*[w] (*descends/comes upon*)[w] them The Hour[w] suddenly[w]/surprisingly[w] or *ya'ateya* (*comes to*) them a sterile/barren day's torment.

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ فِي مِرۡيَةٖ مِّنۡهُ حَتَّىٰ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةً أَوۡ يَأۡتِيَهُمۡ عَذَابُ يَوۡمٍ عَقِيمٍ ﴿٥٥﴾

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56. The Kingship/Proprietorship then-day (*is*) for Allah; [*He*] rules among them; so who[r] believed they[z] and worked the righteous-works[w] they[z] (*are*) in paradises[w]-/gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾

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[79] The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

[80] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[81] See the *Lexicon* attached to this *Translation* for "*hekma*."

[82] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[83] The word "قلوب" = "hearts" is a "جمع تكسير" ="broken plural." And the word " قاسية، أو قسية، كماقال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا" and "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural*." Hence: "hard [w]" as above stated.

[84] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

[85] The word "خبت" in "تخبت" meaning: *quiet and submit*. As the "المخبتين"= "الذين سكنوا و تواضعوا," see البصائر. Hence, "تخبت" means: *quiet and submit* [*it*], i.e. for their Lord.

[86] The word "مرية" *strictly linguistically speaking*, is "الشك و الجدال." See اللسان، و الهادي، و التاج. Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself.

[87] The pronoun "هـ" in "منه" refers to *The Qur'an*, a *masculine gender* in Arabic, so its reference is "*it*[x]."

57. And who[r] unbelieved they,[z] and denied they[z] by Our *Aya'te*[w] (*Qur'anic statements*) then those for them (*is*) a humiliative torment.

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا
فَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٥٧

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58. And who[r] they[z] emigrated in Allah's path, afterwards (*had been*) killed they[z] or died they[z] surely assuredly[88] Allah *yarzoqa* (*gives victuals for sustenance*) them a *rez'qan*[x] (*victuals for sustenance*)[x] *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*givers of provision/victuals for sustenance*).

وَٱلَّذِينَ هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ
ثُمَّ قُتِلُوٓاْ أَوۡ مَاتُواْ لَيَرۡزُقَنَّهُمُ
ٱللَّهُ رِزۡقًا حَسَنٗاۚ وَإِنَّ ٱللَّهَ
لَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٥٨

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59. Surely assuredly [*He*] admits them admittance they[z] delight it;[x89] and verily Allah (*is*) surely Omniscient Forbearer.

لَيُدۡخِلَنَّهُم مُّدۡخَلٗا يَرۡضَوۡنَهُۥۚ
وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٞ ٥٩

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60. *Tha'leka* (*afar-that-it/*)[x] (*is*) and who[p] [*he*] retaliated by like what [*he*] (*had been*) retaliated by it[x90] afterwards *bugheya* (*had been excessively transgressed*) on [him] surely assuredly Allah succors him; verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiver*).

۞ذَٰلِكَۖ وَمَنۡ عَاقَبَ بِمِثۡلِ مَا
عُوقِبَ بِهِۦ ثُمَّ بُغِيَ عَلَيۡهِ
لَيَنصُرَنَّهُ ٱللَّهُۚ إِنَّ ٱللَّهَ لَعَفُوٌّ
غَفُورٞ ٦٠

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61. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because surely Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [*He*] transpierces the *naha're* in the night; and that Allah (*is*) *Sameeon*[91] (*Acute-Hearer-/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).

ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ
فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي
ٱلَّيۡلِ وَأَنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ ٦١

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62. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because surely Allah, He (*is*) The Right; and verily what they[z] invoke of lesser than/without Him it[x] (*is*) the falsehood[x]; and verily Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison-/comprehension, Predates all things*).

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ
مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ
ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ
ٱلۡكَبِيرُ ٦٢

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63. Have not seen [*you*[s]] that Allah descended from the sky[w] water[x] so becomes the land[w] *mukhdharratan*[92] (*she-looking/turning green*); verily Allah (*is*) *Lateefon*[93]

أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءٗ فَتُصۡبِحُ ٱلۡأَرۡضُ

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88 The "ل" in "ليرزقنّ" and in "ليدخلنّ" and in "لينصرنّ" in the following *Ayat* (# 59 &60) is a *juratory*" ل" ="ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*".

89 The pronoun "ه" in "يرضونه" refers to "مدخلاً" a *masculine gender*, so its *reference must* be *masculine*, so *it*[x].

90 Ibid, except here for "عقاب," a masculine gender too.

91 The word "*Sameeon*" here is to *emphasize* His dual capacity for hearing, i.e. *He hears* and *enable others to hear.*

92 The word "*mukhdharrahtan*" meaning *she-looking/turning green*, as the *land is a feminine*, so is its *reference.*

93 The word "رّفيق" = "لطيف," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness.* =

(*fine/ subtle/ gentle/ protector*) Proficient.	مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ٦٣
64. For Him what (*are*) in the Heavens[w] and [what] (*are*) in the Earth;[w] and that Allah surely He (*is*) The Rich The *Hameedo*[94] (*multitudinously praised, multitudinous praiser He Himself*).	لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٦٤
65. Have not seen [*you*[s]] that Allah subjugated for you[b] what (*are*) in the Earth;[w] and the *folka*[x] (*ship-/ ships*)[x] run in the sea by His command; and [*He*] holds the sky[w] not (*to*) fall[w] over the Earth[w] except by His leave; verily Allah by the mankind (*is*) surely *Ra’oofon*[95] (*iteratively Forbearer/ Clement*) surely *Raheemon* (*iterative mercy Giver*).	أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ٦٥
66. And He Who quickened you;[b] afterwards [*He*] deadens[96] you;[b] afterwards [*He*] quickens you;[b] verily the mankind (*is*) surely *kafooron* (*iteratively unbeliever/ ingrate*).[97]	وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ٦٦
67. For every an *Ummaten*[w] (*community/ nation*)[w] We made a *mansakan* (*rite-place*) they (*are*) *na’sekoho*[98] (*its*[x] *votaries*); so let-not assuredly mutually altercate you[g] in the matter [*they*[z]]; and let-invite [*you*[s]] to your[t] Lord; verily you[g] surely (*are*) on a *huda* (*divine-guidance*) straight.	لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۚ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ٦٧
68. And *en* (*if*) they[z] disputed you[g] then let-say [*you*[s]]: Allah (*is*) knowinger by what you[z] work.	وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ٦٨
69. Allah rules among you[b] The *Qeyamatey’s*[w] (*Judgment’s*) Day in what you[c] were in it[x] differing you.[z]	ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٦٩
70. Have not known [*you*[s]] that Allah knows what (*are*) in the Heaven[w] and the Earth;[w] verily *tha’leka* (*afar-that-it/ that*)[x] (*is*) in a book; verily *tha’leka* (*is*) on Allah easy.	أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧٠
71. And worship they[z] of lesser than/without Allah what not *younazzel* ([*He*] *iteratively descend*) by it[x] an	وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ

= I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

94 The word “*Hameed*”= “**حميد**” *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

95 The word “**رؤوف**” of “**الرأفة**” which is more *intensive* than “**الرحمة**,” as “**الرحمة**”=“mercy,” which is kindness imparting delight to its recipient; while “**الرأفة**” is *in addition* to “**الرحمة**” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “**الرأفة**” is a *protective*-mercy=clemency. And “**رؤوف**” is multitudinous protective mercy Doer or multitudinously clement. See **التاج**.

96 The word “**أمات**,” in “**يُميتُكم**” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

97 The word “**كَفُور**,” is *masculine noun*, *denying Allah’s multiple favors*, i.e. he is a *multitudinous unbeliever/ ingrate*.

98 That is “devotees to it or binders by its precepts.”

authority, and not for them by it[x] a knowledge; and not for the *dha'lemeena*[99] (*injustice-doers*) of *na'sseren* (*iterative succorer*).

بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾

72. And if (*being/to be*) recited on them Our *Aya'te*[w] (*Qur'anic statements*) evidents[w] [*you*[s]] know in the faces (*of*) whom[r] unbelieved they[z] the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); almost they[z] assault by whom[p] recite they[z] on them Our *Aya'te*;[w] let-say [*you*[s]]: do then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by eviler/evilest than *tha'lekum* (*collective-afar-that*)[x] The Fire[w] promised it[w] Allah whom[p] they[z] unbelieved; and wretched (*is*) the destiny.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾

73. O, you the mankind, (*had been*) struck a parable-/example, so *ista'me'ao* (*let-affirmably listen you*[z]) for it;[x] verily whom[r] you[z] invoke of lesser than/without Allah never create they[z] flies and even *en* (*if*) they[z] gathered for it;[x] and if filch them the flies a thing they[z] cannot rescue it[x] from it[x] weakened the seeker and the *mattloo'be*[100] (*that which is being sought after*).

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾

74. And not appraised they[z] Allah His right appraisement; verily Allah surely (*is*) Omnipotent, Mighty.

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah *yasstafey*[101] ([*He*] *superlatively and exclusively selects*) of the angels, messengers and of the mankind; verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer-/Omniscient*).

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

76. Knows [*He*] what (*is*) between their hands[w] and what (*is*) behind them; and to Allah (*are to be*) returned the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾

77. O you who[r] believed they:[z] *erka'o* (*let-you*[z] *markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*), and let-kowtow

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟

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[99] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[100] The word "*mutloob*"= "**المطلوب**" is an objective singular masculine noun.

[101] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element*. In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

you,[z] and let-worship you[z] your[n] Lord, and let-do you[z] the *khayra*[102] (*desirable/worship/goodness*), *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you.[z]

رَبَّكُمْ وَٱفْعَلُواْ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ﴿٧٧﴾

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78. And *jahido*[103] (*let-earnestly exert you*[z] *your utmost mental, physical and possessional efforts fighting/striving*) in Allah His right *Jehad* (*earnest exertion of utmost mental, physical and possessional efforts fighting/striving*); He *ejtaba* (*directly and favorably selected*) you[b] and not made [*He*] on you[b] in the religion of a *harajen*[104] (*constraint/sin*); your[n] father *Ebraheema's* (*Abraham's*) sect[w]/faith[w] he named you[b] the Muslims of before;[105] and in this[x] to be the messenger a witnesser/testifier on you;[b] and be you[z] witnessers/testifiers on the mankind; so *aqemo*[106] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] *aa'to*[x] (*let-you*[z] *accord and fulfill the obligations of*)[x] the *Zakata*[w107] (*prescribed percentage of personal possessions*);[w] and *ea'tassemo* (*let-safeguard-/adhere you*[z]) by Allah; He (*is*) your[n] *Mawla* (*Guardian*); so *ne'ama* (*most excellent*) (*is*) The *Mawla* and *ne'ama* (*is*) The *Na'ssero* (*iterative Succorer*).

وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَجٍۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعْتَصِمُواْ بِٱللَّهِ هُوَ مَوْلَىٰكُمْۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. *Qad* (*verily and affirmatively*) prospered the believers.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾

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102 The word "خيرٌ" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "**خير**."

103 The word "*Jahado*"= "**جاهدوا**,"= you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

104 The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "**حرج**" could mean "*sin*."

105 That is in former Sacred Writs.

106 The word "**أقيموا**" is rooted in "**أقام**" =uphold/sustain/maintain.

107 See the *Lexicon* attached to this *Translation* for what are exactly the *Zakah* and its *implications*. +

2. Who[r] they (*are*) in their Prayer[w] *khashe'oona*[1] (*they who: totally subdued their body, sight and sound/solemnly bow in the Prayer*).	ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾
3. And who[r] they (*are*) *a'n* (*regarding*) the frivolity (*are*) shunners.	وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who[r] they for the *Zakatey*[w2] (*prescribed percentage of personal possessions*)[w] (*are*) doers.	وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾
5. And who[r] they for their *foro'je* (*orifices/private-parts*) (*are*) keepers-up.[3]	وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾
6. Except on their spouses[4] (*husbands/wives*) or what possessed their *ayma'ne* (*right-hands*), then verily they (*are*) other than *maloomeena*[5] (*they who are blameful*).	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever *ebtagha*[6] ([*he*] *earnestly-quested*) beyond *tha'leka* (*afar-that-it/that*)[x] then those they (*are*) the aggressors.	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾
8. And who[r] they (*are*) for their *amanat'e*[w] (*entrustment-/pledges/duties*)[w] and covenant (*are*) *ra'aona* (*shepherds-/custodians/fulfillers they*[z]).	وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾
9. And who[r] they over their Prayers[w] (*are*) they[z] keep-up.[7]	وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (*are*) the inheritors.	أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾
11. Who[r] inherit they[z] the *Ferdawsa*[w] (*highest part of Paradise*)[w] they (*are*) in it[w] immortals.	ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾
12. And *laqad* (*verily, already and affirmatively*) We created the mankind from an essence[w] of mud.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾
13. Afterwards We made him *nuttfatan*[8] (*sperm-drop*)[w] in *qararen* (*sink-abode*) *makeenen*[9] (*firmly stable*).	ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

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1 The word "خاشعون," = *khashe'oon*, is *plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*. The word "خشوع" in "خاشعون," = *khashe'oon* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "الخاشعون" are those who had totally *subdued their body, sight and sound*. Also some time "الخاشعون" = they who bow in the Prayer. See البصائر and اللسان.

2 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

3 The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

4 The words "زوج" or its plural "أزواج" = "*husband*" or "*wife*" and "*husbands*" and "*wives*" respectively.

5 The word "*maloomeen*"= "ملومين," is a masculine plural objective noun.

6 The word "طلب حثيثا" =" إبتغى" meaning: *earnestly quested*.

7 See footnote 3 above only for يحافظون.

8 The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

9 The word "على وزن فعيل = "مكين, hence affirming the *intensity* of its *status or activity*, so for lack of =

14. Afterwards We created the *nuttfata*[10] (*sperm-drop*)[w] *alaqa'tan*[11] (*adherent-suspender/ blood-clot*);[w] then We created the *alaqata* (=*alaqa'tan*) *mudhghatan* (*flesh-morsel*);[w] then We created the *mudhghata* (*blood-clot*)[w] bones; then We clothed the bones a flesh; afterwards We established/fashioned him another creation; so *tabaraka*[12] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Allah, *ahsa'no*[13] (*perfecter and beautifuler*) (*of*) the creators.	ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾
15. Afterwards verily you[b] after *tha'leka* (*afar-that-it/ that*)[x] surely you[z] (*are*) *mayye'toona* (*eventually dying*).	ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾
16. Afterwards verily you[b] The *Qeyamatey's*[w] (*Judgment's*) Day[x] (*are to be*) resurrected.[14]	ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ﴿١٦﴾
17. And *laqad* (*verily, already and affirmatively*) We created above you[b] seven *ttara'eqaa*[15] (*stretches*[w]/*heavens*[w]) and We were not, *a'n* (*regarding*) the creation, neglectors.	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ﴿١٧﴾
18. And We descended from the sky[w] water[x] by *qa'da'ren* (*measure*); then We settled it[x] in the Earth;[w] and verily We (*are*) on an undoing [by] it[x16] surely (*are*) *Qadiroona*[17] (*We-Who are capable of: giving/ doing/ enforcing-/influencing*).	وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ﴿١٨﴾
19. Then We established for you[b] by it[x] gardens[w] of date-palms[w] and grapes[18] for you[b] in it[w] many[w] fruits[w] and from it[w] you[z] eat.	فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
20. And a tree[w] springs out from *Ttoo're* (*Mount*) *Sinai*, sprouts[w] by the oil and a *sebghen*[19] (*the appetizing*	وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ

= a corresponding word "*firmly*" is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

[10] See footnote 8 above regarding *sperm-drop*.

[11] The word "علقة" = "*adherent-suspender,*" = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/ clot*" could be of *any* thing. But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*).

[12] See the *Lexicon* attached to this *Translation* for this important word "تبارك." In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

[13] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[14] The word "بعث" in "تبعثون" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*.

[15] The word "طرائق" in the text has several meanings: (1) *ways*, (2), stretches (*Heavens*) (3) *conditions*, (4) *conducts*, (5) *denomination of faith*. But, Qur'anic commentators say, in this context, stretches "*Heavens*" is most likely. See القرطبي.

[16] Here the word "*by*" means *of*. See مغني اللبيب، لابن هشام.

[17] The word "قادرون" is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

[18] Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* the mention of the "*grapevine per se* is stated; but the reference is made only to the *fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to " شجرة العنب" known as "الكرم," because surely the "الكرم" *is the Muslim*. And in another narration: verily only that "الكرم" *is the heart of the believer*. See نزهة المتقين؛ شرح رياض الصالحين. See the attached list of *References*.

[19] The word "*sebghen*"= "صِبغ," has *no* English equivalent. It means: "أدام," i.e. that which is *mixed* with the =

pigments which make food more palatable) for the eaters.	تَنۢبُتُ بِٱلدُّهۡنِ وَصِبۡغٖ لِّلۡأٓكِلِينَ ٢٠
21. And verily for you[b] in the *an'aame*[w] (*cattle/camel/sheep-/goat*)[w] surely (*is*) an *ebratan*[w] (*an instructive-example-/parable*);[w] We avail (*for*) you[b] (*to*) drink[20] of what (*is*) in its[w] bellies[x] and for you[b] in it[w] many benefits and from it[w] you[z] eat.	وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمۡ فِيهَا مَنَٰفِعُ كَثِيرَةٞ وَمِنۡهَا تَأۡكُلُونَ ٢١
22. And on it[w] and on the *folke*[x] (*ship/ships*)[x] you[z] (*are being/to be*) carried.	وَعَلَيۡهَا وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ ٢٢
23. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people; then said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him; do then not *tattaqoona* (*you reverentially guard not to displease Allah*).	وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٢٣
24. Then said the chiefs, who[r] unbelieved they[z] of his people: not this except a human like you;[b] [*he*] wants to *yatafadhdhala*[21] (*have favor: superiority/munificence*) over you;[b] and had Allah willed surely [*He*] (*would have*) descended angels; we heard not by this in our fathers, the [firsts] (*ancients*).	فَقَالَ ٱلۡمَلَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡ يُرِيدُ أَن يَتَفَضَّلَ عَلَيۡكُمۡ وَلَوۡ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةٗ مَّا سَمِعۡنَا بِهَٰذَا فِيٓ ءَابَآئِنَا ٱلۡأَوَّلِينَ ٢٤
25. *En* (*not*) he except a man by him a *jennaton* (*insanity-/stroke of Jinn*);[w] so *tarabbasso* (*let look out/await you*[z]) by him until a while.	إِنۡ هُوَ إِلَّا رَجُلُۢ بِهِۦ جِنَّةٞ فَتَرَبَّصُواْ بِهِۦ حَتَّىٰ حِينٖ ٢٥
26. Said [*he*]: O, my Lord, let-succor me [*You*[s]] by what they[z] denied [*me*].[22]	قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ ٢٦
27. Then We revealed[23] to him that *issna'a*[24] (*let-carefully craft* [*you*[s]]) the *folka*[w] (*ship*)[w] by Our Eyes and Our revelation; then if Our command came and *fa'ra* (*gushed forth*) the *tannoro* (*kiln/land surface/day-break*), then let-insert[25] [*you*[s]] in it[w] of each pair[26] two and	فَأَوۡحَيۡنَآ إِلَيۡهِ أَنِ ٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا فَإِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسۡلُكۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا

= *food* (e.g. *vinegar, oil, pickles, meat etc*) to make it *savory*, so *appetizing* it can be *swallowed well or eaten deliciously*.

20 The word "نُسقيكم" *rooted* in "أسقى" and *not* "سقى." And "أسقى" means *availed (liquid) for drinking*. See الراغب.

21 The word "*yatafadhdhala*"= "يتفضّل" has at least two distinct meanings may be relevant here, and Allah knows best. (1) Appears *to be ever trying to overtop/be superior*, or (2) appears *to be ever being beneficent*.

22 The letter "ن" in "كذّبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "كذّبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

23 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

24 The word "اصنع" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. However "*craft*" means: *make* or *construct* (something) in a manner suggesting *great care* and *ingenuity*.

25 The word "أسلك" means: insert, i.e. introduce.

26 The word "زَوج" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word "زَوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See اللسان.

your[t] family[w] except whom[p] preceded on him the say of them; and let-not address Me [*you*[s]] in whom[r] *dhalamo*[27] (*they*[z] *wronged*) verily they (*are*) *mughra-ghoona*[28] (*ones to be drowned*).

مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

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28. So if *istawayta* (*set you*[h]) you[s] and who[p] (*are*) with you[g] on the *folke*[w] (*ship*)[w] then let-say [*you*[s]]: the praise (*is*) for Allah, Who *najjana* ([*He*] *iteratively delivered us*) from the people, the *dha’lemeena*[29] (*injustice-doers*).

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾

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29. And let-say [*you*[s]]: my Lord let-descend/install me [*You*[s]] a blessed descending/installing and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *munzeleena*[30] (*Installers/hospitality Giver*).

وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ﴿٢٩﴾

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30. Verily in *tha’leka* (*afar-that-it/that*)[x] surly (*are*) *Aya’te*[w] (*signs/roofs*); and *en* (*surely*) We were certainly essaying.

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

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31. Afterwards We established from after them a generation (*of*) others.

ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾

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32. So we sent in them a messenger of them: that let-worship you[z] Allah; not for you[b] of an *elahen* (*a deity*) other than Him; do then not *tattaqoona* (*reverentially guard you*[z] *to displease Allah*).

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٣٢﴾

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33. And said the chiefs of his people who[r] unbelieved they[z] and denied they[z] by the Hereafter’s[w] *lega’a* (*meeting with*), and We luxuriated them in the life[w] (*of*) the world:[w] not this except a human like you[b] [*he*] eats of what you[z] eat of [it[x]] and drinks [*he*] of what you[z] drink.

وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

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34. And *la’en* (*indeed if*) you[c] obeyed a human like you[b] verily you[b] then surely (*are*) losers.

وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾

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35. Is [*he*] promising you[b] that you[b] if died you[c] and you[c] were *tora’ban* (*crushed sand*) and bones that you[b] *mukhrajoona*[31] (*you*[z] *are be: emerged/resurrected*).

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾

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36. Far-flung, far-flung, for what you[z] (*are being*) promised.

۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

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37. *En* (*not*) it[w] except our life[w] (*of*) the world[w] we die and we live and not we surely (*are*) *mub’ootheena*[32]

إِن هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ

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[27] See the *Lexicon* attached to this *Translation* for “**ظالم**”=“**فاعل الظلم**”= “*injustice-doer*” and “**ظلم**”= “*wronged.*”
[28] The word “*mughraghoon*”= “**مغرقون**,” is an *objective, masculine, plural noun*. No English equivalent for it.
[29] The “**ظالمين**” = “the injustice-doers,” as “**الظلم**” = “injustice.” See the *Lexicon* attached to this *Translation*.
[30] The word “**المنزلين**,” is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality.
[31] The word “*mukhrajoon*” is *subjective, masculine, plural noun*.
[32] The word “*mub’otheen*”=is an *objective, masculine, plural* noun, meaning *ones to be resurrected*, for which there =

(*ones to be resurrected*).	وَنَحۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ٣٧
38. *En* (*not*) he except a man *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; and not we (*are*) for him surely believers.	إِنۡ هُوَ إِلَّا رَجُلٌ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا وَمَا نَحۡنُ لَهُۥ بِمُؤۡمِنِينَ ٣٨
39. Said [*he*]: my Lord let-succor me [*You*[s]] by what they[z] denied[33] [*me*].	قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ ٣٩
40. Said [*He*]: after[34] a little surely assuredly[35] become they[z] regretters.	قَالَ عَمَّا قَلِيلٖ لَّيُصۡبِحُنَّ نَٰدِمِينَ ٤٠
41. Then took-she[y] them the shriek-she[y] by the right; then We made them a scum; so away for the people, the *dha'lemeena*[36] (*injustice-doers*).	فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ بِٱلۡحَقِّ فَجَعَلۡنَٰهُمۡ غُثَآءٗۚ فَبُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤١
42. Afterwards We established from after them generations (*of*) others.	ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قُرُونًا ءَاخَرِينَ ٤٢
43. Neither precedes[w] of *Ummaten*[w] (*people/community*)[w] its[w] *ajala*[37] (*term-limit*) and nor *yasta'akherona*[38] (*slacken tarrying they*[z]).	مَا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ٤٣
44. Afterwards We sent Our messengers consecutively; everywhen came[x] *Ummatan*[w] (*people/community*)[w] its[w] messenger denied him they;[z] then We (*caused*) some of them follow some; and We made them *ahadeetha*[39] (*instructive lores*); so far-away for a people not believing.	ثُمَّ أَرۡسَلۡنَا رُسُلَنَا تَتۡرَاۖ كُلَّ مَا جَآءَ أُمَّةٗ رَّسُولُهَا كَذَّبُوهُۖ فَأَتۡبَعۡنَا بَعۡضَهُم بَعۡضٗا وَجَعَلۡنَٰهُمۡ أَحَادِيثَۚ فَبُعۡدٗا لِّقَوۡمٖ لَّا يُؤۡمِنُونَ ٤٤
45. Afterwards We sent *Mosa* (*Moses*) and his brother *Haroona* (*Aaron*) by Our *Aya'te*[w] (*miracles/signs/proofs*) and an authority manifester.	ثُمَّ أَرۡسَلۡنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٤٥
46. To Pharaoh and his chiefs; then *istakbaro*[40] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were a people highs.	إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمًا عَالِينَ ٤٦
47. So said they:[z] do we believe for a twain humans like us while their people (*are*) for us slaves-/slaving.	فَقَالُوٓاْ أَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا وَقَوۡمُهُمَا لَنَا عَٰبِدُونَ ٤٧

= is *no* English equivalent.

33 The letter "ن" in "كذّبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "كذّبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

34 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

35 The "ل" in "ليصبحنّ" is a *juratory*" ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

36 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

37 The word "الأجل" means term-limit, see اللسان.

38 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

39 The word "*ahadeeth*"= "أحاديث" has *several* meanings: (1) dreams and their related events, (2) plural of "*Hadeeth*" which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the *instructive examples of the people of the ancients for admonition or exhortation*, (4) statements by people.

40 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

48. So denied they[z] them both, thus they[z] were of the *muhlakeena*[41] (*had been perished they*).	فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾
49. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*accorded We*) *Mosa* (*Moses*) the book, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtadoona* (*they*[z] *become divinely-guided*).	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
50. And We made *Mariama's* (*Mary's*) son and his mother an *Aya'tan*[w] (*miracle/sign/proof*); and We lodged/retreated them both to a leveled-height[w][42] possessor[w] (*of*) a quietude and *ma'eenen* (*ever-flowing*).	وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَـٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
51. O, you the messengers, let-eat you[z] of the goodies[w][43] and let-you[z] work righteously; verily I am by what you[z] work (*is*) Omniscient.	يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
52. And verily this[w][44] your[n] *Ummato*[w] (*community*)[w] (*is*) an *Ummatan*[w] one-she;[y][45] and I am your[n] Lord, so *etta-gon'e*[46] (*let you*[z] *reverently guard against* [*My*] *displeasure*).	وَإِنَّ هَـٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾
53. Then *taqatta'ao*[47] (*they*[z] *iteratively cut/severed*) their matter[48] among them *zuboran*[49] (*books/pieces*); every party by what *laday*[50] (*directly and possessively for*) them (*are*) revelers/rejoicers.	فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾
54. So *thar* (*let-*[*you*[s]]: *forsake*) them in their abyss[w][51] (*of ignorance*) until a while.	فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾
55. Do they[z] reckon only that We extend (*to*) them by it[x] of a possession and sons.	أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾
56. [*We*] mutually fleet[52] for them in the *khayra'tey* (*desirable-traits of worthiness and goodness*), rather not perceive they.[z]	نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾

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[41] The word "*muhlakeen*"= "مهلكين," is an *objective, masculine, plural noun*, meaning: the *ones who were perished.*

[42] The word "ربوة"= a plateau; "ذات"= having; "قرار," has at least *two* distinct meanings: (1) "bowl-shaped depression in the surface of the land"= "*basin*," or (2) "*shelter*," in the sense of a quiet abode.

[43] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any-thing *delectable and legitimate.*

[44] In Arabic the word "*ummah*" is a feminine, so the reference to it is thus: "this[w]."

[45] The reference "[one-she[y]]" is because the word "*Ummah*" is feminine, as Ibid.

[46] The letter "ن" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[47] The word "تقطّع" in "فتقطّع," is *not* synonymous with "قطع." As "تقطّع" means *severed from a multiple aspects*. In other words their *one* religion was *severed and made into many parts or sects.*

[48] That is their religion.

[49] The word "*zuboran*" has several meanings: (Psalms, books, or pieces).

[50] The word "لدى" in "لديهم" from "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*. So, "*directly and intimately for*" (them) seems to *indicate such closeness*. See اللسان.

[51] The word "غمرة" has several meanings, among them: an abyss, or a *trouble and overwhelmed ignorance*. This great *Ayah* urges *quick quitting* or *hastily leaving* them in their "غمرة" (*abyss*[w] *of ignorance*) until such a time, *when Allah will place on them what they deserve.*

[52] That is *habituate them* (= يستدرجهم) by He *supplying* and they are *receiving* the *khayra'ey*.

57. Verily who[r] they (*are*) of their *khashya'te* (*reverent-fear*)[w] (*of*) their Lord (*are*) *mushfegoona* (*they who are in disquiet*).

إِنَّ ٱلَّذِينَ هُم مِّنۡ خَشۡيَةِ رَبِّهِم مُّشۡفِقُونَ ﴿٥٧﴾

58. And who[r] they (*are*) by their Lord's *Aya'te*[w] (*miracles-/signs/proofs*) believe they.[z]

وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمۡ يُؤۡمِنُونَ ﴿٥٨﴾

59. And who[r] they (*are*) by their Lord not they[z] partner (*deities*).

وَٱلَّذِينَ هُم بِرَبِّهِمۡ لَا يُشۡرِكُونَ ﴿٥٩﴾

60. And who[r] *youatona* (*they*[z] *produce and fulfill the obligations*) what *aa'taw* (*they*[z] *produced and fulfilled of obligations*) and their hearts *wajelaton*[53] (*are in shudder and awe*), that they to their Lord (*are*) returnees.

وَٱلَّذِينَ يُؤۡتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمۡ وَجِلَةٌ أَنَّهُمۡ إِلَىٰ رَبِّهِمۡ رَٰجِعُونَ ﴿٦٠﴾

61. Those mutually vie[54] in the *khayra'te* (*desirable-traits of worthiness and goodness*), and they (*are*) for it[w] foregoers.

أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَهُمۡ لَهَا سَٰبِقُونَ ﴿٦١﴾

62. And not [*We*] charge a self[w] except its[w] capacity; and *ladayna*[55] (*directly and possessively from Us*) a book (*which*) pronounces by the right and they (*are*) not *yudh'lamoona*[56] (*to be wronged they*[z]).

وَلَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَاۚ وَلَدَيۡنَا كِتَٰبٌ يَنطِقُ بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ﴿٦٢﴾

63. Rather their hearts (*are*) in an abyss[w57] of this; and for them (*are*) works of less than *tha'leka* (*afar-that-it/that*)[x] they (*are*) for it[w] workers.

بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٍ مِّنۡ هَٰذَا وَلَهُمۡ أَعۡمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمۡ لَهَا عَٰمِلُونَ ﴿٦٣﴾

64. Until if We took *mutrafee*[58] (*who are luxuriated and leading very comfortable life style of*) them by the torment, *edha* (*suddenly/surprisingly*) they louden.

حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ﴿٦٤﴾

65. Let-not louden you[z] today; verily you[b] (*are*) from Us not (*to be*) succored.

لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾

66. *Qad* (*already and affirmatively*) were, My *Aya'te*[w] (*Qur'anic statements*) (*being*) recited[w] on you[b] then you[c] were on your[n] heels recoiling.

قَدۡ كَانَتۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ﴿٦٦﴾

67. *Mustakbereena*[59] (*you:*[z] *affirmably stand haughtily above submission*) by it[x60] *sa'meran*[61] (*night-confabulators*) prattle-/forsake you.[z]

مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرًا تَهۡجُرُونَ ﴿٦٧﴾

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[53] The word "**وجلة**" means in *shudder and awe*, see **البصائر**.

[54] It must be pointed out here that the quickening is *not* (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the *khayra'te* (*good things*); while in fact they are *already within them*, only they have to vie for *higher-ranking*.

[55] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See **اللسان**.

[56] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[57] See footnote 51 regarding "**غمرة**" = "abyss."

[58] The word "**مترفي**" in "**مترفيهم**" is *masculine*, *objective*, *plural noun* meaning: they who are *luxuriated and leading very easy life style*.

[59] The word "*mustakbereen*"="**مستكبرين**" does *not* have an exact English equivalent *per se*. It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we *transliterate* and *parenthetically explain*.

[60] That is by The Sacred House.

[61] The word "**سامرا**" means *he who stays at night casually talking*. However, although "**سامرا**" is in the *singular*, *figuratively* it denotes plural too, i.e. *all* of the *night-confabulators* involved in the *scornful talk* abut *The Qur'an* or *The Prophet*. See **اللسان** and **القرطبي**.

68. Have not then they[z] pondered the say; or came (*to*) them what not[62] *ya'atee*[x] (*descended/came to*)[x] their fathers, the [firsts] (*ancients*).

أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾

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69. Or not knew they[z] their messenger, so they (*are*) for him negators/gainsayers.

أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ ﴿٦٩﴾

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70. Or say they[z] by him a *jennaton* (*insanity/stroke of Jinn*);[w] rather came [*he*] by the right; and most (*of*) them for the right (*are*) dislikers.

أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾

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71. And had *ettaba'a* ([*he*] *closely-followed*) The Right[63] their *ahwa*[64] (*tendentious likings*), surely the Heavens[w] (*would have*) corrupted-she[y] and the Earth[w] (*too*) and who[p] (*are*) in them[y] (*too*); rather *aa'tayna* (*We accorded*) them by their *thekre* (*Qur'an/repute/homage*); so they (*are*) *a'n* (*regarding*) their *thekre* (*are*) shunners.

وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

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72. Or [*you*[s]] ask them a tribute/bounty; then your[t] Lord's tribute/bounty (*is*) *khayron* (*choicer/superior-/worthier*) and He (*is*) *khayro* (*i.e. =khayron*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٧٢﴾

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73. And verily you[g] surely invite them to *Sseratten* (*single specific Path*) straight.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾

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74. And verily who[r] not believe they[z] by the Hereafter[w] *a'n* (*off*) the *Sseratte* (*road/way*) surely (*are*) *na'keybona* (*swervers/stragglers/deviators*).

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ﴿٧٤﴾

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75. And had *ra'hemna*[65] (*We mercy-given*) them and doffed We what (*is*) by them of *dhurren* (*persistent distress*) surely they[z] (*would have*) obstinated in their tyranny addling they.[z]

۞ وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾

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76. And *laqad* (*verily, already and affirmatively*) We took them by the torment then neither *istakano*[66] (*quiescently submitted they*[z]) for their Lord and nor supplicate they.[z]

وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

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[62] The word "not"= "**لم**" in Arabic changes the following *future-tense* verb in to a *past tense*.

[63] Here "*The Right*," means (and Allah knows best) Allah, as "**الحق**"= "*The Right*," is one of His names.

[64] The word "**هوى**," translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

[65] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *We mercied* them" which cannot be said in correct English, as there is *no* such word as "*mercied*."

[66] The word "**استكانوا**" involves several facts: *submission, quiet and remaining still*. See **الهادي**. So *submission* by itself *suffices not*, hence the prefix of *quiescently*.

77. Until if We opened on them a door having severe torment, *eddha* (*suddenly/ surprisingly*) they (*are*) in it[x] *mublesoona*[67] (*ones that are nonplused*).	حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ٧٧
78. And He Who established for you[b] the hearing and the *abssa'ra* (*insights/ discernments*) and the *af'edata*[68] (*heart/ mind*) little when[o] you[z] thank.	وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٧٨
79. And He Who *thara'a* ([*He*] *created/ propagated-/ manifested*) you[b] in the Earth[w] and to Him you[z] (*are to be*) thronged.	وَهُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ٧٩
80. And He Who quickens and [*He*] deadens;[69] and for Him (*is*) variation (*of*) the night and the *naha're* (*between sunrise and sunset*); do then not you[z] cerebrate.	وَهُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ وَلَهُ ٱخۡتِلَٰفُ ٱلَّيۡلِ وَٱلنَّهَارِۚ أَفَلَا تَعۡقِلُونَ ٨٠
81. Rather said they[z] like what said the [firsts] (*ancients*).	بَلۡ قَالُواْ مِثۡلَ مَا قَالَ ٱلۡأَوَّلُونَ ٨١
82. They[z] said: is if we died and we were *tora'ban* (*crushed sand*) and bones, are we truly *mub'oothoona* (*ones to be resurrected*).	قَالُوٓاْ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ٨٢
83. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised, we and our fathers, this of before; *en* (*not*) this except the [firsts'] (*ancients'*) fables.	لَقَدۡ وُعِدۡنَا نَحۡنُ وَءَابَآؤُنَا هَٰذَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٨٣
84. Let-say [*you*[s]]: for whom[p] (*is*) the Earth[w] and whom[p] ever (*are*) in it[w] *en* (*if*) you[c] were (*to*) know.	قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ ٨٤
85. They shall say: for Allah; let-say [*you*[s]]: do then not you[z] reminisce.	سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَذَكَّرُونَ ٨٥
86. Let-say [*you*[s]]: Who (*is*) Lord (*of*) the Heavens[w] [the] seven and Lord (*of*) The *Arshe*[70] (*Throne* of *Kingship*) The Great.	قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ٨٦
87. They shall say: For Allah; let-say [*you*[s]]: do then not *tattaqoona* (*you reverentially guard not to displease Allah*).	سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَتَّقُونَ ٨٧
88. Let-say [*you*[s]]: Who (*is*) by His Hand[w/71] (*is*) every thing's *malakooto* (*enormous permanent proprietor-ship*);[72] and He havens and not (*to be*) havened over Him, *en* (*if*) you[c] were knowing you.[z]	قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ ٨٨
89. Shall say they:[z] For Allah; let-say [*you*[s]]: so where-from[73] (*are to be*) bewitched you.[z]	سَيَقُولُونَ لِلَّهِۚ قُلۡ فَأَنَّىٰ تُسۡحَرُونَ ٨٩

[67] The word "مُبلِسون" based on "أبلس," *masculine plural noun* meaning: *ones who suddenly became nonplus.*
[68] The Arabic word "الأفئدة" is plural of "فؤاد," thus "الأفئدة"= hearts/minds.
[69] The word "أمات," in "يُميت" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary.*
[70] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.
[71] Some maintain that the "hands" are *symbols* of divine Might or Power.
[72] The word "ملكوت"= "الملك مع العظمة و الديمومة," i.e. the enormous permanent proprietorship.
[73] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

90. Rather *a'tayna* (*We accorded*) them by the right; and verily they (*are*) surely liars.	بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ٩٠
91. Neither *ittakhatha*[74] (*took and made*) Allah of a child and nor [was] with Him of an *elahen* (*a deity*), hence surely (*would have*) gone each *elahon* by what created (*that deity*) and surely (*would have*) superseded some (*of*) them over some; *subhana*[75] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amma* (*off*) what describe they.[z]	مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١
92. Knower (*of*) the invisible and the visible; so *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٩٢
93. Let-say [*you*[s]]: my Lord if surely[76] [*You*[s]] assuredly show me what they[z] (*are being*) promised.	قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ٩٣
94. My Lord: then let-not make me [*You*[s]] among the people, the *dha'lemeena*[77] (*injustice-doers*).	رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٩٤
95. And verily We (*are*) on showing you[g] what We promise them surely *Qadiroona*[78] (*We-Who are capable of: giving/ doing/ enforcing/ or influencing*).	وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ٩٥
96. Let-push/propel [*you*[s]] by which[u] it[w] (*is*) *ahsa'no*[79] (*perfecter and beautifuler*) the *sayye'aa'ta* (*demeritorious-deed*);[w] We (*are*) knowinger by what they[z] describe.	ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ٩٦
97. And let-say [*you*[s]]: my Lord, [*I*] refuge by You[g] from the Satans' *hamaza'te*[80] (*nudging-whispers*).[w]	وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ٩٧
98. And [*I*] refuge by You[g] [*my*] Lord that *yahdhara* they[z] (*attended at predetermined time and place*) [*to me*].	وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ٩٨
99. Until if comes (*to*) an *ahada*[81] (*a lone/ any-one*) (*of*) them	حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ

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[74] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is always taking *and making some-thing* of what was taken. Thus, it is *not* just the mere *taking*.

[75] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

[76] The word "إمّا" = "إن و ما," i.e. "إن" and "ما," each is a conditional particle, so gathering *two conditionals* is for *emphasis* or *intensity*. See القرطبي.

[77] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

[78] The word "قادرون" is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing.*

[79] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[80] The word "همزات" means *nudging-whispers*, as they are whispers that pester by "*nudging*" to do the wrong.

[81] See the *Lexicon* attached to this *Translation* regarding "أحد."

the death, said [*he*]: my Lord, let-[*You*[s]] return [*me*].[82]	رَبِّ ٱرۡجِعُونِ ٩٩
100. *La'alla* (*craving currently unavailable deed that/perhaps*) I work righteously in what I left; not-at-all,[83] verily it[w] (*is*) a word[w] he (*is*) its[w] sayer; and from beyond[84] them *barza'khon*[85] (*invisible-barrier*) to a day (*to be*) resurrected they.[z]	لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٠٠
101. So if (*had been*) blown in the horn, then no lineage among them then-day and not mutually query they.[z]	فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا يَتَسَآءَلُونَ ١٠١
102. So whoever *thagolat* (*became heavy-she*[y]) his weights[x] then those they (*are*) the thrivers.	فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٢
103. And whoever lightened-she[y] his weights[x] then those who[r] lost they[z] their selves, in Hell[w] immortals they[z] (*are*).	وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ خَٰلِدُونَ ١٠٣
104. *Talfaho* (*scorches/mildly burns*)[w] their faces The Fire[w] and they (*are*) in it[w] grimacers/scowlers.	تَلۡفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ١٠٤
105. Have not been My *Aya'te*[w] (*Qur'anic statements*) (*had been/being*) recited on you[b] then you[c] were by it[w] denying.	أَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم بِهَا تُكَذِّبُونَ ١٠٥
106. Said they:[z] our Lord, overcame us our misfortune[w] and we were people strayers.	قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ١٠٦
107. (O,) Our Lord: let-exit us [*You*[s]] from it;[w] then *en* (*if*) returned we then verily we (*would be*) *dha'lemoona* (*injustice-doers*).	رَبَّنَآ أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ١٠٧
108. Said [*He*]: *ekhsao* (*let-you*[z] *be: spurned/contemptible*) in it[w] and let-not talk you[z] [*to Me*].[86]	قَالَ ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ١٠٨
109. Verily it[x] [was] a team of My *eba'de* (*worshippers-/submitters/slaves*) saying: (O,) our Lord we believed so let-forgive [for] us [*You*[s]] and *erham* (*let-mercy-give*) us [*You*[s]] and You[s] (*are*) *khayro* (*choicer/superior-/worthier*) (*of*) the *raheemeena* (*iterative mercy givers*).	إِنَّهُۥ كَانَ فَرِيقٞ مِّنۡ عِبَادِي يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ١٠٩

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[82] The letter "ن" in "ارجعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "ارجعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[83] The word "كلا" is an article of negation particularized for deterrence and prevention.

[84] The word "وراء" in "ورائه' means:
(1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) or (2) could apply.

[85] The word "برزخ" is an "*invisible-barrier.*"

[86] See footnote 80 above only here regarding تكلّمون.

110. Then *ittakhathto*[87] (*you*[z] *took and presumed*) them scoffingly until *ansawkum* (*they*[z] *caused you*[z] *to forget*) My *thekro* (*Qur'an/message*) and you[c] were of them laughing[88] (*scornfully*).

فَٱتَّخَذۡتُمُوهُمۡ سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِي وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ١١٠

111. Verily I (*have*) requited them today by what *ssabaro* (*held on patiently*) they,[z] verily they (*are*) the winners.

إِنِّي جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ١١١

112. Said [*He*]: how-long[89] (*have*) you[c] waited in the Earth[w] a number (*of*) years.[w]

قَٰلَ كَمۡ لَبِثۡتُمۡ فِي ٱلۡأَرۡضِ عَدَدَ سِنِينَ ١١٢

113. Said they:[z] we waited a day or some (*of*) a day, so let-ask [*You*[s]] the counters.

قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖ فَسۡـَٔلِ ٱلۡعَآدِّينَ ١١٣

114. Said [*He*]: *en* (*not*) waited you[c] except a little; had surely knowing you[c] were.

قَٰلَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗاۖ لَّوۡ أَنَّكُمۡ كُنتُمۡ تَعۡلَمُونَ ١١٤

115. Have then reckoned you[c] that only We created you[b] *abathan* (*uselessly/frivolously*) and that you[b] (*are*) to Us not (*to be*) returned.

أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا تُرۡجَعُونَ ١١٥

116. So *ta'aala* (*ever elevated* [*He*]) Allah, The King, The Right, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*[90] (*Throne of Kingship*) The *Kareeme*[91] (*bounty-Giver, Ennobler and Enabler of multiple useable traits*).

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡكَرِيمِ ١١٦

117. And whoever [*he*] invokes with Allah another *elahan* (*deity*), no proof for him by it;[x] so verily only his account (*is*) *enda* (*by munificence of/ by Rule of*) his Lord; verily it[x92] prosper not the unbelievers.

وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ١١٧

118. And let-say [*you*[s]]: my Lord, let-forgive [*You*[s]] and *erham* (*let-mercy-give* [*You*[s]]) and You[s] (*are*) *khayro* (*choicer/ superior/ worthier*) (*of*) the *rahemeena* (*iterative mercy givers*).

وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ١١٨

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[87] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[88] It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* "ضحك" = " فتح ضحك فاه و أخرج صوتا مظهرا السرور ," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) " ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها." In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*.

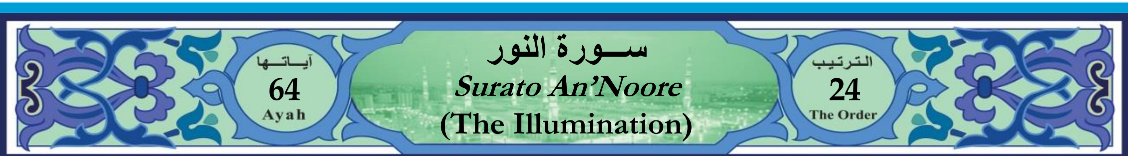
[89] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[90] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

[91] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained in the lengthy footnote 28 of the *Introduction*. Summarily: *Giver bounteously, Ennobling, Enabler of multiple useable traits*.

[92] The pronoun "ه" in "إنّه" refers to "الحقّ," a *masculine* gender in Arabic, hence "*it*[x]." +







By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Suraton*[w1] (*a division of The Qur'an*)[w] We descended it[w] and We decreed it[w] and We descended in it[w] evidents-she[y] *Aya'ten*[w] (*Qur'anic statements*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you.[z]

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

2. The adulteress and the adulterer so let-flog you;[w] each one of [them both] one hundred lash-she;[y] and let not take you[b] by them both clemency[w2] in Allah's religion[3] *en* (*if/since*) you[c] [were] believing by Allah and The Day The Last; and let witness their both torment a *ta'efaton*[w] (*band/group*)[w] of the believers.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

3. The adulterer not weds [*he*] except an adulteress or a *mushrekatan* (*she who partner deities with Allah/she-polytheists*); and the adulteress not weds her except an adulterer or a *mushrekon* (*he-who partner deities with Allah/he-polytheists*); and *tha'leka* (*afar-that-it/that*)[x] (*had been*) forbidden on the believers.

الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

4. And who[r] *yarmoona*[4] (*they*[z] *inculpate with adultery*) the *muhssa'na'te* (*chaste-women, marriers-she*)[ym5] afterwards not *ya'ato* (*produce/present they*[z]) by four he-witnesses, then let-flog them you[z] eighty *jaldatan* ([*lash*])[w] and let-not you[z] accept for them a testimony[w] ever; and those they (*are*) the *fa'seeqoona*[6] (*rebels vis-à-vis Allah's command*).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

5. Except whom[r] repented they[z] from after *tha'leka* (*afar-that-it/that*)[x] and they[z] mended, then verily

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا

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1 See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*."

2 The word "**رأفة**" is an *intensive* form of "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*; hence, "**الرأفة**"= clemency. See **اللتاج**.

3 The word "**دين**" here means "*rule*." See **البصائر**.

4 The word "**رمى**" in "**يرمون**" has *several* meanings, when combined with: e.g.: *chaste women* or *wife* or an *innocent* person, then it becomes Arabic-tongue-expression meaning: *inculpating with adultery*.

5 As stated in (S4:24) the word "marriers-she [y m]" ="**محصنات**," has *at least two related but distinct* meanings (1) marriers-she [y m], i.e. *ladies who are married*, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular "**محصنات**" = "**زوجات**" but "**زوجات**" is *not* a Qur'anic terminology *per se*, although "**زوجه**,"and "**أزواج**" *are* surely Qur'anic terms. So *in Quranic terms* "marriers-she [y m]" ="**محصنات**," and *nothing else*.

6 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥
6. And who[r] *yarmona*[7] (*they*[z] *inculpate with adultery*) their spouses (*wives*) and not was for them witnesses except themselves[w] then a testimony[w] (*of*) *ahado*[8] (*lone/any-one*) (*of*) them (*is*) four testimonies[w9] by Allah: verily he surely (*is*) of the *ssa'deqeena* (*always-truth-enforcers*).	وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٦
7. And the fifth[w] (*testimony*[w]):[10] (*is*) that Allah's curse[w] (*be*) on him *en* (*if*) [*he*] [was] of the liars.	وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ٧
8. And (*would*) forestall *a'n* (*off*) her the torment that [*she*] testifies four testimonies[w11] by Allah: verily he surely (*is*) of the liars.	وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ٨
9. And the fifth[w] (*testimony*[w]) (*is*): that Allah's wrath (*be*) on her *en* (*if*) [*he*] [was] of the *ssa'deqeena* (*always truth enforcers*).	وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ٩
10. And *lawla* (*had it not been for*) Allah's munificence on you[b] and His mercy[w12] and that Allah (*is*) *Tawwabon* (*iterative Relent*), *Hakeemon*[13] (*infinite hekmah*[14] *Possessor*).	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ١٠
11. Verily who[r] came/perpetrated they[z] by the *uf'ke*[x] (*slanderous-fabrication/specious concoction*)[x] (*are*) a league[w] of you;[b] let not[15] you[z] reckon it[x] evil for you;[b] rather it[x] (*is*) a *khayron* (*choicer/superior/worthier*) for you;[b] for every *emre'en*[16] (*mature/perfect manliness possessor*) of them what *ektasaba*[17] ([*he*] *reciprocally earned*) of the sin; and who[x] *tawalla* (*he took charge*) (*of*) its[x] *kebara*[18] (*cardinal-lead*) of them, for him (*is*) a great torment.	إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ١١

7 See footnote 5 above regarding *inculpating with adultery*.
8 See the *Lexicon* attached to this *Translation* regarding "أحد."
9 The word "شهادة"= "*testimony*" in Arabic grammar is a *feminine gender*.
10 Since word "شهادة"= "*testimony*" is a *feminine gender*, so its *substitute/reference* (fifth) *must be feminized*.
11 See footnote 9 above regarding *testimony*.
12 There is an *omission*, *complementing* = "جواب" "*lawla*." Such *omission* is because its *obviousness* and *enormity*.
13 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
14 See the *Lexicon* attached to this *Translation* for "*hekma*."
15 The "لا" in "لا تحسبوه" is "لا الناهية," hence "let not."
16 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنسان, و the person =شخص the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.
17 The word "إكتسبت" (a) i.e. على وزن إفتعل= that is he *intentionally caused* (an act, a deed) *to happen*. (b) Also, "أكتسبت" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one. So (a) and (b) mean this *self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *upon* (i.e. *against*) it.
18 The expression "(*took*) *charge* (*of*) *its cardinal-lead*" means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander.

12. *Lawla* (*why have not*) *edh* (*when/since*) heard it[x] you[c] presumed the he-believers and the she-believers by their selves[w] a *khayran* (*superiority/goodness*) and said they:[z] this (*is*) an *uf'kon*[x] (*slanderous-fabrication-/specious concoction*)[x] manifest.

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾

13. *Lawla* (*why did not*) came/produced they[z] on it[x] by four he-witnesses; so *edh* (*as/since*) not *ya'ato* (*produce-/present they*[z]) by the he-witnesses, then those, *enda* (*by Rule of*) Allah, they (*are*) the liars.

لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾

14. And *lawla* (*had it not been for*) Allah's munificence on you[b] and His mercy[w] in the world[w] and the Hereafter[w] surely (*would have*) touched you[b] in what *afadha*[19] (*group-rushed*) you[c] in it[x] a great torment.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

15. *Edh* (*when/since*) *talaqqa*[20] (*receive/inculcate*) it[x] you[z] by your[n] tongues; and you[z] say by your[n] mouths what not for you[b] by it[x] knowledge; and you[z] reckon it[x] a trifle (*trivia*) while it[x] (*is*) *enda* (*by Rule of*) Allah great.

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾

16. And *lawla* (*why have not*) *edh* (*when/since*) heard it[x] you[z] said you:[c] not [*it*[x]] be for us to speak by this, *subhana*[21] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You;[g] this (*is*) a great calumny.

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

17. Admonishes[22] you[b] Allah that not[23] revert you[z] for its[x] like ever, *en* (*if/since*) you[c] were believers.

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾

18. And manifests Allah for you[b] the *Aya'te*,[w] (*Qur'anic statements*) and Allah (*is*) Omniscient, *Hakeemon*[24] (*infinite hekmah*[25] *Possessor*).

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

19. Verily who[r] they[z] like that the profanity[w26] spreads-

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ

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[19] The word "أفضتم" comes from "الإفاضة" which means a *crowd of people rushing from one place to another*

[20] The word "تلقونه" is made up of *two* parts: (a) the *verb* "*talaqqa*"= "تلقّى" and (b) the *pronoun* article "نه,"=you [f] do it. However, the word *talaqqa*"= "تلقى" in turn has *two distinct* but *intertwined* meanings: (a) *receive* and (b) *inculcate* (*make it understood*) *to another*. Hence, "you [f] receive/inculcate it [x]".

[21] The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

[22] The word "يعظكم" rooted in"وعظ" = "*exhorted*" or "*admonished*," and "موعظة," *could* mean: *exhortation* or *admonition*.

[23] The particle "أن" here in the sense of "لئلا"="that not." See مغني اللبيب.

[24] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[25] See the *Lexicon* attached to this *Translation* for "*hekma*."

[26] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

/circulates[w] in whom[r] believed they[z] for them (*is*) a painful torment in the world[w] and the Hereafter[w] and Allah knows and you[f] know not.	فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ١٩
20. And *lawla* (*had it not been for*) Allah's munificence[27] on you[b] and His mercy[w] and that Allah (*is*) *Ra'oofon*[28] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ ٢٠
21. O you, who[r] believed they:[z] let-not *tatta'be'o* (*closely-follow you*[x]) the Satan's steps;[w] and whoever *yatta'be'a* ([*he*] *closely-follows*) the Satan's steps[w] then verily he commands by the profanity[w29] and the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); and *lawla* (*had it not been for*) Allah's munificence on you[b] and His mercy[w] not *zaka*[30] (*purified and suited*) of you[b] [of] an *ahaden*[31] (*lone/any-one*) ever; [and,] but Allah *youzakkey* ([*He*] *exculpates/befits/suits, lauds and blesses*) whom[p] [*He*] wills; and Allah (*is*) *Sameeon* (*possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer*), Omniscient.	۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢١
22. And let not *ya'taley* (*vow abstaining from allowable good deeds*) the munificence-possessors of you[b] and [the] abundance[w] to *youa'to* (*they*[z] *accord/give*) kin-possessors and the *masakee'na*[32] (*not having sufficient material possessions*) and the emigrants in Allah's path; and let pardon they[z] and let condone they;[z] do not[33] you[z] like that Allah forgives for you;[b] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ٢٢
23. Verily who[r] *yarmona*[34] (*they*[z] *inculpate with adultery*) the *muhssana'te* (*chaste women/marriers-she*)[ym35] the (*innocently*) heedless-they[ym] she-believers (*had been*) cursed they[z] in the world[w] and the Hereafter;[w] and for them (*is*) a great torment.	إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٢٣

[27] The word "فضلُ" is *inchoative* and its *predicative* is *omitted* because it is *forthcoming in a later sentence*. See القرطبي.

[28] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

[29] See footnote 26 above regarding "profanity".

[30] The word "زكى" here means *suited*, in the *intransitive* sense of suit. See اللسان and التفاسير.

[31] See the *Lexicon* attached to this *Translation* regarding "أحد."

[32] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas فقير *lacks any* material possessions.

[33] This particle "ألا" is for "عرض للترغيب أو التحضيض," in this case clearly for "الترغيب" = "*desiring.*"

[34] See footnote **4** above regarding *inculpating with adultery*.

[35] See footnote **5** above regarding "المحصنات."

24. Day witnesses/testifies on them their tongues and their hands[w] and their feet[w] by what they[z] were working.	يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾
25. Then-day fulfills[36] (*for*) them Allah their *Deen*[37] (*dues*), the right; and (*would then*) know they[z] that Allah, Who (*is*) The Right The Manifester.	يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾
26. The *khabeethato* (*she-they wicked/bad for the he-they wicked/bad*) for the *khabetheena* (*he-they wicked/bad for the she-they wicked/bad*); and *khabethoona* for the *khabeetha'te* and the *tayyeba'te* (*she-they good*) for the *tayyeboona* (*he-they good*) and the *tayyebona* for the *tayyeba'te*; those *mubrra'oona* (*are rendered absolvers*)[38] of what they[z] say; for them a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *kareemon*[39] (*bounteous, ennobling and of multiple uses/effects*).	ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾
27. O you who[r] believed they[z] let-not enter you[z] houses[w] other than your[n] houses, until *tas'ta'neso* (*you[z] seek familiarizing your selves*) and *tosallemo*[40] (*you[z] offer-peace*) on their folks;[w] *tha'lekum* (*collective-afar-that*)[x] *khayron* (*choicer/superior/worthier*) for you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce you.[z]	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾
28. Then *en* (*if*) not found you[z] in it[w] an *ahadan*[41] (*lone-/any -one*), then let-not enter it[w] you[z] until (*to be*) permitted for you;[b] and *en* (*having been*) said for you:[b] let-return you[z] then let-return you;[z] it[x] (*is*) *azka*[42] (*more befitting and beneficial/cleansing*) for you;[b] and Allah by what you[z] work (*is*) Omniscient.	فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾
29. Not on you[b] a *jonahon*[43] (*sin*) to enter you[z] houses[w] other than (*it[w] being*) occupied[w] in it[w] *mata'on* (*furnishings-/chattel/convenience*) for you;[b] and Allah knows what you[z] disclose and what you[z] conceal.	لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

[36] The word "يوفي" in "يوفيهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.
[37] That is pays them their recompense, *according* to their *dues*, good or bad on "*Day of Judgment's*".
[38] This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "*goodness*." Thus, "*rendered*" is for مفعول بمعنى فاعل.
[39] The word "*kareem*"= "كريم" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in length in footnote 37 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.
[40] The word "تسلّم" in "تسلّموا" is a *present tense* of "السّلام,"= "*peace*," for which there is *no* way to linguistically *verbalize* such a *concrete* noun, like *many such problems* in English. So, short of *transliteration*, which *should be avoided* if possible, the *next best* case is to "*coin*" *best approximate expression*, such as "*offer-peace*," as we did in this case.
[41] See the *Lexicon* attached to this *Translation* regarding "أحد."
[42] That is, and Allah is knowinger, "*more befitting or more beneficial/cleansing for you*."
[43] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

30. Let-say [*you*[s]] for the believers: *yaghodhdho*[44] (*they*[z] (*curb/lower* and *break the gaze*) [of][45] their *abssa're* (*insights-/discernments*) and they[z] keep-up[46] their *foroja* (*orifices-/private-parts*); *tha'leka* (*afar-that-it/that*)[x] (*is*) *azka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naóna*[47] (*carefully craft they*[z]).

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾

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31. And Let-say [*you*[s]] for the she-believers (*to*) *yaghdho-dhna*[48] (*she-they*[z] *curb/lower-and-break the gaze*) [of] their[y] *abssa're* (*insights/discernments*), and (*to*) keep-up they[y49] their[y] *foroja* (*orifices/private-parts*); and let not disclose-/flash they[y] their[y] adornment[w]/trim[w] except what appeared/manifested of it;[w] and let cast-they[y] by their[y] kerchiefs[50] over their[y] bosoms; and let not disclose/flash they[y] their[y] adornment[w]/trim[w] except to their[y] *bo'aolto* (*husbands/lords/possessors/owner of*) them[y] or their[y] sons, or sons (*of*) their[y] *bo'aolto* them[y] or their[y] brothers or sons (*of*) their[y] brothers or sons (*of*) their[y] sisters or their[y] women or what possessed their[y] *yamenes* (*right hands*) (*i.e. their slaves*), or the *ta'be'eena* (*male followers*, e.g.: *servants*) other than *erbatey*[w] (*having sexual desire/need*)[w] possessors of the men or the children who[r] not ascended-/cognized they[z] over the women's *aw'ra'te* (*pudenda*) and let not strike-they[y] their[y] feet to (*be*) known what hide-they[y] of their[y] adornment;[w] and let-repent you[z] to Allah together, O believers, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thrive you.[z]

وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ أَوِ ٱلتَّـٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

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32. And let-wed you[z] the widows of you[b] and the *ssa'leheena* (*righteous-people*) of your[n] *eba'de* (*he-slaves*) and your[n] *ema* (*she-slaves*); *en* (*if*) they[z] be poor[51] enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*[52] (*Surrounder and encompassing all*

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ

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[44] The word "*yaghodhdho*" = "يغضّ," if with respect to *sight* means: to *curb*, *lower* and *break the gaze*. If it applies to the "*sound*" then it means to *soften*. See اللسان

[45] This "*of*" is *very significant*, as it indicates *portioning* of the eyesight. That is to say, it is *not* possible to deflect the *entire* eyesight, as the *first look* is part of it. But what is required is *not to gaze* at what is *not* allowed for one to gaze at.

[46] The word "يحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts it: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

[47] The word "يصنعون" is rooted in the verb "صنع," which means (1) *carefully* choose or (2) *carefully* craft or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

[48] See footnote 44 above regarding "*yaghodhdho*."

[49] See footnote 46 above regarding "keep-up."

[50] The word "خِمار" in "خمرهنّ" is a plural for "خِمار," which is *linguistically* speaking, and The Qur'an is *foremost* is "*Arabic Qur'an*" means "*handkerchief*." See اللسان and الرّاغب and التاج and الهادي.

[51] The word "فقراء" versus the "مساكين see the *Lexicon* attached to this *Translation* for the distinction.

[52] The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other =

things), Omniscient.

وَٰسِعٌ عَلِيمٞ ٣٢

33. And *le'yasta'afife* (*let affirmably abstain*) who[r] not find they[z] marriage until enriches/suffices them Allah of His munificence; and who[r] *yabtaghona* (*they[z] earnestly-quest*) the book[53] of what possessed your[n] right hands[w] then *ka'tebo* (*let-you[z] mutually inscribe*) them, *en* (*if*)you[c] knew in them *khayran* (*goodness/pledge-honorers*); and *aa'to* (*let-you[z] accord*) them of Allah's possession which[x] *aa'ta*[54] ([*He*] *accorded*) you[b] and let-not coerce you[z] your[n] (*slave*) maids on harlotry, *en* they[y] wanted chastity/marriage to *tabtagho*[55] (*you[z] earnestly-quest*) a transient (*of*) the life[w] (*of*) the world;[w] and whoever [*he*] coerces them,[y] then verily Allah from after their[y] coercion (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ عَلِمۡتُمۡ فِيهِمۡ خَيۡرٗاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ فَتَيَٰتِكُمۡ عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ غَفُورٞ رَّحِيمٞ ٣٣

34. And *laqad* (*verily, already and affirmatively*) We descended to you[b] *Aya'ten*[w] (*Qur'anic statements*) manifesters-she;[ym] and a parable/example of whom[r] they[z] ceded of before you;[b] and an exhortation[w56] for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ وَمَثَلٗا مِّنَ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۡ وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٣٤

35. Allah (*is*) the Heavens'[w] and the Earth's[w] illumination;[x] parable/example (*of*) His illumination (*is*) as a niche[w] in it[w] a lamp; the lamp (*is*) in a glass-she[y] the glass-she[y] (*is*) like a lustrous-star[w57] being kindled of a blessed tree,[w] an olive[w58] neither [eastern-she[y]] nor [western-she;[y]] almost its[w] oil lightens and albeit not touched it[x] a fire;[w] an illumination[x] on an illumination;[x] Allah *yahdey* (*divinely-guides*) for His illumination[x] whom[r] [*He*] wills; and strikes Allah the parables-/examples for the man-kind; and Allah by every-thing (*is*) Omniscient.

۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ مَثَلُ نُورِهِۦ كَمِشۡكَوٰةٖ فِيهَا مِصۡبَاحٌۖ ٱلۡمِصۡبَاحُ فِي زُجَاجَةٍۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ زَيۡتُونَةٖ لَّا شَرۡقِيَّةٖ وَلَا غَرۡبِيَّةٖ يَكَادُ زَيۡتُهَا يُضِيٓءُ وَلَوۡ لَمۡ تَمۡسَسۡهُ نَارٞۚ نُّورٌ عَلَىٰ نُورٖۚ يَهۡدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُۚ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَٰلَ لِلنَّاسِۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٣٥

36. In houses Allah allowed (*to be*) elevated[59] and (*to be*) mentioned in it[w] His name; *yousabbeho*[60] (*saying*:

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ

= things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

53 "الكتاب" here = "المكاتبة," i.e. the *mutual writing of a pledge of one party to anther*. So in this great *Ayah*, *ka'tebo* (*let-you[z] mutually inscribe*) them (*i.e. your slaves*) a pledge, that they pay you ransom to *get their freedom*. This is a *clear command* from Allah to *abolish slavery* through *mutual benefits between the owner and his/her slave*. See القرطبي.

54 That is, and Allah knows best, from the *Zakah* wealth, as the *Zakah* possession is not but a *trusted* possession in the hands of the one giving that portion of *his* possession as *Zakah*..

55 The word "إبتغي"= "طلب حثيثا" meaning: *earnestly quested*.

56 The word "موعظة," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*.

57 The word "كوكب" from a *linguistic* stand means: *star*. Although in modern times "كوكب" = *planet*.

58 Tree in Arabic is a *feminine*. So the reference to it is obviously *feminized*. Hence, the references: "olive,[w] "she-eastern, she-western."

59 That is to be *built*, i.e. the mosques.

60 The word "*yousabbeho*" has *no* English equivalent. It means [*he*] says, "*subhana Allah*," that is: *hallowedly* =

subhana Allah) for Him in it[w] by the *ghodowwe* (*dawn-until-sunrise*) and the *aa'ssale*[61] (*late afternoon until sunset*).

وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ٣٦

37. Men neither *tolhey* (*entertainingly-preoccupies/distracts*) them a trade[w] and nor a sale[x] *a'an* (*off*) Allah's *Thekre*[62] and *eqa'me* (*upping/sustaining the prescribed obligations of*) the Prayer[w] and *eeta* (*according and fulfilling the obligations of*) the *Zakatey*[w63] (*prescribed percentage of personal possessions*);[w] they fear/know[64] a day[x] *tataqallabo* (*iteratively turnover*) in it[x] the hearts and the *abssa'ro* (*insights/discernments*).

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ٣٧

38. To requite them Allah *ahsa'nd*[65] (*perfecter and beautifuler*) (*of*) what worked they;[z] and [*He*] augments them of His munificence; and Allah provides whom[r] [*He*] wills by other than a count.

لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٣٨

39. And who[r] unbelieved they[z] their works (*are*) like a mirage[x] in a bowl[w66] reckons it[x] the thirster water; until if/when [*he*] came (*to*) it[x] [*he*] found it[x] not a thing; and [*he*] found Allah *endaho* (*by it*[x]*/by him*); so [*He*] fulfilled[67] him his account; and Allah (*is*) swift (*in*) the account.

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ٣٩

40. Or like darknesses[w] in a sea *lujjeyen*[x] (*abyss/of tremendous depth/vast water amount*),[x] overlies it[x] a surge above it[x] a surge, of above it[x] *sahabon*[68] (*gliding-clouds*); darknesses[w] some (*of*) it[w] above some, if [*he*] produced his hand[w] almost not sees it[w] [*he*]; and whom[p] made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ٤٠

41. Have not seen [*you*[s]] that Allah, *yousabbeho*[69] (*say: subhana Allah*) for Him who[p] (*are*) in the Heavens[w] and the Earth[w] and the birds, *ssaffa'ten* (*in rows-*

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ

= *and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.* Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*).

61 In English there is *no* exact corresponding words for "**غدو**" = "*ghodow*" (grammatically inflected "*ghodowe*) and "**آصال**" ="*aasal*," *late afternoon until sunset.*

62 The word "*thekre*" as it stands here, Qur'an commentators are *differing* as to its *exact* meaning. However, *Prayer* seems to be the *most suitable* as it is with respect to *trading and traders*. See **القرطبي**.

63 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

64 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

65 There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

66 The word "**قِيعة**"= bowl, meaning: a bowl-shaped topographic depression. See **الهادي** and The American Heritage Dictionary.

67 The word "**وفى**" in "**وفاه**," from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*. Thus, "**وفى**" means *endeavored and gathered the last part of an obligation to fulfill it.*

68 The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**.

69 See footnote 21 above regarding **يسبح**.

كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾

/ *spreading-their-wings-in-flight*);[70] each *qad* (*already and affirmatively*) knew his/its[x] Prayer[w] and his/its[x] *tasbeeha*[71] (*hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him*); and Allah (*is*) Omniscient by what they[z] do.

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾

42. And for Allah (*is*) the Heavens’[w] and the Earth’s[w] proprietorship and to Allah (*is*) the destiny.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

43. Have not seen [*you*[s]] that Allah wafts *sahaban*[72] (*gliding-clouds*); afterwards [*He*] congregates [among it;[x] afterwards [*He*] makes it[x] a heap; then [*you*[s]] see the *wadqa* (*haze/raindrops*) issuing from its[x] bores;[73] and *younazzelo* (*recurrently descends* [*He*]) from the sky[w] of mountains in it[w] hails; then [*He*] betides by it[x] whom[p] [*He*] wills and averts it[x] [*He*] *a’an* (*off*) whom[p] [*He*] wills; almost glare/flash (*of*) its[x] lightning goes (*takes-away*) by the *abssa’re* (*insights/discernments*).

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾

44. *Youqallebo* (*iteratively transposes*) Allah the night and the *naha’re* (*between sunrise and sunset*); verily in *tha’leka* (*afar-that-it/that*)[x] surely (*is*) *ebratan*[w] (*instructive-example*)[w] for the *abssa’re* (*insights/discernments*) possessors.

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾

45. And Allah created every a *dabba’ten*[w74] (*she-moving-creature*), of water; so of them who[p] [*he/it*[x]] creeps on its[x] belly; and of them who[p] [*he/it*[x]] walks on two feet;[w] and of them who[p] [*he/it*[x]] walks on four;[w] creates Allah whatever[75] [*He*] wills; verily Allah (*is*) on every-thing Omnipotent.

لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

46. *Laqad* (*verily, already and affirmatively*) We descended *Aya’ten*[w] (*Qur’anic statements*) manifesters[w] and Allah *yahdey* (*divinely-guides*) whom[p] [*He*] wills to a *Sseratten* (*road/way*) straight.

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ

47. And they[z] say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a

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[70] The word “الصافات” means: (1) the angels as they set themselves in rows, or (2) the “birds,” as in this great *Ayat*, as they spread their wings in the sky and not move them.

[71] According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for *intensity*.

[72] The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it’s *plural* of a “سحابة.” Whereas the “غيم” *appears stationary*. أنظر اللسان.

[73] The word “خلاله أي ثقبه التي يخرج منها” means its bores. See اللسان.

[74] For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

[75] The particle “ما” is “إسم أو أداة شرط,” = *conditional* noun/particle; or “ما” = “إسم موصول” = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

team of of them from after *tha'leka* (*afar-that-it/that*);[x] and not those surely (*are*) the believers.

بَعۡدِ ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ٤٧

48. And if (*had been*) invited they[z] to Allah and His Messenger to rule among them, *edha* (*suddenly-/surprisingly*) a team of them (*are*) [shunners].

وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ إِذَا فَرِيقٞ مِّنۡهُم مُّعۡرِضُونَ ٤٨

49. And *en* (*if*) (*to*) be for them the right[x] *ya'tona*[x] (*they*[z] *obligingly come*)[x] to it[x] *mudh'eneena* (*humbly submitters*).

وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ ٤٩

50. Is in their hearts an illness,[76] or they[z] suspected, or they[z] fear/know[77] that Allah *yaheefa* (*warps/prejudices*)[78] over them and His messenger [*warps over them too*];[79] rather those, they (*are*) the *dha'lemoona*[80] (*injustice-doers*).

أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ أَمۡ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيۡهِمۡ وَرَسُولُهُۥۚ بَلۡ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠

51. Verily only [was] the believers' say if (*had been*) invited they[z] to Allah and his Messenger to rule among them to say they:[z] we heard and we obeyed; and those, they (*are*) the thrivers.

إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥١

52. And whoever [*he*] obeys Allah and His Messenger and *yakhsha* ([*he*] *reverently-fears*) Allah and *yatta'qeh* ([*he*] *reverently guards not to displease Him*), so those, they (*are*) the winners.

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ٥٢

53. And *aqsamo* (*they*[z] *oathed*) by Allah *jahda* (*ultimate-/effort-most*) their *ayma'ne* (*oaths*), *la'en* (*if indeed*) commanded them you[h] surely assuredly[81] exit they;[z] let-say [*you*[s]]: let-not *toq'semo* (*you*[z] *oath*) an obedience[w] *ma'aroofaton* (*that which is known*);[w] verily Allah (*is*) Proficient by what work you.[z]

۞وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِنۡ أَمَرۡتَهُمۡ لَيَخۡرُجُنَّۖ قُل لَّا تُقۡسِمُواْۖ طَاعَةٞ مَّعۡرُوفَةٌۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٥٣

54. Let-say [*you*[s]]: let-obey you[z] Allah and let-obey you[z] the Messenger; then *en* (*if*) diverted they[z] then verily only on him what [*he*] (*had been*) burdened and on you[b] what you[c] (*had been*) burdened; and *en* you[z] obey him *tahtadaw* (*you*[z] *become divinely-guided*); and not on the Messenger except the announcement the manifester.

قُلۡ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡهِ مَا حُمِّلَ وَعَلَيۡكُم مَّا حُمِّلۡتُمۡۖ وَإِن تُطِيعُوهُ تَهۡتَدُواْۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٥٤

55. Promised Allah who[r] believed they[z] of you[b] and

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ

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[76] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[77] See footnote 64 above regarding *fear/know*.

[78] The word "**يحيف**" is to be *unjust* through *inclining and judging by injustice*. Thus, "warp"= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased.

[79] This Ayah says: "**اللهُ و رسولُهُ**," thus, "**رسولُهُ مرفوع**" as a *second* "**فاعل**." Hence it means and His "*messenger warps over them too*." In Arabic the *construct is very clear*. In English it seems it does *require this clarification*.

[80] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

[81] The "**ل**" in "**ليخرجنّ**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

they[z] worked the righteous-works[w] (*to*) surely assuredly[82] *yastakhlefa* (*makes vicegerents of*) them [*He*] in the Earth[w] just-as *istakhlafa* ([*He*] *made vicegerents of*) whom[r] of before them; and (*to*) surely assuredly establish[83] [*He*] for them their religion which [*He*] delighted for them; and surely [*He*] assuredly substitutes (*for*) them from after their fear a security; they[z] worship Me, not they[z] partner (*other deities*) by Me a thing; and who[p] [*he*] unbelieved after *tha'leka* (*afar-that-it/that*)[x] then those they (*are*) the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ
كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ
وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ ٱلَّذِي ٱرۡتَضَىٰ لَهُمۡ
وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ
يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗاۚ وَمَن
كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ٥٥

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56. And *aqemo*[84] (*let-you[z] up-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you[z] accord and fulfill the obligations of*) the *Zakata*[w85] (*prescribed percentage of personal possessions*)[w] and let-obey you[z] the Messenger, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamona*[86] (*to be mercy-given you[z]*).

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ
ٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ٥٦

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57. Let-not assuredly reckon [*you[s]*] who[r] unbelieved they[z] (*are*) enfeeblers in the Earth;[w] and their abode-/lodging (*is*) The Fire[w] and surely wretched the destiny.

لَا تَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ مُعۡجِزِينَ
فِي ٱلۡأَرۡضِۚ وَمَأۡوَىٰهُمُ ٱلنَّارُۖ وَلَبِئۡسَ
ٱلۡمَصِيرُ ٥٧

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58. O you who[r] believed they:[z] let seek your[n] permission whom[r] possessed your[n] hands[w] and who[r] not reached they[z] the puberty of you[b] three times of before the dawn's Prayer[w] and when *tadha'aona* (*you[z] put-aside*) your[n] apparels from the noon;[w] and of after the *esha'a's* (*night's fall*) Prayer;[w] three[w] *aw'ra'ten*[87] (*designated hours*) for you;[b] not on you[b] and not on them a *jonahon*[88] (*sin*) after them;[y89] *tawwafona* (*iterative circumambulators*) on you[b] some (*of*) you[b] on some;

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ
ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ
ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ
ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ
ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ
ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ عَلَيۡكُمۡ
وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ

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82 The "ل" in "ليستخلفنّ" and "ليمكننّ" are *juratory* "ل"= "ل القسم" *amounting to*= "التأكيد," i.e. *affirmation*, expressed in both case by "*assuredly*".

83 The word "مكّن" in "يمكننّ," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*.

84 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.

85 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

86 The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."

87 The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

88 See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

89 The reason for "*feminizing*" this pronoun as "them [y]" because *it is so in the text*, as it is in reference to the word "عورة" which is a *feminine* gender.

like *tha’leka* (*afar-that-it/that*)[x] manifests Allah for you[b] the *Aya’te*[w] (*Qur’anic statements*); and Allah (*is*) Omniscient, *Hakeemon*[90] (*infinite hekmah*[91] *Possessor*).

عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

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59. And if/when reached the children of you[b] the puberty, then *le’yasta’athena* (*let seek permission they*[z]) just-as *ista’athana* (*sought permission*) who[r] of before them; as *tha’leka* (*afar-that-it/that*)[x] manifests Allah for you[b] His *Aya’te*[w] (*Qur’anic messages*); and Allah (*is*) Omniscient *Hakeemon*[92] (*infinite hekmah*[93] *Possessor*).

وَإِذَا بَلَغَ ٱلْأَطْفَـٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

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60. And the *qawa’edo*[94](*she-menopausal-sitters*) of the women who[v] not hope (*for*) *ne’kahan* (*wedlock*), then not on them[y] a *jonahon*[95] (*sin*) to *yadha'ana* (*put-aside-they*[y]) their[y] apparel, other than *mutabarreja’ten* (*flauntingly displaying-she*[ym]) by an adornment;[w] and to *yasta’afefna* (*affirm-chastity they*[y]) (*is*) *khayron* (*superior/worthier*) for them;[y] and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) Omniscient.

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّـٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَـٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

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61. Not on the blind a *harajon*[96] (*constraint/sin*) and not on the lame a *harajon* and not on the ill a constraint and not on your[n] selves[w] a *harajon* to eat from your[n] houses or your[n] fathers’ houses or your[n] mothers’ houses or your[n] brothers’ houses or your[n] sisters’ houses or your[n] fathers’ brothers’ house, or your[n] fathers’ sisters’ houses, or your[n] mothers’ brothers’ houses or your[n] mothers’ sisters’ houses, or what you[c] possessed its[x] keys, or (*house of*) your[n] friend; not on you[b] a *jonahon*[97] (*sin*) to you[z] eat together or segregates; so if you[c] entered houses then *sallemo*[98]

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَـٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَـٰمِكُمْ أَوْ بُيُوتِ عَمَّـٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَـٰلَـٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ لَيْسَ

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90 See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”

91 See the *Lexicon* attached to this *Translation* for “*hekma*.”

92 See the *Lexicon* attached to this *Translation* regarding “**الحكيم**” and “**حكيم**.”

93 See the *Lexicon* attached to this *Translation* for “*hekma*.”

94 The word “*qawa’ed*”= “**قواعد**,” based on “**قعد**”=sat, and so sitters, as if to say “*she retirees*.” Thus, “*qawa’id*,” meaning: those women who are “sitters” because they are in their menopausal age.

95 See the *Lexicon* attached to this *Translation* for the meaning of the word “**جناح**” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “**جناح**”= no sin.

96 The word “**حرج**” = “**أضيق الضيق**,” see “**اللسان**,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “**حرج**,” that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, “**حرج**” could mean “*sin*.”

97 See footnote 96 above but here regarding “**جناح**.”

98 The word “**تسلّم**” in “**تسلّموا**” is a *present tense* of “**السّلام**,”= “*peace*,” for which there is *no* way to linguistically *verbalize* such a *concrete* noun, like *many such problems* in English. So, short of *transliteration*, which *should be avoided* if possible, the *next best* case is to “*coin*” best approximate an expression, such as “*offer-peace*,” as we did in this case.

(*let-you*[z] *offer-peace*) on your[n] selves[w] a greeting[w] from *ende* (*by munificence of/ by Rule of*) Allah a blessed[w] a good;[w][99] like *tha'leka* (*afar-that-it/ that*)[x] manifests Allah for you[b] the *Ayate*[w] (*Qur'anic statements*) *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you.[z]

عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟
جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا
فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ
ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَعْقِلُونَ ٦١

62. Verily only the believers (*are*) who[r] believed they[z] by Allah and His Messenger and if were they[z] with him on a matter-congregator, not gone they[z] until *yasta'thenoho* (*they*[z] *seek his permission*); verily who[r] *yasta'thenoka* (*they*[z] *seek you*[g] *permission*) those (*are*) who[r] they[z] believe by Allah and His messenger; so if *ista'atha-noka* (*they*[z] *sought you*[g] *permission*) for some (*of*) their function;[100] then let-permit [*you*[s]] for whom[r] willed you[h] of them; and *ista'ghfer*[101] (*let-seek forgiveness* [*you*[s]] *from*) Allah for them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ
وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ
ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ
يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا
ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن
لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ
ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٦٢

63. Let-not make you[z] the Messenger's invocation among you[b] like invocation (*of*) some (*of*) you[b] (*to/ of*) some; *qad*[102] (*iteratively and affirmatively*) knows Allah whom[r] *yatasallalona* (*they*[z] *secretly withdraw*) of you[b] *lewathan* (*elusively*); so *le'yather* (*let-take-caution*) who[r] dissent they[z] *a'n* (*regarding*) his command to betide[w] them a *fetna'ton* (*trial/ affliction/ tumult/ unbelief*)[w] or betides[x] them a painful torment.

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ
ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ
فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ٦٣

64. Lo. Verily for Allah what (*are*) in the Heavens[w] and the Earth;[w] *qad*[103] (*iteratively and affirmatively*) knows [*He*] what you[f] (*are*) on it[x] (*of adherence or not to His commands*); and day (*to be*) returned they[z] to Him then *youna'bbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) them by what they[z] worked; and Allah by everything (*is*) Omniscient.

أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا
عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ٦٤

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[99] The word "greeting" = "**تحية**" is a *feminine* gender in Arabic so the references to it are too feminized. So "[she-blessed]" and '[she-good]" are stated as above.
[100] For the word "**شأن**" I did not like to use the word "*affair*" because of its implication/denotation.
[101] The word "**استغفر**" = "**اطلب الغفران**" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "**استغفر**" *per se*. So I *settled for saying*: "[*you*] *seek forgiveness*." So in this case: [*you*] *seek Allah's forgiveness*."
[102] The particle "*Qad*" preceding a *future tense* means: **للتوكيد و التكثير**" = for "*affirmatively and iteratively*." See **المغني**. +
[103] Ibid.



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Tabaraka*[1] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *nazzala* (*repetitively descended* [*He*]) The Criterion (*The Qur'an*) on *abdehe*[2] (*His slave*), to be for the worlds a *na'theran* (*iterative warner*).	تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا ﴿١﴾
2. Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; and not *yattakheth*[3] ([*He*] *takes-and-makes*) a son; and not [was] for Him a partner in the proprietorship; and [*He*] created every-thing[x] so [*He*] fated it[x] *taq'deran*[4] (*infinite fate/fating*).	ٱلَّذِى لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَمۡ يَتَّخِذۡ وَلَدًا وَلَمۡ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلۡمُلۡكِ وَخَلَقَ كُلَّ شَىۡءٍ فَقَدَّرَهُۥ تَقۡدِيرًا ﴿٢﴾
3. And *ittakhatho*[5] (*they*[z] *took-and-made*) of lesser than-/without Him *aa'lehatan* (*deities*); not they[z] create a thing while they (*are*: *to be/being*) created; and they[z] possess neither a death[x] nor a life[w] and nor a resurrection.[x]	وَٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخۡلُقُونَ شَيۡـًٔا وَهُمۡ يُخۡلَقُونَ وَلَا يَمۡلِكُونَ لِأَنفُسِهِمۡ ضَرًّا وَلَا نَفۡعًا وَلَا يَمۡلِكُونَ مَوۡتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾
4. And said who[r] they[z] unbelieved *en* (*not*) this except *ef'kon*[x] (*slanderous-fabrication/specious concoction*)[x] *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*) and aided him on it[x] other people; so *qad* (*already and affirmatively*) they[z] [came/perpetrated] an injustice and a mendacity.	وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ إِفۡكٌ ٱفۡتَرَىٰهُ وَأَعَانَهُۥ عَلَيۡهِ قَوۡمٌ ءَاخَرُونَ ۖ فَقَدۡ جَآءُو ظُلۡمًا وَزُورًا ﴿٤﴾
5. And they[z] said: the [firsts'] (*ancients'*) fables[w] [*he*] scribed it[w] so it[w] (*is being*) dictated on him *bukratan*[w6] (*early-dawn*)[w] and *a'sseyla*[7] (*late afternoon to sunset*).	وَقَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٱكۡتَتَبَهَا فَهِىَ تُمۡلَىٰ عَلَيۡهِ بُكۡرَةً وَأَصِيلًا ﴿٥﴾
6. Let-say [*you*[s]]: descended it[x] Who [*He*] knows the secret in the Heavens[w] and the Earth;[w] verily He [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).	قُلۡ أَنزَلَهُ ٱلَّذِى يَعۡلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾

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1 See the *Lexicon* attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).
2 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
3 The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
4 The word "تقديرا" is the infinitive noun of "قدر," hence the translation is "*an infinitive fate*," as "التقدير" from Allah is the "قدر."
5 See footnote 3 above, regarding "اتخذ."
6 The word "*bukratan*," *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise.
7 The word "*aseyla*," *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset.

7. And they[z] said: what (*is*) for this, the messenger, [*he*] eats the *tta'aama*[x] (*wheat/edible/food-grains*)[x] and [*he*] walks in the markets; *lawla* (*why have not been*) descended to him an angel, so [*he*] be with him *na'theran* (*iterative warner*).

وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾

8. Or (*to be*) cast for him a treasure or (*to*) be[w] for him a garden[w] [*he*] eats from it;[w] and said the *dha'lemoona*[8] (*injustice-doers*): *en* (*not*) *tatta'be'aona* (*you*[z] *closely-follow*) except a man *mas'hoora*[9] (*he who is bewitched*).

أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

9. Let-look [*you*[s]] how they[z] struck for you[g] the parables/examples, so they[z] strayed; so not they[z] can (*find*) a path.

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

10. *Tabaraka*[10] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *en* (*if*) [*He*] willed [*He*] (*would have*) made for you[g] *khayran* (*choicer/superior/worthier*) than *tha'leka* (*afar-that-it/that*)[x] gardens[w] run[w] from under it[w] the rivers and [*He*] makes for you[g] castles.

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾

11. Rather denied they[z] by The Hour[w] while We prepared for who[p] [*he*] denied by The Hour[w] a *Sa'era*[w] (*intensely kindling Fire*).[w]

بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾

12. If/when it[w] saw them from afar place they[z] heard for it[w] *taghayyodhan*[11] (*intense exasperation*) and sighing.

إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

13. And if (*had been*) flung they[z] of it[w] a narrow place, *mugarraneena* (*they*[z] *being iteratively bound*[12] *in chains*), they[z] called[13] far-there[14] *thoboran*[15] (*utter-ravage*).

وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ﴿١٣﴾

14. Let-not call you[z] today: *thoboran* (*utter-ravage*) one and let-call you[z] *thoboran* (*utter-ravage*) multitudinous.

لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾

15. Let-say [*you*[s]]: is *tha'leka* (*afar-that-it/that*)[x] *khayron* (*choicer/superior/worthier*) or the immortality Paradise[w]

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ

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8 The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice." See footnote 148 below.

9 The word "**مسحورا**" = "*mashoora*" is *singular, masculine, objective noun*, meaning: *he who is bewitched*.

10 See the *Lexicon* attached to this *Translation* for this important word "**تبارك**." In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

11 The word "**تَغَيُّظًا**" = "**على وزن تَفَعّلاً**," that is an *intensifying* state of exasperation, which is different than "**الغيظ**"= *exasperation*.

12 The word "**مقرنين**" for "**التكثير**," see **التاج** and **البصائر**.

13 The word "**دعا**" in "**دعوا**" has many meanings, among them: **ناداه و صاح به=دعا صاحبه**, i.e. *called him*. See **الهادي**.

14 In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنا لك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

15 The word "**ثبورا**" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*. See **إعراب القرآن لـ محمود صافي**, and **القرطبي**.

which[u] (*had been*) promised the *muttaqoona* (*the reverentia-l guarders against Allah’s displeasure*); it[w] [was] for them a requital and a destiny.

ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ١٥

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16. For them in it[w] whatever[16] they[z] will, immortals they[z] (*are*); (*that*) [was] on your[t] Lord a promise (*by*) request.

لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ١٦

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17. And day [*He*] throngs them and what they[z] worship of lesser than/without Allah, then says [*He*]: have you[c] misled My *eba’de* (*worshippers/submitters/slaves*) these or they strayed the path.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ١٧

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18. Said they:[z] *subhana*[17] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You;[g] not [was] befitting for us to *natta-khetha*[18] ([*we*] *take and make*) of lesser than/without You[g] of *aw’leyaa*[19] (*guardians/allies*); [and,] but *matta’ata* (*You*[g] *let relish the transitory worldly delights*) them and their fathers until they[z] forgot[20] (*ceased paying attention to*) the *Thekra* (*Qur’an/Prayer/Allah’s mention*) and they[z] [were] a people worthless.

قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِي لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ١٨

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19. So *qad* (*already and affirmatively*) denied you[b] by what you[z] say; so neither can you[z] avert nor succor; and whoever [*he*] wrongs[21] of you[b] We (*make*) him taste a big torment.

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًاۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ١٩

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20. And not We sent before you[g] of the *mursaleena* (*sent-messengers*) except verily they[z] surely eat the *tta’aama*[x] (*wheat/edible/food-grains*)[x] and they[z] walk in the markets; and We made some (*of*) you[b] for some an essay;[w] do *tassbera* (*hold on patiently*) you;[z] and your[t] Lord [was] *Basseeran* (*keenly: Seer/Omniscient*).

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِي ٱلْأَسْوَاقِۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرًا ٢٠

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[16] The particle “**ما**” is “**إسم أو أداة شرط**,” = *conditional* noun/particle; or “**ما**” = “**إسم موصول**” = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[17] The word “*subhanaka*”= “**سبحانك**” has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as “**سبحان**” or “**سبحانه**”) occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render “*subhanaka*”= “**سبحانك**” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

[18] The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأتّخاذ**,” as stated in **لسان العرب**; therefore,“**إتّخذ**” is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[19] The word “**أولياء**” could also mean, among them: *protector, friend*.

[20] The word “**نسي**” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (*S* 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

[21] See the *Lexicon* attached to this *Translation* for “**ظالم**”=“**فاعل الظلم**”= “*injustice-doer*” and “**أظلم**”= “*wronger*.”

21. And said who[r] not *yarjona*[22] (*they*[z] *fear/hope*) *leqa'ana* (*meeting Us*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*[23] (*they*[z] *affirmed their*[n] *prideful haughtiness*) in their selves[w] and recalcitrated they[z] a big recalcitration.

وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾

22. Day see they[z] the angels, no *bushra*[w] (*pleasant-tiding*)[w24] then-day for the criminals; and they[z] say: a *hejran* (*ban*) *mahjooran*[25] (*a banned ban*).

يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾

23. And *qa'demna* (*We came-forth*) to what worked they[z] of a work[x] then We made it[x] a dust *manthora* (*that which is scattered*).

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

24. The Paradise's[w] companions, then-day *khayron* (*choicer/superior/worthier*) *mustagarran*[26] (*permanent-abode-/ultimate realization*) and *ahsa'no*[27] (*perfecter and beautifuler*) *ma'qeela*[28] (*noon nap spot*).

أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

25. And day *tasha'qqaqo* (*iteratively rives*) the Heaven[w] by the *ghama'me*[29] (*white-clouds*), and the angels (*had been descended*) *tan'zeelan*[30] (*utter/successive descending*).

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾

26. The proprietorship then-day[31] (*is*) the right for *Ar-Rahman*; and [was] a day, on the unbelievers, *aseera*[32] (*of dire difficulty*).

ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ﴿٢٦﴾

27. And day (*when*) bites the *dha'lemo*[33] (*injustice-doer*) on his both hands[w34] and says [*he*]: *yalaytanee* (*O, my longing that*) *ittakhathto*[35] (*took and made I*) with the Messenger a path.

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾

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22 The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان.

23 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

24 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر \ يُبشّر \ مُبشّر.

25 The word "*mahjoora*"= "محجورا," is a *masculine*, *singular*, *objective noun*. It means a "*banned ban*." That means: the criminals will be told: today it is *a banned ban* (*rather firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment.

26 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.

27 There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

28 The word "مقيلا" means the place of noon napping spot.

29 The word "الغمام" ="*white clouds*," unlike "السحاب" = "*gliding clouds of a darker color and rain carrier*. See اللسان.

30 The word "تنزيلا" has two possible connotations: (a) some Qur'an commentators say it meant for *surety* or the *intensity* of the descending. (b) Others say it is meant for *successiveness* of the descending.

31 There is *no* English equivalent for "يومئذ" literally on *then-day*, *not* on *that* day, as *that* indicates *further* or *less immediate*, whereas "يومئذ" indicate *then* or *there and then*.

32 The word "*dire*" is to qualify "*difficult*," as "*difficult*" means "عَسِر," but "عَسِير," is the *intensive* form of عَسِر.

33 The word ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice." Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل," in "أهلها," which is *singular* or *plural*. So here the "*village*" is Makkah, thus, in *honor* for *this particular* "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*. And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so.

34 The expression "bites on his *both hands*" is Arabic *tongue*, *figurative* speech for strong *regret* and *contrition*.

35 See footnote 18 above regarding اتخذ.

28. *Ya'waylata* (*presumably for me a lengthy: stay in a valley in Hell/bane/woe*); *yalayta* (*O, for a longing that*) I not *attakhethto*[36] (*I took and presumed*) *folanan* (*such and such he-person*) *khaleela*[37] (*ultimate faithful friend*).	يَٰوَيۡلَتَىٰ لَيۡتَنِي لَمۡ أَتَّخِذۡ فُلَانًا خَلِيلٗا ﴿٢٨﴾
29. *Laqad* (*verily, already and affirmatively*) [*he*] misled me *a'n* (*off*) the *Thekre*[x] (*Qur'an/Messenger*)[x] after *edh* (*when/since*) it[x] came (*to*) me; and the Satan [was] for the mankind a deserter/forsaker.	لَّقَدۡ أَضَلَّنِي عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِيۗ وَكَانَ ٱلشَّيۡطَٰنُ لِلۡإِنسَٰنِ خَذُولٗا ﴿٢٩﴾
30. And said the Messenger: O, my Lord, verily my people *ittakhatho*[38] (*they*[z] *took and made*) this, The Qur'an, *mahjoora*[39] (*that which is considered obsolete and thus abandoned it*).	وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوۡمِي ٱتَّخَذُواْ هَٰذَا ٱلۡقُرۡءَانَ مَهۡجُورٗا ﴿٣٠﴾
31. And like *tha'leka* (*afar-that-it/that*)[x] We made for every a prophet a foe[40] of the criminals; and sufficed by your[t] Lord *Ha'dian* (*divine-guider*) and *na'sseran* (*iterative succorer*).	وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا مِّنَ ٱلۡمُجۡرِمِينَۗ وَكَفَىٰ بِرَبِّكَ هَادِيٗا وَنَصِيرٗا ﴿٣١﴾
32. And said who[r] unbelieved they:[z] *lawla* (*why have not been*) *nuzzela* (*recurrently descended*) on him The Qur'an[x] a statement[w] a once;[w][41] like *tha'leka* (*afar-that-it/that*)[x] to We firm by it[x] your[t] *foaa'da* (*heart/mind*); and *rattalnaho* (*We sequentially intoned it*[x]) *tarteelan*[42] (*sequential absolute intonement*).	وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ٱلۡقُرۡءَانُ جُمۡلَةٗ وَٰحِدَةٗۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَۖ وَرَتَّلۡنَٰهُ تَرۡتِيلٗا ﴿٣٢﴾
33. And not *ya'atonaka* (*they*[z] *come to you*[g]) by a parable-/example except We came (*to*) you[g] by the right and an *ahsa'no*[43] (*perfecter and beautifuler*) explanation.	وَلَا يَأۡتُونَكَ بِمَثَلٍ إِلَّا جِئۡنَٰكَ بِٱلۡحَقِّ وَأَحۡسَنَ تَفۡسِيرًا ﴿٣٣﴾
34. Who[r] (*are to be*) thronged they[z] on their faces to Hell[w] those (*are in*) eviler place and *adhallo*[44] (*more astray*) a path.	ٱلَّذِينَ يُحۡشَرُونَ عَلَىٰ وُجُوهِهِمۡ إِلَىٰ جَهَنَّمَ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ سَبِيلٗا ﴿٣٤﴾
35. And *laqad* (*verily, already and affirmatively*) We gave *Mosa* (*Moses*) the book and We made with him his	وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ

[36] Ibid.
[37] The word "**خليلا**" is "*ultimate-faithful-friend*," i.e. friend without any "**خلل**"= *defect*. *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلّة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*. Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*" and "*khaleel*" as "ultimate faithful friend."
[38] See footnote 18 above regarding **اتخذ**.
[39] The word "*mahjoora*," is an *objective*, *singular*, *masculine noun* =: that which is considered *obsolete* and thus *abandoned*.
[40] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.
[41] The word "**جملة**"= "statement" is a *feminine* gender in Arabic and "once[w]" is a *qualifier* for the "statement." Hence, [she-] is prefixed to convey such qualification.
[42] The word "**ترتيلا**" is *infinitive objective noun* hence it is prefixed by "absolute" for *intensity*.
[43] There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.
[44] The word "**أضل**"= "*adhallo*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.

brother *Haroona* (*Aaron*) a *wazeera* (*vizier/minister-/assistant*).

وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَـٰرُونَ وَزِيرًا
٣٥

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36. So We said: let-go you both to the people who[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs/proofs*) then We destroyed them *ted'meran*[45] (*utter-destruction*).

فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَدَمَّرْنَـٰهُمْ تَدْمِيرًا ٣٦

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37. And *Noohen's* (*Noah's*) people *lamma* (*when/whence*) denied they[z] the messengers;[46] We drowned them, and We made them for the mankind an *Aya'tan*[w] (*sign/proof*) and We prepared for the *dha'lemeena*[47] (*injustice-doers*) a torment painful.

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ
أَغْرَقْنَـٰهُمْ وَجَعَلْنَـٰهُمْ لِلنَّاسِ ءَايَةً ۖ
وَأَعْتَدْنَا لِلظَّـٰلِمِينَ عَذَابًا أَلِيمًا ٣٧

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38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the *Ras'* (*well*) companions and generations between *tha'leka* (*afar-that-it/that*)[x] many.

وَعَادًا وَثَمُودَا۟ وَأَصْحَـٰبَ ٱلرَّسِّ وَقُرُونًۢا
بَيْنَ ذَٰلِكَ كَثِيرًا ٣٨

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39. And each, We struck for him the parables/examples; and each *tabbarna* (*We had smashed/damaged*) *tatbera*[48] (*an utter-bane/damage*).

وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَـٰلَ ۖ وَكُلًّا
تَبَّرْنَا تَتْبِيرًا ٣٩

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40. And *laqad* (*verily, already and affirmatively*) *ataw*[x] (*they*[z] *arrived at and passed by*)[x] on the village[w] which[u] (*had been*) ill-rained[w49] the ill rain; have then not they[z] been seeing it;[w] they[z] were, not *yarjona*[50] (*fearing-/hoping for*) resurrection.

وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ
ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ
كَانُوا۟ لَا يَرْجُونَ نُشُورًا ٤٠

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41. And if they[z] saw you[g] *en* (*not*) *yattakhethonaka*[51] (*they*[z] *take and make you*[g]) except jestingly; is this whom[x] Allah missioned[52] a messenger.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَـٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ٤١

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42. Surely *kada* ([*he*] *neared to/verged/almost*) surely (*to*) mislead us *a'n* (*off*) our *aa'lehata* (*deities*) *lawla* (*had it not been for*) that *ssaba'rna* (*we held on patiently*) on it;[w] and they[z] will know when they[z] see the torment who[p] (*is*) *adhallo* (*more astray*) a path.

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا
لَوْلَآ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ
أَضَلُّ سَبِيلًا ٤٢

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43. Have you[h] seen whom[p] *ittakhatha*[53] ([*he*] *took and presumed*) his *elaha* (*a deity*) his *hawa* (*tendentious liking*); are you[s] then (*to*) be on him a custodian.

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ
أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ٤٣

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[45] The word "**تدميرا**" is the *infinitive noun* of "**دمّر**," for intensity, i.e. *total destruction* or an *utter destruction*.
[46] The word "*messengers*" is used here in *generic* sense as Noah is the *first* messenger. That is to say whoever unbelieves *one* messenger it is as if he unbelieved *all* messengers. Because *all* Allah's messengers carry His message. See **القرطبي**. This is a *proof* of such a fact, i.e. whoever unbelieves *one* messenger as if he unbelieved *all* other messengers.
[47] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation.*
[48] The word "**تتبيرا**" is an *infinitive noun*, giving *intensity* for being repetitive and utter.
[49] In Arabic there is a *distinction* between "**مطر**" = rained, and "**أمطر**"=ill-rained, as "**مطر**" = **في الخير** and "**أمطر**," **في الشر** see **الراغب**. In this case"**أمطر**" is used. So for *lack* of "**أمطر**" in English, I chose ill-rained.
[50] The word "**ترجون**" from "**رجا**" meaning: *feared*. But such meaning for "**رجا**" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "**ما رجوتك أى ما خفتك**," see **اللسان**.
[51] See footnote 3 above regarding **اتخذ**.
[52] The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *missioned*, and *prompted.*
[53] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

44. Or do reckon [*you*[s]] that most (*of*) them hear or reason; *en* (*not*) they except like the *an'aame*[w][54] (*cattle-/sheep/goats/and camels*)[w] rather they (*are*) *adhallo* (*more astray*) a path.	أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾
45. Have not seen [*you*[s]] to your[t] Lord how [*He*] extended the shadow;[x] and had [*He*] willed surely (*would have*) made it[x] [*He*] still; afterwards We made the sun[w] on it[x] a proof.[55]	أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
46. Afterwards *qabadhna*[56] (*We hand-held/took*) it[x] to Us *gabdhan*[57] (*hand-holding, taking*) easy.	ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
47. And He Who made for you[b] the night a *lebasan* (*a sweeping: cover/wear by its darkness*) and the sleep a *sobatan* (*repose/ease*); and [*He*] made the *naha'ra* (*between sunrise and sunset*) a *noshoran* (*revival/spread/resurrection*).	وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾
48. And He Who sent the winds[w] a *bushra* (*pleasant tiding*) before His mercy's[w] (*ghaytha=delightful satiating-and-reviving rain*) [both hands[w]];[58] and We descended from the sky[w] water[x] *ttahooran*[59] (*resolutely purged/purger*).[x]	وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
49. To quicken [*We*] by it[x] a dead *baldatan*[w] (*region, settlement, Makkah*)[w] and *nus'qeya*[60] (*avail to drink*) it[x] [*We*] of what We created (*of*) *an'aa'man*[w] (*cattle/camel/sheep and goats*)[w] and peoples, many.	لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾
50. And *laqad* (*verily, already and affirmatively*) We variegated it[x] among them, to *yadhdhakkaro* (*repetitively-reminisce they*[z]); then *aba*[61] (*categorically refused*) most (*of*) [the] mankind except *kofooran*[62] (*unbelief/ingratitude*).	وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾
51. And had We willed, surely (*We would have*) missioned[63] in every village[w] *na'theran* (*iterative warner*).	وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾
52. So let-not [*you*[s]] obey the unbelievers; and *jahid* (*let-exert [you*[s]*] your*[t] *utmost mental, physical and possessional efforts fighting/striving in Allah's cause against*) them by it[x][64] a big *jeyhadan* (*vigorous exertion of utmost mental, physical and possessional efforts*).	فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

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[54] The word "*Al-an'am*" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels.*

[55] That is "*proof*" = "برهان," if it were not for the sun, the shadow would not be known.

[56] That is He *took* it to Him a taking.

[57] That is *gradual* in *proportion to sun-light*, less sun-light less shadow or more sun-light more shadow.

[58] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

[59] The word "طهور" means that which is clean and pure in and of itself and it purges others.

[60] The word "أسقيناكم" *rooted* in "أسقى" and *not* "سقى." And "أسقى" means *availed (liquid) for drinking*. Seeالراغب.

[61] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

[62] The word "كُفُور," is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "*unbelief/ingratitude.*"

[63] The word "بعث" carries several meanings, among them: *missioned*, *sent*, *arouse*, *resurrected*, *awaken*, and *prompted.*

[64] That is by The Qur'an.

53. And He Who merged the two seas; this (*is*) *adhbon*[65] (*palatably good*), *foraton*[66] (*strongly palatably good*), and this (*is*) salty *ujajon*[67] (*strongly salty-bitter-hot*); and [*He*] made between them both *barzakhan*[68] (*invisible-barrier*) and a ban *mahjoora*[69] (*a banned ban*).

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

54. And He Who created of the water a human; then [*He*] made him a lineage (*paternally*) and a kinship (*maternally/by marriage*); and [was] your[t] Lord Omnipotent.

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. And they[z] worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord *dhaheeran*[70] (*openly and pertinaciously evil helper/backer/supporter*).

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

56. And not We sent you[g] except a *mubashsheran*[71] (*iterative teller of pleasant tiding*) and *na’theran* (*iterative warner*).

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Let-say [*you*[s]]: not [*I*] ask you[z] over it[x] of remuneration except whom[p] [*he*] willed to *yattakhetha*[72] ([*he*] *takes and makes*) to his Lord a path.

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾

58. And let-trust [*you*[s]] on The *Hayya* (*Living/Alive*), Who dies not; and *sabbeh*[73] (*let-say* [*you*[s]]: *subhana Allah*) by His praise; and sufficed by Him by His *eba’de’s* (*worshippers/submitters/slaves*)’s offenses Proficient.

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾

59. Who [*He*] created the Heavens[w] and the Earth[w] and whatever between them both in six days; afterwards *istawa*[74] ([*He*] *set Himself*) on The *Arshe*[75] (*Throne of Kingship*), *Ar-Rahmano*, so let-ask [*you*[s]] by Him a proficient.

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

60. And if (*had been*) said for them: let-kowtow you[z]

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟

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65 The word “**عذب**” means *palatably good*. See **اللسان**
66 The word “**فرات**” means *strongly palatably-good*. See **اللسان**
67 The word “**أجاج**” means *salty*, and *strongly salty-bitter-hot*. For definition of “**أجاج**” see **الراغب و اللسان**.
68 The word “**برزخ**” is an “*invisible-barrier*.”
69 The word “*mahjoora*”= “**محجورا**,” is a *masculine*, *singular*, *objective noun*. It means a “*banned ban*.” That means: the criminals will be told: today it is *banned a ban* (*rather firm and irrevocable ban*) vis-à-vis you and the good-tiding of any relief for you from your punishment.
70 The word “**ظهيرا**” is an intensive form for *singular*, *subjective*, *masculine noun* with at least *double* meanings, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.
71 The word “*mubashsheran*” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent.
72 See footnote 3 above regarding **اتخذ**.
73 The phrase “*subhana Allah,*” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*
74 The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing* to *compare* Allah with to know the “*how*” of His action.
75 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

for *Ar-Rahman*; said they:[z] and what (*is*) *Ar-Rahman*; do we kowtow for what command us [*you*[s]]; and [*it*[x]][76] augmented them an aversion.	وَمَا ٱلرَّحۡمَٰنُ أَنَسۡجُدُ لِمَا تَأۡمُرُنَا وَزَادَهُمۡ نُفُورٗا ۩ ٦٠
61. *Tabaraka*[77] ([*He*] *firmly bestows as accepts multitudinous goodness and worthiness*) Who made [*He*] in the Heavens[w] zodiacs and [*He*] made in it[w] a lamp[x] and a moon[x] an illuminator.	تَبَارَكَ ٱلَّذِي جَعَلَ فِي ٱلسَّمَآءِ بُرُوجٗا وَجَعَلَ فِيهَا سِرَٰجٗا وَقَمَرٗا مُّنِيرٗا ٦١
62. And He Who made the night and the *naha’ra* (*between sunrise and sunset*) *khelfatan* (*succession/alternate*) for whom[p] [*he*] wanted to *yadhdha-kkara* (*repetitively-reminisce* [*he*]) or [*he*] wanted *shokoran*[78] (*iterative/utmost thanks*).	وَهُوَ ٱلَّذِي جَعَلَ ٱلَّيۡلَ وَٱلنَّهَارَ خِلۡفَةٗ لِّمَنۡ أَرَادَ أَن يَذَّكَّرَ أَوۡ أَرَادَ شُكُورٗا ٦٢
63. And *Ar-Rahman’s eba’de* (*worshippers/submitters*), who[r] walk they[z] on the land[w] gently and if the *jahiloona*[79] (*they who act ignorantly or incorrectly*) addressed them, said they:[z] *salaman* (*peace/greeting*).	وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ٦٣
64. And who[r] *youbayyetona* (*they*[z] *nocturnally remain*) for their Lord *sujjadan* (*they who are kowtowing*) and *geyaman* (*they who are upstanding*).	وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمۡ سُجَّدٗا وَقِيَٰمٗا ٦٤
65. And who[r] say they:[z] (*O,*) our Lord, let-avert *a’n* (*off*) us [*You*[s]] Hell’s[w] torment; verily its[w] torment [was] a *ghara-man*[80] (*adherent to a lasting ruinous torment*).	وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصۡرِفۡ عَنَّا عَذَابَ جَهَنَّمَۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ٦٥
66. Verily it[w] fouled a *mustagarran* (*long-term abode/ultimate realization*) and a residence.	إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٦٦
67. And who[r] if expended they[z] neither squander they[z] and nor they[z] stinted and [was] between *tha’leka* (*afar-that-it/that*)[x] *qawaman* (*balanced-middle*).	وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧
68. And who[r] not invoke they[z] with Allah another *elahan* (*a deity*), and not they[z] kill the self[w] which[u] Allah hallowed/forbade except by the right, and not adulterate they[z] and whoever [*he*] does *tha’leka* (*afar-that-it/that*)[x] *yalqa* ([*he*] *meets*) *athama*[81] (*sins-/punishments/valley-in-Hell*).	وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ أَثَامٗا ٦٨
69. (*To be*) doubled for him the torment, The *Qeyamatey’s*[w] (*Judgment’s*) Day, and immortalizes [*he*] in it[x] *muhanan*[82]	يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ

[76] The hidden pronoun [*it*] refers to the *say to them*: you kowtow. Such say *augmented them aversion.*

[77] See the *Lexicon* attached to this *Translation* for this important word “**تبارك**.” In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness..

[78] The word “**شُكُورا**” means multitudinousness of thanks, or doing the utmost of thanks.

[79] The word “**جاهلون**”=“*jaheloona*” is rooted in “**جهل**” meaning: (1) was ignorant of, (2) *believed* in something *contrary* to *reality*, (3) *did* some-thing *not correct*. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

[80] The word “*gharama*” is an *adherent to a lasting ruinous torment*.

[81] The word “**آثاما**” although could be plural for “**إثم**” =”sin,” so “**آثاما**” becomes “sins.” But *in fact* it means “*punishment*,” or “*a valley in Hell*,” see**اللسان** and **القرطبي**.

[82] The word “*muhan*”= “**مهانا**,” is a singular, objective, masculine noun, meaning: he who is looked at =

(*looked at sordidly and contemptibly*).	وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾
70. Except whom[p] [*he*] repented and [*he*] believed and [*he*] worked a righteous work, then those Allah substitutes their *sayyea'tey*[w] (*demeritorious-deeds*)[w] *hasanaten* (*meritorious-deeds*);[w] and [was] Allah *Ghaforna* (*iterative Forgiver*), *Ra'heman* (*multitudinous mercy Giver*).	إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾
71. And who[p] [*he*] repented and [*he*] worked righteously then truly he repents to Allah a *mataban*[83] (*assured repentance*).	وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾
72. And who[r] not witness/testify they[z] (*by*) the mendacity, and if/when passed they[z] by the frivolity they[z] passed *Keraman*[84] (*in high self-esteem and heedless to frivolity*).	وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغْوِ مَرُّواْ كِرَامًا ﴿٧٢﴾
73. And who[r] if (*had been*) reminded they[z] by their Lord's *Aya'te*[w] (*messages*) they[z] tumbled not on it[w] *somman* (*deafly people*) and *omyanan* (*blind people*).	وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّواْ عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾
74. And who[r] say they:[z] (*O*,) our Lord, let-grant for us [*You*[s]] of our spouses (*wives*) and our offsprings[w] *qurra-ta'ayonen*[85] (*eyes'-cooling for bounteous satisfaction*)[w] and let-[*You*[s]] make us for the *muttaqeena* (*who reverentially guard against Allah's displeasure*) leader(*s*).[86]	وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
75. Those (*are to be*) requited they[z] the chamber[w] by what *ssabaro* (*they*[z] *held on patiently*) and (*are made to*) receive/meet they[z] in it[w] a greeting[w] and a peace.	أُوْلَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُواْ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ﴿٧٥﴾
76. Immortals they[z] (*are*) in it[w] *hasonat* (*ultimately perfected and beautified-she*[y])[87] *mustagarran* (*long-term-abode*) and a residence.	خَٰلِدِينَ فِيهَاۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾
77. Let-say [*you*[s]]: not encumbers by you[b] my Lord *lawla* (*had it not been for*) your[n] invocation; so *qad* (*already and affirmatively*) denied you[c] so will (*your*[n] *punishment*) be adherent[88] (*obligatory on you*[z] *i.e. it is inescapable*).	قُلْ مَا يَعْبَؤُاْ بِكُمْ رَبِّي لَوْلَا دُعَآؤُكُمْۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

= sordidly and contemptibly.

[83] The word "متابا" is the *infinitive* noun of "تاب," which means the *assured or sure doing of the action of the word.*

[84] The word "كراما" is *subjective, plural, masculine noun*. See the *Lexicon* attached to this *Translation* for this important word. This is an Arabic *tongue* expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

[85] The statement: "قرة أعين" is *rather lofty and elegant Arabic tongue expression*, meanin the eyes' tears have "*cooled*" and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what they saw. In other word: the one with such eyes became rather happy.

[86] The word "إماما" is *infinitive* noun, *so no plural for it*. So in this case it means an example to be followed by others. See "إعرب القرآن لـ محمود صافي" and "القرطبي."However, there are *some linguists* who say *it might be a plural in and of itself*: على وزن فِعال كـ صحاب.

[87] This suffix -she[y] is: ت التأنيث= the feminizing article designating word/phrase femininity.

[88] That is the *Battle of Badr*, when the *polytheists* who *unbelieved* the Prophet (SAWS) and were punished by the fight and their slaying on the Day of *Badr*. Thus, the *fight and the killing of them* were *inescapable*, so "*adherent*" to them. +

سورة الشعراء
Surato Ash'Shuara'e
(The Poets)

آياتها 227 Ayah

الترتيب 26 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Tta-seen-Meem.*[1]	طسٓمٓ ١
2. *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) *Aya'te*[w] (*Qur'anic statements*) (*of*) The Book[x] the manifester.[x]	تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢
3. *La'alla* (*craving currently unavailable deed that/perhaps*) you[g] (*are*) *ba'khe'on* (*fagging/exhausting*) your[t] self[w] that not be they[z] believers.	لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ٣
4. *En* (*if*) [*We*] will *nonazzil* ([*We*] *iteratively descend*) on them from the sky[w] *Aya'tan*[w] (*miracle/sign/proof*) so remained their necks[w] for it[w] *khadhe'eena* (*they*[z] *who are succumbing/capitulators*).	إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ٤
5. And not *yaátee* (*comes to*) them of *thekren* (*Qur'an-/message*) from *Ar-Rahman*, *muhdathen*[2] (*that which is caused to be: discourser/new by revelation*) except they[z] were *a'n* (*off*) it[x] shunners.	وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ٥
6. So *qad* (*already and affirmatively*) they[z] denied; then shall *yaátee* (*come to*) them *anba'o*[3] (*significant-and-availing-news*) (*of*) what they[z] were by it[x] *yasta'hzeona* (*affirmably jesting they*[z]).	فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٦
7. Have [and][4] not they[z] seen to the Earth[w] how-much/many/often[5] We sprouted in it[w] of every category/hue[6] *kareemen*[7] (*bounteous, ennobling and of multiple uses/effects*).	أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ٧
8. Verily in *tha'leka* (*afar-that-it/that*)[x] (*is*) surely an *Aya'tan*[w] (*miracle/sign/roof*) and not [was] most of them believers.	إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ٨

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1 See the *Lexicon* attached to this *Translation* for a commentary on this.
2 The word *muhdathen*" is *singular, masculine, objective noun*, meaning: *that which is caused to be new by revelation.*
3 See the *Lexicon* attached to this *Translation* for "*naba'a.*"
4 The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (و), (لم) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done *proper examination of all the facts* and *considered the proper* decision accordingly.
5 The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-often.*"
6 The word "**زَوج**" here means "hue," see **القرطبي**. However, *strictly and linguistically* speaking the word means: (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes.*), (3) *hues*. See **اللسان**.
7 The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in *length in footnote* 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

9. And verily your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٩
10. And *edh* (*when/since*) called your[t] Lord *Mosa* (*Moses*) that *e’etey* (*let-come you*[s]) the people the *dha’lemeena*[8] (*injustice-doers*).	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠
11. Pharaoh’s people, should not[9] *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ١١
12. Said [*he*]: O, my Lord, [*I*] verily fear/know[10] that they[z] deny [*me*].[11]	قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ١٢
13. And my chest straitens and not *yanttaleqo*[12] (*utters*) my tongue; so let-send [*You*[s]] to *Haroona* (*Aaron*).	وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣
14. And for them on me an offense; so I fear/know that they[z] (*will*) kill [me].[13]	وَلَهُمْ عَلَيَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ١٤
15. Said [*He*]: Not-at-all;[14] so let-go you both by Our *Aya’te*[w] (*miracles/signs/proofs*); verily We (*are*) with you[b] *Musta’me’oona*[15] (*affirmably Listeners*).	قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ١٥
16. So *ee’teya* (*let-come you both to*) Pharaoh; then let-say you both: verily we (*are*) the worlds’ Lord [messenger].[16]	فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ١٦
17. That let-send [*you*[s]] with us Israel’s sons.	أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ ١٧
18. Said [*he*]: have not [*we*] reared you[g] in [us] (*our midst*) a newly-born[17] and *labetha* (*stayed/lingered*) you[h] in [us] of your[t] age years.[w]	قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ١٨
19. And acted you[t] your[t] act-she[y]/act-up[w18] which[u] acted you[t] and you[s] (*are*) of the unbelievers/ingrates.	وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِي فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ١٩
20. Said [*he*]: I did it[w] then while I (*was*) of the strayers.	قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠

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8 The “**ظالمين**” = “the injustice-doers,” as “**الظلم**” = “injustice.” See the *Lexicon* attached to this *Translation.*

9 Clearly this “**ألا**” is the “**ألا**,” for *urging* and *promoting* the action of the following verb, here the *taqwa.*

10 *Linguistically* the word “**خفت**” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

11 The letter “**ن**” in “**يكذّبون**,” by Arabic (*linguistic*) Rule, is called “**نون الوقاية او العماد، حيث لا يُستَغنى عنها**” which *precedes the speaker’s pronoun* “**ي**.” The speaker’s pronoun “**ي**” in “**يكذّبون**” is *omitted*, for “**التخفيف**,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

12 The word “**ينطلق**” means to move forward or *to utter*, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah’s message.

13 See footnote 11 above only *here* regarding “**يقتلون**.”

14 The word “**كلا**” is an article of negation particularized for deterrence and prevention.

15 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

16 The word “**رسولُ**” = “messenger” is in the *singular*. So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a single message.

17 The word “**وليد**” is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age.*

18 The byword “act-up” means “*misbehave*” or “*malfunction*.” See *The American Heritage Dictionary*.

21. So I fled from you[b] when[19] I feared/knew[20] you;[c] then granted for me my Lord a rule and [*He*] made me of the *mursaleena* (*sent-messengers*).

فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ فَوَهَبَ لِي رَبِّي حُكۡمٗا وَجَعَلَنِي مِنَ ٱلۡمُرۡسَلِينَ ٢١

22. And *telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) a boon[w21] *tamonno*[22] ([*you*[s]] *grace*) it[w] on me that [*you*[s]] enslaved Israel's sons.

وَتِلۡكَ نِعۡمَةٞ تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ إِسۡرَٰٓءِيلَ ٢٢

23. Said Pharaoh: and who[a] (*is*) the worlds' Lord.

قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ ٢٣

24. Said [*he*]: Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both, *en* (*if*) you[c] were *moqeneena* (*certitude possessors*).

قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ ٢٤

25. Said [*he*] for whom[p] (*that were*) around him: should not[23] *tasta'me'aona* (*you*[z] *seek listening*).

قَالَ لِمَنۡ حَوۡلَهُۥٓ أَلَا تَسۡتَمِعُونَ ٢٥

26. Said [*he*] your[n] Lord and your[n] fathers' the [firsts'] (*forefathers'*) Lord.

قَالَ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ٢٦

27. Said [*he*]: verily your[n] messenger who[x] (*had been*) sent to you[b] (*is*) surely a maniac/fool.[24]

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيٓ أُرۡسِلَ إِلَيۡكُمۡ لَمَجۡنُونٞ ٢٧

28. Said [*he*]: Lord (*of*) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) and what (*are*) between them both, *en* (*if*) you[c] were cerebrating you.[z]

قَالَ رَبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُمۡ تَعۡقِلُونَ ٢٨

29. Said [*he*]: *la'en* (*indeed if*) *ittakhathta*[25] (*you*[s] *took and presumed*) an *elahan* (*a deity*) other than me, surely [*I*] assuredly[26] make you[g] of the prisoners.

قَالَ لَئِنِ ٱتَّخَذۡتَ إِلَٰهًا غَيۡرِي لَأَجۡعَلَنَّكَ مِنَ ٱلۡمَسۡجُونِينَ ٢٩

30. Said [*he*]: even while albeit[27] I came (*to*) you[g] by a thing manifester.

قَالَ أَوَلَوۡ جِئۡتُكَ بِشَيۡءٖ مُّبِينٖ ٣٠

31. Said [*he*]: then let-come [*you*[s]] by it[x] *en* (*if*) you[c] were of the *ssadeqeena* (*always-truth-enforcers*).

قَالَ فَأۡتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣١

32. So [*he*] threw his staff[w] so *edha* (*suddenly/surprisingly*) it[w] (*was*) a *tho'abanon* (*he-big-serpent*)[x] manifester.

فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ٣٢

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19 The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. Or it enters on the past tense to mean "*when*." See **مغني اللبيب** and **القرطبي** and **الهادي**.

20 See footnote 10 above regarding *fear/know*.

21 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

22 The word "**مَنَّ**" in "**يَمُنُّ**" means "**نعمة يُنعِمُها**." That a "*boon he graces it*."

23 Clearly this "**ألا**" is the "**ألا**," for *urging* and *promoting* the action of the following verb, here for *listening*.

24 The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

25 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأَتْخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

26 The "**ل**" in "**لأجعلنّك**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

27 The construct "**أولو**" is made up of *three distinct* components: (1) "**أ، الإستفهام الإستنكاري**"= *disapprobatory interrogative*, (2) "**و، الحالية**" adverbial= "while," and (3) "**لو**"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

33. And [*he*] wrested his hand[w] then *edha* (*suddenly-/surprisingly*) it[w] (*was*) white for the beholders/onlookers.	وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ ٣٣
34. Said [*he*] to the chiefs around him: verily this (*is*) surely a magician omniscient.	قَالَ لِلۡمَلَإِ حَوۡلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ٣٤
35. Wants [*he*] to exit you[b] from your[n] land[w] by his magic; so what do you[z] command.	يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِۦ فَمَاذَا تَأۡمُرُونَ ٣٥
36. Said they:[z] let-[*you*[s]] postpone him and his brother; and let-[*you*[s]] send[28] in the cities[w] *hashereena* (*crowd-gathering summoners*).[29]	قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ٣٦
37. *Ya'tooka* (*they*[z] *come to you*[g]) by every *sahha'ren* (*ever-/stout magician*) omniscient.	يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ٣٧
38. So (*had been*) gathered the magicians for a *mee'qa'te* (*an appointment of*) a day *ma'aloomen* (*that which is known*).	فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ٣٨
39. And (*had been*) said for the mankind: are you[c] *mujtame'-aona* (*meters/gathering*).	وَقِيلَ لِلنَّاسِ هَلۡ أَنتُم مُّجۡتَمِعُونَ ٣٩
40. *La'alla* (*craving currently unavailable deed that/perhaps*) us *natta'be'ao* ([*we*] *closely-follow*) the magicians, *en* (*if*) were they (*are*) the overcomeers.	لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُواْ هُمُ ٱلۡغَٰلِبِينَ ٤٠
41. So *lamma* (*when/whence*) the magicians came, said they[z] to Pharaoh: is verily for us a sure remuneration, *en* (*if*) we were, the overcomeers.	فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُواْ لِفِرۡعَوۡنَ أَئِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ٤١
42. Said [*he*]: yes and verily you[b] then surely (*would be*) of the *mugarrabeena*[30] (*they that are made near to the Pharaoh*).	قَالَ نَعَمۡ وَإِنَّكُمۡ إِذٗا لَّمِنَ ٱلۡمُقَرَّبِينَ ٤٢
43. Said for them *Mosa* (*Moses*): let-throw you[z] what you[f] (*are*) throwing/its throwers.	قَالَ لَهُم مُّوسَىٰٓ أَلۡقُواْ مَآ أَنتُم مُّلۡقُونَ ٤٣
44. So they[z] threw their ropes and their canes[w] and they[z] said: by Pharaoh's prestige,[31] verily we (*are*) the overcomeers.	فَأَلۡقَوۡاْ حِبَالَهُمۡ وَعِصِيَّهُمۡ وَقَالُواْ بِعِزَّةِ فِرۡعَوۡنَ إِنَّا لَنَحۡنُ ٱلۡغَٰلِبُونَ ٤٤
45. Then threw *Mosa* (*Moses*) his staff[w] so *edha* (*suddenly-/surprisingly*) it[w] *tal'qafo* (engulfs/engulfing[w] what *ya'afe-koona* (*they*[z] *speciously concoct*).	فَأَلۡقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ٤٥
46. So (*had been*) thrown the magicians *sa'jedeena* (*they who are kowtowing*).	فَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ٤٦

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[28] The word "**بعث**" in "**إبعث**" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*.

[29] The word "**حاشرين**" is plural, masculine, subjective noun, rooted in the word "**حشر**" meaning: *gathered crowdedly*. So, "**حاشرين**" *summoners that gather the crowds/gatherings*. No English equivalent for "**حاشرين**".

[30] The word "*mugarrabeen*" is a *subjective, masculine, plural noun*, for which there is *no* English equivalent.

[31] The word "**العزّة**" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others*.

47. Said they:[z] we believed by the worlds' Lord.	قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ٤٧
48. *Mosa's* (*Moses'*) and *Haroon's* (*Aaron's*) Lord.	رَبِّ مُوسَىٰ وَهَٰرُونَ ٤٨
49. Said [*he*]: you[z] believed for him before that [*I*] *aa'thana* (*proclaim/permit*) for you;[b] verily he, surely (*is*) your[n] chief who[x] [*he*] taught you[b] the magic; so surely you[z] will know; surely [*I*] assuredly[32] cut your[n] hands[w] and your[n] feet[w] from opposite-sides and surely I assuredly[33] crucify you[b] wholes.	قَالَ ءَامَنتُمۡ لَهُۥ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحۡرَ فَلَسَوۡفَ تَعۡلَمُونَۚ لَأُقَطِّعَنَّ أَيۡدِيَكُمۡ وَأَرۡجُلَكُم مِّنۡ خِلَٰفٖ وَلَأُصَلِّبَنَّكُمۡ أَجۡمَعِينَ ٤٩
50. Said they:[z] no *dhayra* (*retributive-hurt*); verily we (*are*) to our Lord (*are*) transposing.[34]	قَالُواْ لَا ضَيۡرَۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥٠
51. Verily we, [*we*] covet that [forgives] for us our Lord our errors, that we were first (*of*) the believers.	إِنَّا نَطۡمَعُ أَن يَغۡفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلۡمُؤۡمِنِينَ ٥١
52. And We revealed[35] to *Mosa* (*Moses*) that *as're* (let-[*you*[s]] *nocturnally-ambulate/travel*) by My *eba'de* (*worshippers-/submitters/slaves*); verily you[b] *muttaba'ona* (*are to be closely-followed*).	۞وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِيٓ إِنَّكُم مُّتَّبَعُونَ ٥٢
53. Then sent Pharaoh in the cities[w] *hashereena*[36] (*summoners of crowd-gatherings*).	فَأَرۡسَلَ فِرۡعَوۡنُ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ٥٣
54. Verily, these surely (*are*) little *sherthematon*[37] (*fleeing band*).	إِنَّ هَٰٓؤُلَآءِ لَشِرۡذِمَةٞ قَلِيلُونَ ٥٤
55. And verily they (*are*) for us surely exasperators.	وَإِنَّهُمۡ لَنَا لَغَآئِظُونَ ٥٥
56. And verily we surely together *hatheroona*[38] (*are fearers/they who: bewaring/circumspect/cautious*).	وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ٥٦
57. So We exited them from gardens[w] and wells.[w]	فَأَخۡرَجۡنَٰهُم مِّن جَنَّٰتٖ وَعُيُونٖ ٥٧
58. And treasures and a *maqamen* (*status/station*) *kareemen*[39] (*bounty-giver, ennobler and of multiple uses/effects*).	وَكُنُوزٖ وَمَقَامٖ كَرِيمٖ ٥٨
59. Like *tha'leka* (*afar-that-it/that*)[x] and We bequeathed it[w] Israel's sons.	كَذَٰلِكَ وَأَوۡرَثۡنَٰهَا بَنِيٓ إِسۡرَٰٓءِيلَ ٥٩

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32 The "ل" in "لأقطعنّ" and in "لأصلّبنّ"are *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

33 Ibid.

34 The word "تقلبهم"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

35 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

36 See footnote 29 above for "حاشرين".

37 According to some linguists "الشرذمة" is a small band of a *defeated* or *fleeing* army. Contrasting "الشرذمة" with "الثبة," which is a small band of *victorious* army.

38 The word "حاذرون" is a *subjective*, *masculine*, *plural noun*, for which there is *no* English equivalent. It means (1) fearers, or (2) they who are bewaring, circumspect, or cautious.

39 The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily it means *bounty-giver ennobler*.

60. Then they[z] followed them *mushreqeena*[40] (*as they entered the full sunshine after sunrise*).	فَأَتۡبَعُوهُم مُّشۡرِقِينَ ٦٠
61. Then *lamma* (*when/whence*) mutually saw (*each other*) the *ja’maa’ne* (*the twain opponent: hosts/multitudes*), said *Mosa’s* (*Moses’*) companions: verily we (*are*) surely *mudrakoona*[41] (*ones that are to be caught and overtaken*).	فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ٦١
62. Said [*he*]: Not-at-all;[42] verily, with me (*is*) my Lord. [*He*] shall *yahdee’ne*[43] (*divinely-guide* [*me*]).	قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ٦٢
63. So We revealed[44] to *Mosa* (*Moses*) that: let-strike [*you*[s]] by your[t] staff the sea[x] so [*it*[x]] rifted; then was each constituent like the *ttaw’de* (*high mountain-/precipice*) the great.	فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ ٦٣
64. And We nighed, hither the others.	وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤
65. And We delivered *Mosa* (*Moses*) and whomever (*were*) with him wholes.	وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ ٦٥
66. Afterwards We drowned the others.	ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ٦٦
67. Verily in *tha’leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya’tan*[w] (*miracle/sign/proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ٦٧
68. Verily your[t] Lord, surely He (*is*) The Mighty *Ar-Raheemo* (*the multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨
69. And let-recite [*you*[s]] on them *Ebraheema’s* (*Abraham’s*) *naba’a*[45] (*piece-of-significant-and-availing-news*).	وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩
70. *Edh* (*when/since*) [*he*] said to his father and his people: what (*are*) you[z] worshipping.	إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠
71. Said they:[z] [*we*] worship idols;[x] so [*we*] remain for it[w] anchorites.	قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١
72. Said [*he*]: do they[z] hear you[b] *edh* (*while*) you[z] invoke.	قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢
73. Or they[z] benefit you[b] or hurt they[z] [*you*[b]].	أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣
74. Said they:[z] rather we found our fathers like *tha’leka* (*afar-that-it/that*)[x] (*were*) doing.	قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤

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40 The word “*mushreqeena*” means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = “**البزوغ**” and “**الشّروق**” = *full sunshine after sunrise*. See **اللتاج**.

41 The word “*mudrakoon*” is an *objective, muscular, plural noun*. It means: they who are being or are overtaken.

42 The word “**كلا**” is an article of negation particularized for deterrence and prevention.

43 The letter “**ن**” in “**سيهدين**,” by Arabic (*linguistic*) Rule, is called “**نون الوقاية او العماد، حيث لا يستغنى عنها**” which *precedes the speaker’s pronoun* “**ي**.” The speaker’s pronoun “**ي**” in “**سيهدين**” is *omitted*, for “**التخفيف**,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.

44 See footnote 35 above regarding **أوحى**.

45 See the *Lexicon* attached to this *Translation* for “*naba’a*.”

75. Said [*he*]: have then seen you[c] what you[c] were worshipping.	قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ﴿٧٥﴾
76. You[f] and your[n] fathers the ancients.	أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ﴿٧٦﴾
77. So verily they (*are*) foe[46] for me except the worlds' Lord.	فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ﴿٧٧﴾
78. Who [*He*] created me, so *yahdeen*[47] [*He*] *divinely-guides* [*me*]).	ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ﴿٧٨﴾
79. And Who He *youtt'emoney* (*gives me to: ingest/feed*) and *yasqee'ney*[48] ([*He*] *avails drink* [*for me*]).	وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ﴿٧٩﴾
80. And if I sickened then [*He*] cures [*me*].[49]	وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ﴿٨٠﴾
81. And Who [*He*] deadens[50] me afterwards [*He*] quickens [*me*].[51]	وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ﴿٨١﴾
82. And Who [*I*] covet to forgive [*He*] for me my offense[w]/inequity[w52] the *Deen's* (*Judgment's*) Day.	وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [*You*[s]] for me a rule and let-conjoin me [*You*[s]] by the *ssa'leheena* (*righteous-people*).	رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ﴿٨٣﴾
84. And let-make for me [*You*[s]] a truth-tongue[53] in the lasts.	وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ ﴿٨٤﴾
85. And let-make me [*You*[s]] of inheritors (*of*) the Paradise[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾
86. And let-forgive [*You*[s]] for my father, verily he [was] of the strayers.	وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾
87. And let-not disgrace me [*You*[s]] day (*to be*) resurrected they.[z]	وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons.	يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ﴿٨٨﴾
89. Except whom[p] *ata* ([*he*] *came to*) Allah by a *sa'leemen*[54] (*free of blights and defects/sound*) heart.	إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾

[46] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.
[47] See footnote 43 above only here regarding سيهدين.
[48] Ibid.
[49] Ibid.
[50] The word "أمات," in "يُمِيتُنِي" is the *transitive* verb to deprive of life. See Merriam Webster's Unabridged Dictionary.
[51] The letter "نَ" in "يحيين," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "يحيين" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.
[52] There is "خِطْءٌ" and "خَطِيئَة" both are "offenses" committed *intentionally* and therefore are *sins*. But "خِطْءٌ" is *masculine* and *singular* and "خَطِيئَة" is *feminine* and *singular*.
[53] Truth's tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.
[54] That is *free from defects and blight*, i.e. *sound all around in the true belief of Mohammad* (SAWS).

90. And (*had been*) nighed[w] the Paradise[w] for the *muttaqeena* (*they who reverentially guarded against Allah's displeasure in this world*).	وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ٩٠
91. And (*had been*) prepared[w]/shown[w] the *Jaheemo*[55] (*intensely-blazing Fire*[w]) for the *ghaweena*[56] (*strayers because of fallacious belief*).	وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ٩١
92. And (*had been*) said for them: where (*is*) what you[c] were worshipping.	وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ٩٢
93. Of lesser than/without Allah; do they[z] succor you[b] or they[z] avenge/prevail.[57]	مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ٩٣
94. So *kubkeybo* (*they had been abysmally-upside-down flung*) in it[w] they and the *ghawoona*[58] (*strayers because of fallacious belief resulting in disappointment*).	فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ ٩٤
95. And Iblees' soldiers wholes.	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ٩٥
96. Said they:[z] while they (*are*) in it[w] disputing.	قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ ٩٦
97. *Ta-Allahey*[59] (*by Allah*) *en*[60] (*not*) we were surely-/except[61] in a misguidance manifester.	تَٱللَّهِ إِن كُنَّا لَفِى ضَلَـٰلٍ مُّبِينٍ ٩٧
98. *Edh* (*when/while*) we even/level you[b] by the worlds' Lord.	إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَـٰلَمِينَ ٩٨
99. And not misled us except the criminals.	وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ٩٩
100. So not for us of intercessors.	فَمَا لَنَا مِن شَـٰفِعِينَ ١٠٠
101. And nor an affectionate friend.[62]	وَلَا صَدِيقٍ حَمِيمٍ ١٠١
102. Thus had (*there been*) for us a recurrence[w] then we (*shall*) be of the believers.	فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠٢

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55 The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.

56 The word "**الغاوين**" strayers because of fallacious belief

57 The word "**إنتصر**" could apply in *three* distinct senses: (1) "**إنتصر من**," which in turn has two distinct meanings, (1a) "**إنتصر من عدوه أي إنتقم من عدوه**" = "avenged from his enemy," and (1b) " **إنتصر من الظلم أي إمتنع و أنف من الظلم**" = "refrained from and disdained the wrong." (2) "**إنتصر على**" = "prevailed over." And (3) "**إنتصر لـ**" = "succored and assisted."

58 The word "**الغاوون**" strayers *because of fallacious belief resulting in disappointment for them*. See **الراغب**and **اللسان**.

59 The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "**ت**" and "*Allahey*." The "*ta*" is " **تـ القسم**" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*."

60 This "**إن، المخففة**" = "**نافية**" = *not*, and the following "**ل**" = "**إلاّ**" = *except*. See **الدر المصون، لـ المد الحلبي**.

61 The "**ل**" in "**لفي**" means "**إلاّ**," see **الدّر المصون، لـ احمد الحلبي**.

62 The word "**حميم**" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*." However, in Arabic *tongue* expression: "**الصديق الحميم**" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend." I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "**الصديق الحميم**," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language. So for "**الصديق الحميم**," I am settling for: "*true, cherisher, compassionate and sympathetic friend, mutually affectionate*" and for short: "*mutually affectionate friend*."

103. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾
104. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾
105. Denied-she[y][63] *Noohen's* (*Noah's*) people the *mursaleend*[64] (*sent-messengers*).	كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾
106. *Edh* (*when/while*) said to them, their brother *Noohon* (*Noah*): should not[65] *tattaqoona* (*reverentially guard you*[z] *not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾
107. Verily I am for you[b] a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
108. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[66]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾
109. And not [*I*] ask you[b] on it[x] of remuneration *en* (*not*) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
110. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[67]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١١٠﴾
111. Said they:[z] do we believe for you[g] while *ettaba'aka* (*closely-followed you*[g]) the *arthaloona* (*lows/despicable ones*).	۞ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾
112. Said [*he*]: and what (*is*) my knowledge by what they[z] were working.	قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾
113. *En* (*not*) their account except on my Lord, *la'w*[68] (*if/though*) you[z] perceive.	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾
114. And not I am surely an ouster (*of*) the believers.	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾
115. *En* (*not*) I am, except *na'theron* (*iterative warner*) manifester.	إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
116. Said they:[z] *la'en* (*indeed if*) not desisted [*you*[s]], O *Nooho* (*Noah*) surely assuredly[69] you[g] be of the *murjoomeena*[70] (*they that are stoned/cursed*).	قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

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63 The word "**كذّبَت**"= denied-she[y] is in reference to the "people," which is **جمع تكسير**= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "**ت**" in "**كذّبَت**."

64 The word "*mursaleen*" = "sent messengers," although Noah is the *first* messenger. That is to say whoever unbelieves *one* messenger it is as if he unbelieved *all* messengers. Because *all* Allah's messengers carry His message. See **القرطبي** and his *tafseer* of (S24:36). This is a *proof* of such a fact, i.e. whoever unbelieves *one* messenger as if he unbelieved *all* other messengers.

65 Clearly this "**ألا**" is the "**ألا**," for *urging* and *promoting* the action of the following verb, here the *taqwa*.

66 The letter "**ن**" in "**اطيعون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**اطيعون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.

67 Ibid.

68 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

69 The "**ل**" in "**لتكوننّ**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

70 The word "*murjoomeen*," is a *masculine*, *objective*, *plural noun*, there is *no* exact English equivalent.

117. Said [*he*]: my Lord; verily my people denied [*me*].[71]

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

118. So let-open [*You*[s]] between me and [between] them an opening[x72] (*overwhelming victory*); and *najjeyney* (*let-iteratively deliver me* [*You*[s]]) and whomever (*are*) with me of the believers.

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

119. So We delivered him and whomever (*were*) with him in the *folke*[x] (*ship*)[x] the *mash'hoo'ne*[73] (*fully loaded*).

فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾

120. Afterwards We drowned after the remainders.

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

121. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*) and not [was] most (*of*) them believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾

122. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

123. Denied-she[y74] *Aadon* the *mursaleena* (*sent-messengers*).

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾

124. *Edh* (*when/since*) said for them their brother *Hoodon* (*Heber*) should not[75] *tattaqoona* (*you*[ẑ] *reverentially guard not to displease Allah*).

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. Verily I am for you[b] a messenger trustworthy.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. So *ettaqo* (*let reverentially guard you*[ẑ] *not to displease*) Allah and let-you[z] obey [*me*].[76]

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

127. And not [*I*] ask you[b] on it[x] of remuneration, *en* (*not*) my remuneration except on the worlds' Lord.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. Do you[z] build in every *rey'ean* (*acme/summit*) an *Aya'tan*[w] (*signpost/monument*)[w] *ta'abathoona* (*you*[ẑ] *trifle-/disfigure that which is otherwise good product/deed*).

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129. And *tattakhethona*[77] (*you*[ẑ] *take and make*) castles[78] for you[b] *la'alla* (*craving currently unavailable deed that-/perhaps*) you[b] immortalize.

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

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71 The letter "**ن**" in "**كذّبون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**كذّبون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

72 The words "**فتح**" and "**فتحا**" here means "*rule*" and "*ruling*" *respectively*. That is a "ruling" through an *overwhelming victory for me*.

73 The word "*mash'hoon*" is an *objective, masculine, singular noun* for which there is *no* English equivalent *per se*.

74 The word "**كذّبت**"= denied-she[y] is in reference to the "*Aad*," which is a *feminine* gender; so its reference must be *feminized*, as indicated by the "**ت**" in "**كذّبت**."

75 See footnote 65 above regarding "**ألا**."

76 See footnote 66 above, with respect to "**أطيعون**."

77 The word "**إتّخذ**" from "**الإتّخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making some-thing* of what was taken. Thus, it is *not* just the mere *taking*.

78 The word "**مصانع**" = "**القصور**" meaning castles. See **اللسان**.

130. And if/when you[c] seized you[c] seized *jabbareena*[79] (*vigorous compeller/ ever contumacious stubborn*).	وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ١٣٠
131. So *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[80]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ١٣١
132. And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Who [*He*] supplied you[b] by what you[z] know.	وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ١٣٢
133. [*He*] supplied you[b] by *anaa'men*[w] (*camels/ cows/ goats and sheep*)[w] and sons.	أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ١٣٣
134. And gardens[w] and wells.[w]	وَجَنَّاتٍ وَعُيُونٍ ١٣٤
135. Verily I fear/know[81] on you[b] a torment (*of*) a great day.	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥
136. Said they:[z] equal on us, you[h] exhorted[82] or not be [*you*[s]] of the exhorters.	قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ١٣٦
137. *En* (*not*) this (*is*) except the firsts' (*ancients'*) character (*customs/ fables*).	إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ١٣٧
138. And not we (*are*) surely *mu'a'ththabeen*[83] (*ones to be tormented*).	وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨
139. So denied him they;[z] then We perished them; verily in *tha'leka* (*afar-that-it/ that*)[x] surely (*is*) an *Aya'tan*[w] (*sign/ proof*); and not [was] most (*of*) them believers.	فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٣٩
140. And verily, your[t] Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٤٠
141. Denied-she[y][84] *Thamoodo* the *mursaleena* (*sent-messengers*).	كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ١٤١
142. *Edh* (*when/ since*) said for them their brother *Ssa'lihon*: should not[85] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ١٤٢
143. Verily I am for you[b] a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٤٣
144. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[86]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ١٤٤
145. And not I ask you[b] on it[x] of remuneration, *en*	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ

[79] The word "*jabbareen*" is a *subjective, masculine, plural noun* for which there is no English *equivalent* for it.
[80] See footnote 66 above, only here with respect to "أطيعون."
[81] *Linguistically* the word "تخف" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
[82] The word "أوعظت"= "*exhorted*" or "*admonished*" as "موعظة," could mean: *exhortation* or *admonition*.
[83] The word "*muaththabeen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.
[84] The word "كذّبَت"= denied-she[y] is in reference to the "*Thamood*," which is a *feminine* gender; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت."
[85] See footnote 65 above regarding "ألا."
[86] See footnote 66 above, only here with respect to "أطيعون."

(*not*) my remuneration except on the worlds' Lord.	إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٤٥
146. Are you[z] (*to be*) left in whatever (*is*) ha, here *aa'meneena* (*self-safety-securers*).	أَتُتْرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ١٤٦
147. In gardens[w] and wells.[w]	فِي جَنَّٰتٍ وَعُيُونٍ ١٤٧
148. And *zorooen*[87] (*various crops/ sprouts*) and palm-trees[w] its[w] sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ١٤٨
149. And you[z] carve of the mountains houses *fa'reheena* (*profligately/ perfectly*).	وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ١٤٩
150. So *ettaqo* (*let reverentially guard you[z] not to displease*) Allah and let-you[z] obey [*me*].[88]	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٥٠
151. And let-not obey you[z] the exceeders' command.	وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ١٥١
152. Who[r] they[z] corrupt in the Earth[w] and not reform they.[z]	ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢
153. Said they:[z] verily only you[s] (*are*) of the *musah-hareena*[89] (*they who are iteratively bewitched*).	قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١٥٣
154. Not you[s] (*are*) except a human like us; so *ee'tey* (*let-come* [*you*[s]]) by an *Aya'ten* (*miracle/ sign/ proof*), *en* (*if*) you[h] were of the *ssa'deqeena* (*always-truth-enforcers*).	مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٥٤
155. Said [*he*]: this-she[y] (*is*) a she-camel for her a drink and for you[b] a drink (*each on*) a day *ma'aloomen* (*that which is known*).	قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ١٥٥
156. And let-not touch/betide her you[z] by an ill then (*shall*) take you[b] a torment (*of*) a great day.	وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ١٥٦
157. Then hamstrung her they[z]; so they[z] became/(*by morning, i.e. after dawn*)[90] regretters.	فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ١٥٧
158. So took them the torment; verily in *tha'leka* (*afar-that-it/ that*)[x] (*is*) surely an *Aya'tan*[w] (*sign/ proof*); and [was] not most (*of*) them believers.	فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٥٨
159. And verily, your[t] Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*the multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٥٩
160. Denied-she[y][91] *Lootten's* (*Lott's*) people the *mursaleena* (*sent-messengers*).	كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ١٦٠

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[87] The word "*zorooen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.
[88] See footnote 66 above, only here with respect to "أطيعون."
[89] The word "*musahhareen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.
[90] The word "أصبحوا" carries double meanings: (1) they became or (2) *by morning, i.e. after dawn*.
[91] The word "كذّبَت"= denied-she[y] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت."

161. *Edh* (*when/since*) said for them their brother *Lootton* (*Lott*), should not[92] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ١٦١
162. Verily I am for you[b] a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٦٢
163. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[93]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ١٦٣
164. And not [*I*] ask you[b] on it[x] of remuneration *en* (*not*) my remuneration except on the worlds’ Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ١٦٤
165. Do *taáto* (*you*[z] *come, i.e. engage in sexual intercourse with*) the *dhukrana*[94] (*males-effeminates*)[95] of the worlds.	أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ١٦٥
166. And you[z] leave what created for you[b] your[n] Lord of your[n] spouses (*wives*); rather you[f] (*are*) people aggressors.	وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ١٦٦
167. Said they:[z] *la’en* (*indeed if*) not desisted [*you*[s]], O, *Lootto* (*Lott*), surely [*you*[s]] assuredly[96] be of the *mukhrajeena* (*expellees*).	قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ١٦٧
168. Said [*he*]: Verily I am for your[n] work (*is*) of the execrators.	قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ١٦٨
169. My Lord: *najjeyney* (*let-iteratively deliver me* [*You*[s]]) and my family[w] of what they[z] work.	رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ١٦٩
170. So *najjaynaho* (*We iteratively delivered him*) and his family[w] wholes.	فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ١٧٠
171. Except an *ajoozan* (*aged-woman*) in the *gha’bereena* (*residuum/remnants*).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ١٧١
172. Afterwards We destroyed the others.	ثُمَّ دَمَّرْنَا الْآخَرِينَ ١٧٢
173. And We ill-rained[97] on them a rain; so fouled the *munthareena’s*[98] (*they the warned-ones’*) rain.	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ١٧٣

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92 Clearly this “**ألا**” is the “**ألا**,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

93 See footnote 66 above, only here with respect to “**أطيعون**.”

94 The words “*dhukranan*”=“**ذكران**” (in *Arabic*, and the Qur’an *is* firstly *Arabic*: (“*Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate*.”) is made up of *five* letters, and “**ذكور**” is made up of *four* letters. Therefore, “**ذكران**” has *more* meaning *as its construct has more letters*. But from this *Ayah* above, (*S*26:165), the word “**ذكران**” has an *additional* letter “**ا**” giving it *additional* meaning. The *additional* meaning could be (1) *good to neutral*, or (2) *bad*. See footnote 95 next regarding the **خنثى** = “*male-effeminate*.” If you take this great *Ayah* (*S*26:165), “*dhukranan*” here is *bad*, as it indicates the males as being “*male-effeminates*” and are being *come unto* by another male. But if you take another great *Ayah*: “*Or He pairs them thukranan* (*males*) *and females*” (S42:50) it is *good to neutral*, as the “*maleness*” here is obviously *not effeminateness*, but *normal* to *neutral*.

95 The “*dhukranan*” mentioned in the above great *Ayah* is obviously the type of “*male*” which could be “**يُؤتى**”=“*being come unto*,” as a *female*, hence such “*male*” is “*male-effeminate*”=“**خنثى أومخنّث**,” i.e. *womanish*.

96 The "**ل**" in "**لتكونَنّ**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التّأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

97 In Arabic there is a *distinction* between “**مطر**” = rained, and “**أمطر**”=ill-rained, as “**مطر**” = **في الخير** and “**أمطر**,”**في الشر** see **الراغب**. In this case“**أمطر**” is used. So for *lack* of “**أمطر**” in English, I chose ill-rained.

98 The word “*munthareen*” is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

174. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*miracle/sign/proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾
175. And verily, your[t] Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾
176. Denied the *Ayka's* (*thicket's*) companions the *mursaleena* (*sent-messengers*).	كَذَّبَ أَصْحَابُ لْـَٔيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾
177. *Edh* (*when/since*) said for them *Shuaybon*: should not[99] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾
178. Verily I am for you[b] a messenger trustworthy.	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
179. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[100]	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾
180. And not [*I*] ask you[b] on it[x] of remuneration *en* (*not*) my remuneration except on the worlds' Lord.	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
181. Let-fulfill[101] you[z] the measure and let-not be you[z] of the *mukhsereena* (*they who are loss-causers*).	۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
182. And let-weigh you[z] by the scale the straight.	وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾
183. And let-not diminish[102] you[z] the mankind their things and let-not *ta'atho*[103] (*you*[z] *mischief hardest*) in the Earth[w] corruptingly/(*as*) corruptors.	وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾
184. And *ettaqo* (*let reverentially guard you*[z] *not to displease*) Who created you[b] and the generation,[104] the [firsts] (*ancients*).	وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾
185. Said they:[z] verily only you[s] (*are*) of the *musahha-reena*[105] (*ones that have been bewitched*).	قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾
186. And not you[s] (*are*) except a human, like us; and *en* (*surely*) [*we*] presume you[g] certainly of the liars.	وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾
187. So let [*you*[s]] (*cause to*) fall on us fragments from the sky,[w] *en* (*if*) you[c] were of the *ssa'deqeena* (*always-truth-enforcers*).	فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

[99] Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here for *taqwa*.
[100] See footnote 66 above, only here with respect to "أطيعون."
[101] The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.
[102] The word "بخس" in "تبخسوا" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value.
[103] The word "تعثوا" means to mischief causing hardest corruption. See اللسان.
[104] The word "جبلّة" is a singular the *plural* for it is: "جبلّة" is "جبلات أو جِبلا."
[105] The word "*musahhareen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

188. Said [*he*]: my Lord (*is*) knowinger by what you[z] work.	قَالَ رَبِّيٓ أَعۡلَمُ بِمَا تَعۡمَلُونَ ١٨٨
189. So denied him they;[z] then took them the Overshadow-Day's torment; verily it[x] [was] a great torment's day.	فَكَذَّبُوهُ فَأَخَذَهُمۡ عَذَابُ يَوۡمِ ٱلظُّلَّةِۚ إِنَّهُۥ كَانَ عَذَابَ يَوۡمٍ عَظِيمٍ ١٨٩
190. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) an *Aya'tan*[w] (*sign, proof*); and [was] not most (*of*) them believers.	إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ١٩٠
191. And verily, your[t] Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*The multitudinous mercy Giver*).	وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٩١
192. And verily it[x] (*is*) surely a descending[106] (*of/caused by*) the worlds' Lord.	وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلۡعَٰلَمِينَ ١٩٢
193. Descended by it[x] *The Rooho* (*Arch Angel/Gabriel*) the trustworthy.	نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ١٩٣
194. On your[t] heart to be [*you*[s]] of the warners.	عَلَىٰ قَلۡبِكَ لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ١٩٤
195. By an Arabic tongue[x] manifester.[x]	بِلِسَانٍ عَرَبِيّٖ مُّبِينٖ ١٩٥
196. And verily it[x] (*is*) surely in writs (*of*) the [firsts'] (*ancients'*).	وَإِنَّهُۥ لَفِي زُبُرِ ٱلۡأَوَّلِينَ ١٩٦
197. Has [and] not been for them an *Aya'tan*[w] (*sign-/proof*); to know it[x] Israel's sons-scholars.	أَوَلَمۡ يَكُن لَّهُمۡ ءَايَةً أَن يَعۡلَمَهُۥ عُلَمَٰٓؤُاْ بَنِيٓ إِسۡرَٰٓءِيلَ ١٩٧
198. And had We *nazzala* (*iteratively descended*) it[x] on some *Ajameena* (*non-Arabs*).	وَلَوۡ نَزَّلۡنَٰهُ عَلَىٰ بَعۡضِ ٱلۡأَعۡجَمِينَ ١٩٨
199. Then [*he*] read it[x] on them, they[z] were not by it[x] believers.	فَقَرَأَهُۥ عَلَيۡهِم مَّا كَانُواْ بِهِۦ مُؤۡمِنِينَ ١٩٩
200. Like *tha'leka* (*afar-that-it/that*)[x] We threaded it[x] in the criminals' heart.	كَذَٰلِكَ سَلَكۡنَٰهُ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ٢٠٠
201. Not they[z] believe by it[x] until they[z] see the torment the painful.	لَا يُؤۡمِنُونَ بِهِۦ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٢٠١
202. Then it[x] *yaátey* (*comes to*) them suddenly[w] while they not perceive they.[z]	فَيَأۡتِيَهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٢٠٢
203. Then they[z] say: are we *mundharoona*[107] (*they that are given a reprieve*).	فَيَقُولُواْ هَلۡ نَحۡنُ مُنظَرُونَ ٢٠٣
204. Do then by Our torment *yasta'ajelona* (*they*[z] *seek-hastening*).	أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ ٢٠٤

[106] The word "**تنزيل**" has *several meanings*, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

[107] The word "*mundharoon*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

205. Do then see you[h] *en* (*if*) *matta'na* (*We let relish the transitory worldly delight*) them years.[w]

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ٢٠٥

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206. Afterwards came (*to*) them what they[z] were (*being*) promised.

ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ٢٠٦

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207. Not enriched/sufficed[108] *a'n* (*off*) them what they[z] were *youmatta'oona* (*relishing the transitory worldly delights they*[z]).

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ٢٠٧

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208. And not perished We of a village[w] except for it[w] warners.

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ٢٠٨

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209. Reminiscence[w]/remembrance,[w109] and We were not *dha'lemeena* (*injustice-doers*).

ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ٢٠٩

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210. And not *tana'zzalet* (*iteratively descended*)[w] by it[x] the Satans.

وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ٢١٠

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211. And (*it's*) not befitting/facile for them and cannot they.[z]

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ٢١١

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212. Verily they (*are*) *a'n* (*regarding*) the hearing surely (*are*) *ma'azoloona*[110] (*they that are being isolated*).

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ٢١٢

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213. So let-not invoke [*you*[s]] with Allah another *elahan* (*a deity*), then (*shall*) be [*you*[s]] of the *mua'thatha'beena*[111] (*they that are being tormented*).

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ٢١٣

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214. And let-warn [*you*[s]] your[t] nearest clan.[w]

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ٢١٤

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215. And let-lower [*you*[s]] your[t] wing[112] for whomever *etta'ba'a* ([*he*] *closely-followed*) you[g] of the believers.

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ٢١٥

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216. Then *en* (*if*) they[z] disobeyed you[g] then let-say [*you*[s]]: verily I (*am*) disclaimant/absolver[113] (*of myself*) of what you[z] work.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ٢١٦

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217. And let-trust [*you*[s]] on the Mighty, *Ar-Raheeme* (*The multitudinous mercy Giver*).

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ٢١٧

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[108] The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer*, *made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

[109] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

[110] The word "*ma'azoloon*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

[111] The word "*mu'athabeen*" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

[112] The expression "[*you*[s]] lower your wing" is lofty Arabic *tongue* expression meaning *show* "*softness*," *kindness*, or be "*courteous towards*" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*. So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*.

[113] The word "بريء," "فعيل" على وزن. "فاعل" بمعنى or "مفعول به." In this case,"فاعل"بمعنى," *masculine, singular noun*." So, "absolver/disclaimant" in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses to associate* with them or *with what they claim*. In other words, he *disclaims/absolves himself from such associations*.

218. Who [*He*] sees you[g] when [*you*[s]] up.[114]
ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾

219. And your[t] transpose[115] in the *sa'jedeena* (*they who kowtow*).
وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾

220. Verily He, He (*is*) The *Sameeo*[116] (*The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾

221. Do *ona'bbe'okum* ([*I*] *inform you*[z] *by piece-of-significant-and-availing-news*) on whom[a] *tata'nazzel* (*iteratively descend*) the Satans.
هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾

222. *Tatanazzalo* (*iteratively descend they*[z]) on every *affakn*[x] (*slanderous fabricator/ specious concoctor*)[x] *atheemen* (*iterative sinner*).
تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

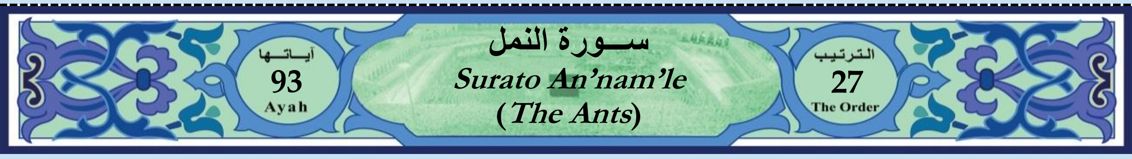
223. They[z] cast the hearing and most (*of*) them (*are*) liars.
يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

224. And the poets *yattabe'ohum* (*closely follow them*) the *gha'woona*[117] (*strayers because of fallacious belief resulting in disappointment*).
وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾

225. Have not seen [*you*[s]]: that they (*are*) in every valley they[z] ramble.
أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

226. And that they say what not they[z] do.
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

227. Except whom[r] believed they[z] and worked the righteous-works[w] they[z] and they[z] remembered Allah multitudinously and avenged[118] they[z] from after what *dholemo* (*they*[z] *had been wronged*); and will know who[r] *dhalamo* (*they*[z] *wronged*) which[x] a transpose[119] they[z] transpose.
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[114] There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**."
[115] The word "**تقلبك**"= "*they transpose*," means your *betook* of yourself *among the Sajedeen*.
[116] The word "*As-Sameeo*" is one of Allah's most beautiful attributive names.
[117] The word "**الغاوون**" strayers *because of fallacious belief resulting in disappointment for them*. See **الراغب**and **اللسان**.
[118] The word "**إنتصر**" could apply in *three* distinct senses: (1) "**إنتصر من**," which in turn has two distinct meanings, (1a) "**إنتصر من عدوه أي إنتقم من عدوه**" = "avenged from his enemy," and (1b) "**إنتصر من الظلم أي إمتنع و أنف من الظلم**" = "refrained from and disdained the wrong." (2) "**إنتصر على**" = "prevailed over." And (3) "**إنتصر لـ**" = "succored and assisted for."
[119] The word "**ينقلبون**"= "*they*[z] *repair*," means they *betake* themselves *returning*. +

1. *Tta-Seen,*[1] *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) The Qur'an's *Aya'to*[w] (*statements*) and a book manifester.	طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ١
2. A *hudan* (*divine-guidance*)[x] and a *bushra*[w] (*pleasant-tiding*)[w2] for the believers.	هُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٢
3. Who[r] *youqeymona*[3] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *youatona* (*they*[z] *fulfill the obligations of*) the *Zakata*[w4] (*prescribed percentage of personal possessions*)[w] and they (*are*) by the Hereafter[w] they (*are*) *youqenoona* (*they*[z] *believe with certitude*).	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٣
4. Verily who[r] not believe they[z] by the Hereafter,[w] We adorned for them their works; so they addle.	إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ٤
5. Those, who[r] (*are*) for them (*is*) ill-the torment and they (*are*) in the Hereafter[w] they (*are*) the most-losers.	أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٥
6. And verily you[g] surely *tolaqqa* ([*you*[s]] *are instructed*) The Qur'an from *ladon*[5] (*directly and possessively*) *Hakeemen*[6] (*infinite hekmah*[7] *Possessor*), Omniscient.	وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ ٦
7. *Edh* (*when/since*) said *Mosa* (*Moses*) for his family:[w] verily I sensed/perceived a fire;[w] shall *aa'tee* ([*I*] *bring-/come to*) you[b] from it[w] by a tiding or *aa'tee* you[b] by a torch brand, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *tassttaloona* (*you*[z] *seek its warmth*).	إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ٧
8. So *lamma* (*when/whence*) [*he*] came (*to*) it[w] [*he*] (*had been*) called: that (*had been*) blessed Whom[8] (*is*) in The Fire[w] and whomever (*is*) around it;[w] and *subhana*[9] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah, the worlds' Lord.	فَلَمَّا جَآءَهَا نُودِيَ أَن بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٨

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1 See the *Lexicon* attached to this *Translation* for commentary on this.

2 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرٌ.

3 The word "يقيمُونَ" is rooted in "أقامَ" =upheld. *linguistically* "أأقامَ" means:
"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".
So, "يقيمُونَ" means, they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it [w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow*, i.e. *perform, and maintain* it [w].

4 See the *Lexicon* attached to this *Translation* for what exactly are the *Zakah* and its *implications*.

5 The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer *spatially* and more specific. So, "*directly and possessively*" seems to indicate such closeness. See اللسان.

6 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

7 See the *Lexicon* attached to this *Translation* for "*hekma*."

8 The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and *had already been blessed* by Allah, i.e. *Allah's Authority/Illumination*, as says it Ibn Abbas. See القرطبي.

9 The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

9. O, *Mosa* (*Moses*): verily it[x10] I am Allah, The Mighty, The *Hakeemo*[11] (*infinite hekmah*[12] *Possessor*).

يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ٩

10. And let-throw [*you*[s]] your[t] staff;[w] then *lamma* (*when-/whence*) [*he*] saw it[w] shaking, as it[w] (*were*) a *jannon* (*young-snake*)[w13] [*he*] diverged reversely and not steps-retraced [*he*];[14] O, *Mosa* (*Moses*), let-not fear [*you*[s]]; verily I not fear *ladayya*[15] (*directly at My presence*) the *mursaloona* (*sent-messengers*).

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا
جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَـٰمُوسَىٰ لَا
تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ١٠

11. Except whom[p] [*he*] wronged;[16] afterwards [*he*] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ
فَإِنِّى غَفُورٌ رَّحِيمٌ ١١

12. And let-enter [*you*[s]] your[t] hand[w] into your[t] (*garment's*) bosom [*it*[w]] egresses white, of other than an ill; in a nine *Aya'ten*[w] (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).

وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَـٰتٍ إِلَىٰ فِرْعَوْنَ
وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ١٢

13. Then *lamma* (*when/whence*) came[w] (*to*) them Our *Aya'to*[w] (*miracles/signs/proofs*) *mubsse'raten* [*discernment-enabler-she*[y]] said they:[z] this (*is*) a magic manifester.

فَلَمَّا جَآءَتْهُمْ ءَايَـٰتُنَا مُبْصِرَةً قَالُوا۟ هَـٰذَا
سِحْرٌ مُّبِينٌ ١٣

14. And rejected they[z] by it[w] and *istay'qanat'ha*[17] (*affirmably ascertained it*[w]) themselves[w] unjustly and arrogantly; so let-look [*you*[s]] how [was][x18] the corrupters' consequence.[w]

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ
ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ
ٱلْمُفْسِدِينَ ١٤

15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymana* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَـٰنَ عِلْمًا ۖ
وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ
كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ١٥

16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [*he*]: O, you the mankind, we (*had been*) taught the birds' speech[19] and *oteyna* (*we* (*had*

وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ ۖ وَقَالَ يَـٰٓأَيُّهَا
ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن

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[10] The pronoun "ه" in "إنّه" refers to "حقيقة الأمر أو الشأن,"= "*The fact of the matter*," *or* "*the truth of the situation*." See القرطبي.
[11] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
[12] See the *Lexicon* attached to this *Translation* for "*hekma*."
[13] The word "*jann*"= "جان" has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.
[14] The word "يعقب" means steps-retrace." In this case, he steps-retraced not his own steps, in his flight.
[15] The word "لدى" in "لَدَيّ" from "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*. So, "*directly at* My *presence*" seems to *indicate such closeness*. See اللسان.
[16] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."
[17] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[18] The word "كان" perhaps refers to "واقع، أو حال، أو مآل" the corrupters. So it is in masculine.
[19] The word "منطق" has *multiple* meanings, such as "النطق بالكلام" that is the *speech* or the language, or "the logic" or "the speech's logic." See اللسان.

been accorded) of everything; verily this surely it[x] (*is*) the munificence the manifester.

كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ١٦

17. And (*had been*) thronged for *Solaymana* (*Solomon*) his soldiers of the Jinn and the humankind and the birds, so they *youza'ona* (*were being arrayed*).

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ١٧

18. Until *edha* (*if/whereas*) *ataw*[x] (*they*[z] *arrived at and passed by*))[x] on the ants' valley said an ant:[w] O, you the ants let-enter you[z] your[n] dwellings; (*lest*) not destroy[w] you[ym] *Solaymano* (*Solomon*) and his soldiers while not perceive they.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ١٨

19. So [*he*] smiled laughingly of its[w] say and said [*he*]: my Lord *aw'ze'aney* (*let-dispose me* [*You*[s]]) to thank Your[t] boon[w][20] which[u] *an'ama*[21] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on me and on my both begetters (*parents*) and that [*I*] work righteously, [*You*[s]] delight [it[x]]; and let-admit me [*You*[s]] by Your[t] mercy[w] in Your[t] *eba'de* (*worshippers/submitters/slaves*) the *ssa'leheena* (*righteous-people*).

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ١٩

20. And *tafaqqada* ([*he*] *inspected/roll-called*) the birds; then said [*he*]: what (*is*) for me not [*I*] see the hoopoe; or [was] [*he/it*[x]] of the absentees.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ٢٠

21. Surely assuredly[22] [*I*] (*shall*) torture/torment him a severe torture/torment or surely assuredly [*I*] (*shall*) slaughter him or surely assuredly [*he*] (*shall*) come (*to*) me by a proof manifester.

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَاذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ ٢١

22. Then *makatha*[23] (*stayed/tarried* [*he*]) other than afar then said [*he*]: I encompassed by what not [*you*[s]] encompassed by it;[x] and I came (*to*) you[g] from *Saba'en* (*Sheba*) by a *naba'en*[24](*piece-of-significant-and-availing-news*) *yaqeenen* (*absolutely certain*).

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ٢٢

23. Verily I found a woman reigning (*over*) them; and *oteyat* (*had been accorded-she*[y]) of everything; and for her (*is*) a great *Arshe*[x][25] (*Throne of Kingship*).[x]

إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ٢٣

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20 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

21 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

22 The "ل" in "لأعذبنه," "لأذ بحنه," and "ليأتيني" are *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"

23 This [*he*] and the second [*he*] refer to the hoopoe.

24 See the *Lexicon* attached to this *Translation* for "*naba'a*."

25 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

24. I found her and her people kowtowing they[z] for the sun,[w] of lesser than/without Allah; and adorned for them the Satan their works; so [*he*] repelled them *a'n* (*off*) the path; so not they *yahtadoona* (*are being divinely-guided they*[z]).

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ
مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا
يَهْتَدُونَ ﴿٢٤﴾

25. That not kowtow they[z] for Allah, Who *youkhrejo* ([*He*] *emerges/produces*) the occult[26] in the Heavens[w] and the Earth[w] and knows [*He*] what you[z] conceal and what you[z] disclose.

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا
تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

26. Allah, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*[27] (*Throne* of *Kingship*), The Great.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ
ٱلْعَظِيمِ ۩ ﴿٢٦﴾

27. Said [*he*]: we shall look, whether *ssadaqata* (*you*[h] *always-enforced-the-truth*) or you[h] were of the liars.

۞ قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ
ٱلْكَٰذِبِينَ ﴿٢٧﴾

28. Let-go [*you*[s]] by my letter, this; then let-cast it[x] [*you*[s]] to them; afterwards let-divert [*you*[s]] *a'n* (*off*) them; then let-look [*you*[s]] what (*would*) return they.[z]

ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ
تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

29. Said-she:[y] O, you the chiefs; verily I (*had been*) cast to me a letter-*kareemon*[28] (*bounty-giver and ennobler*).

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ
كَرِيمٌ ﴿٢٩﴾

30. Verily it[x] (*is*) from *Solaymana* (*Solomon*) and verily it[x] (*is*): by Allah's name *Ar-Rahma'ne Ar-Raheeme* (*the multitudinous mercy Giver*).

إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾

31. That let-not heighten you[z] on me and *ee'toney* (*let-come you*[z] *to me*) *Muslemeena* (*you:*[z] *submitters/peacefully succumbing*).

أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾

32. Said she:[y] O, you the chiefs *aftoney* (*let-you*[z] *situationally fittingly and wisely opine me*) in my matter; I was not a [cutter][29] (*of*) a matter until you[z] witness.

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا
كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾

33. Said they:[z] we (*are*) a strength-possessors and possessors (*of*) *ba'asen* (*bravery and warfare*) severe; and the command (*is*) to you;[y] so let-look you[y] what command you.[y]

قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ
وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾

34. Said she:[y] verily, the kings if entered they[z] a village[w] they[z] corrupted it[w] and they[z] made lords[w30]

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً

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[26] The word "*occult*"= "**خبء**" is *subjective, masculine, singular noun* meaning: *that which is hidden*. The "*occult*" of the *Heavens* is the *rain* and the "*occult*" of the *Earth* is the *sprout*.

[27] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

[28] The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun*. It has *no exact* English equivalent, as explained at length in the *Introduction* to this *Translation*. In summarily: *bounty-giver ennobler and of multiple uses/effects*.

[29] The expression "**قاطعة أمرا**"= "*cutter (of) a matter*" is an Arabic *tongue expression* meaning "*resolutely deciding a matter.*"

[30] The word "**أعزّاء**," translated as "*lords*." The word "lord" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others.*"

(*of*) its[w] folk *athellatan*[31] (*they who are humbled and subdued*); and like *tha'leka* (*he-that-afar-it/that*) they[z] do.

أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ
أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

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35. And verily I am a sender-she[y32] to them by a gift; then a looker-she[y] [*I am*] by what returns the *mursaloona* (*sent-messengers*).

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ
بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾

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36. Then *lamma* (*when/whence*) came (*to*) *Solaymana* (*Solomon*) said [*he*]: do you[z] supply me by a possession; So what *aa'taney* (*accorded me*) Allah (*is*) *khayron* (*superior-/worthier*) than what *aa'takum* ([*He*] *accorded you*[b]); rather you[f] (*are*) by your[n] gift rejoice you.[z]

فَلَمَّا جَآءَ سُلَيْمَـٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ
فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ
أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

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37. Let-return [*you*[s]] to them; then, surely we assuredly[33] *na'atee*[x] (*produce/present* [*we*])[x] them by soldiers not for them a capacity by [it];[w34] and surely we assuredly exit them from it[w] *athellatan*[35] (*they who are humbled and subdued*) while they (*are being*) cringers.

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ
لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ
صَـٰغِرُونَ ﴿٣٧﴾

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38. Said [*he*]: O, you the chiefs; which (*of*) you[b] *ya'ateney* (*bring about to me*) by her *Arshe*[36] (*Throne* of *Kingship*) before *ya'ato* (they[z] *come forward to*) me *Muslemeena* (*submitters they*).

قَالَ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾

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39. Said a demon of the Jinn: I, *aa'teeka* (*bring/come to you*[g]) by it3[x] before [*you*[s]] up[37] from your[t] *maqa'me* (*upping-place*);[38] and verily I am on/over it[x] surely a strong- trust-worthy.

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ
قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ
لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾

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40. Said [*he*] who[x] has knowledge of the book I *aa'tee*[x] ([*I*] *bring/come to*)[x] you[g] by it[x] before *yartadda* (*forthwith-returns*) to you[g] your[t] blink/glance; so *lamma* (*when-/whence*) [*he*] saw it[x] settled[39] *enda* (*at the presence of/in front of*) him, said [*he*]: this (*is*) from my Lord's munificence to essay me [*He*], do [*I*] thank or unbelieve-/(*be*)-ungrateful [*I*]; and whoever [*he*] thanks, so verily only [*he*] thanks for himself and who-ever [*he*] unbelieved/(*was*)-ungrateful then verily my Lord (*is*) Rich, *Kareemon*[40] (*bounty-Giver and Ennobler*).

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَـٰبِ أَنَا۠
ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ
فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَـٰذَا مِن
فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ
وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن
كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾

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[31] The word "*athellatan*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued.*
[32] Since the *sender* is the *queen*, so in Arabic is a "*sender-she,*"" *per se*, so there is the "**هـ التأنيث**" in sender.
[33] The "**ل**" in "**لنخرجن**," and "**لنأتيّن**" are *juratory*"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"
[34] The word "**جنود**" is a "**جمع تكسير**" = "broken plural," hence the reference to it is by "*it.*"
[35] See footnote 31 above regarding "*athellatan.*"
[36] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.
[37] There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**."
[38] Ibid.
[39] The word "**مستقر**" is more of a *semi-permanent abode*, but the word "*settled*" here is used instead to indicate that part of this "*semi-permanent*" nature, as it is in *this world* and would be *transitory* anyway.
[40] See the *Lexicon* attached to this *Translation* regarding "*kareem.*"

41. Said [*he*]: let-camouflage you[z] for her, her *Arshe* (*Throne* of *Kingship*); [*We*] look does *tahtadey* ([*she*] *be divinely-guided*) or [*she*] be of whom[r] not *yahtadoona* (*divinely-guided they*[z]).

قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ٤١

42. Then *lamma* (*when/whence*) came-she[y] (*had been*) said: is this like your[y] *Arshe*[41] (*Throne* of *Kingship*); said-she:[y] as surely it[x] (*were*) it;[x] and (*had been*) accorded we the knowledge from before her and we were *Muslemeena* (*Muslims*, *submitters we*).

فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ ٤٢

43. And repelled her, what was-she[y] worshipping of lesser than/without Allah; verily she was-she[y] of an unbelievers people.

وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتۡ مِن قَوۡمٖ كَٰفِرِينَ ٤٣

44. (*Had been*) said for her: let-enter you[y] the edifice; so *lamma* (*when/whence*) saw-she[y] it[x] reckoned-she[y] it[x] a *lujjatan* (*billow, abyss*);[w] and bared-she[y] *a'n* (*off*) her both legs; said [*he*]: verily it[x] (*is*) an edifice *mumarradon* (*lofty/rendered-smooth*)[42] of glass-bottles;[w] said-she:[y] my Lord, verily I wronged[43] (*to*) myself[w] and *aslamto* (*I became a Muslim/submitter*) with *Solaymana* (*Solomon*) for Allah the worlds' Lord.

قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٤

45. And *laqad* (*verily, already and affirmatively*) We sent to *Thamooda* their brother *Ssa'lihan* that let-worship you[z] Allah; then *edha* (*suddenly/surprisingly*) they (*were*) two teams disputing.

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ فَرِيقَانِ يَخۡتَصِمُونَ ٤٥

46. Said [*he*]: O, my people why *tasta'ajelo* (*seek hastening*) you[z] by the *sayyea'te*[w] (*demeritorious-deed*)[w] before the *hasana'te*[w] (*meritorious-deed*);[w] *lawla* (*why do not*) *tastaghfero*[44] (*you*[z] *seek forgiveness*) Allah *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamoona*[45] (*you*[z] *be mercy-given*).

قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ٤٦

47. Said they:[z] we ill-omened by you[g] and by whomever (*is*) with you;[g] said [*he*]: your[n] omen (*is*) *enda* (*by munificence of/by Rule of*) Allah; rather you[f] (*are*) people (*to be/being*) essayed.

قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ ٤٧

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[41] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

[42] The word "مُمَرَّد" has dual meanings: (1) lofty (*in construction*) or (2) rendered smooth. Both meanings could apply in this *Ayah*. Qur'an commentators are not unanimous as to which if not both.

[43] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

[44] The word "تستغفرون" = "تطلبون الغفران" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "تستغفرون" *per se*. So I settled for saying: "[*you*] *seek forgiveness*."

[45] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is *no* way to exactly render this in English *per se*. So the closest is to *transliterate* and *parenthetically explain*, as above stated.

48. And [was] in the city[w] nine *rahtten*[46] (*group of people*) they[z] corrupt in the land and not they[z] reform.	وَكَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ ٤٨
49. Said they:[z] *taqasamo* (*let-mutually oath you*[z]) by Allah, surely we assuredly[47] (*nocturnally harbor to assault*) him and his family;[w] afterward surely we assuredly say for his guardian not witnessed we *mahleka* (*time and place of the perishing of*) his family;[w] and verily we (*are*) *ssadeqoona* (*always-truth-enforcers*).	قَالُواْ تَقَاسَمُواْ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدۡنَا مَهۡلِكَ أَهۡلِهِۦ وَإِنَّا لَصَٰدِقُونَ ٤٩
50. And they[z] machinated a machination; and machinated We a machination, while not they perceive.[48]	وَمَكَرُواْ مَكۡرٗا وَمَكَرۡنَا مَكۡرٗا وَهُمۡ لَا يَشۡعُرُونَ ٥٠
51. So let-look [*you*[s]]: how [was] their machination's consequence;[w] surely We destroyed them and their people wholes.	فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ مَكۡرِهِمۡ أَنَّا دَمَّرۡنَٰهُمۡ وَقَوۡمَهُمۡ أَجۡمَعِينَ ٥١
52. So *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) their houses[w] *khaweyaton*[49] (*ruinously-empty*)[w] by what *dhalamo*[50] (*they*[z] *wronged*); verily in *tha'leka* (*afar-that-it/that*)[x] (*is*) surely an *Aya'tan*[w] (*miracle/sign/proof*) for a knowing people.	فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ بِمَا ظَلَمُوٓاْۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡلَمُونَ ٥٢
53. And We delivered whom[r] believed they[z] and they[z] were *yattaqoona* (*they reverentially guard not to displease Allah*).	وَأَنجَيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٣
54. And *Loottan* (*Lott*) *edh* (*when/since*) said [*he*] for his people: *ata'atona*[x] (*do you*[z] *commit/perpetrate*)[x] the profanity[w51] while you[f] sight/discern.	وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ وَأَنتُمۡ تُبۡصِرُونَ ٥٤
55. Indeed verily you[b] surely *ta'atona*[x] (*you*[z] *commit sexual intercourse with*) the men a (*carnal*) wish[w] of lesser than-/without the women; rather you[f] (*are*) a people *tajhaloona*[52] (*acting ignorantly/incorrectly you*[z]).	أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ تَجۡهَلُونَ ٥٥
56. Then not [was] his people's answer except that said they:[z] let-exit you[z] *Lootten's* (*Lott's*) *aala* (*family, house, clan*) from your[n] village;[w] verily they (*are*) people *yatattahara* (*they*[z] *ever purge from sins*).	۞فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوٓاْ ءَالَ لُوطٖ مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ ٥٦

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[46] The word "*rahtten*"= "رهط" means the person's clan made up of three to nine people.

[47] The "ل" in "لنبيتنّه," and "لنقولنّ" are *juratory*"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[48] See the *Lexicon* attached to this *Translation* for the definition of *good* and *bad* "مكر," *contriving* versus *planning*.

[49] The word "خاوية" by definition means *empty and in ruin*. See اللسان and الهادي.

[50] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."

[51] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Sometimes the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

[52] The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* a thing *not correct*.

57. So We delivered him and his family[w] except his [woman] (i.e. *wife*) We fated[53] her of the *gha'bereena* (*residuum/remnants*).

فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَٰهَا مِنَ ٱلۡغَٰبِرِينَ ٥٧

58. And We ill-rained[54] on them a rain; so fouled, the *munthareena's* (*they that were warned*) rain.

وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ ٥٨

59. Let-say [*you*[s]]: the praise (*is*) for Allah and peace (*be*) on His *eba'de* (*worshippers/submitters/slaves*) whom[r] *istafa*[55] ([*He*] *superlatively and exclusively selected*); is Allah *khayron* (*choicer/superior/worthier*) or what they[z] partner (*deities with Him*).

قُلِ ٱلۡحَمۡدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصۡطَفَىٰٓۗ ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ ٥٩

60. Or Who[a] created the Heavens[w] and the Earth[w] and descended for you[b] from the sky[w] water[x] then We sprouted by it[x] *hada'eqa*[w56] (*walled-gardens*)[w] delight[w] possessors; not [was] for you[b] to sprout its[w] trees;[w] is an *elahon* (*a deity*) with Allah; rather they (*are*) people equating[57] (*partners with Allah*).

أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن تُنۢبِتُواْ شَجَرَهَآۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ٦٠

61. Or Who[a] made the Earth[w] an abode and made through[58] it[w] rivers and made for it[w] anchors[59] (*catches*, *fasteners*, *stabilizers*) and made between the two seas a barrier; is an *elahon* (*a deity*) with Allah; rather most (*of*) them know not.

أَمَّن جَعَلَ ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ أَنۡهَٰرٗا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيۡنَ ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٦١

62. Or Who[a] answers the desperate if [*he*] invoked Him; and [*He*] doffs the ill and [*He*] makes you[b] the Earth's[w] successors, is an *elahon* (*a deity*) with Allah; little surely[60] you[z] reminisce.

أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٦٢

63. Or Who[a] *yahdey* (*divinely-guides*) you[b] in the desert[61] (*land*) and the sea's darknesses[w] and Who[a] sends

أَمَّن يَهۡدِيكُمۡ فِي ظُلُمَٰتِ ٱلۡبَرِّ

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[53] The word "قدّر" has several meaning, among them "*measured*" or *correlated* one thing with another as *having the corresponding characteristics*. However, "التقدير" by Allah seems to me a "*fate*."

[54] In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر," في الشر see الراغب. In this case"أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.

[55] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "اصطفى" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على." In the case of (a) it *could* include *more than a single element*. In the case of (a) "الأصطفاء"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "الإصطفاء." In the case of (b) the subject of "إصطفاء." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

[56] The word "حديقة" means a *walled-garden*, if not walled than it is not a "حديقة," see التاج and القرطبي.

[57] Or the word "يعدلون" means they *swerve off the right way*, i.e. *unbelieve in Allah's unity* and *equate* Him with *other deities*.

[58] The word "خلال" could also mean "between" or "among." See اللسان.

[59] That is the mountains.

[60] The particle "ما" is, and Allah knows best, for *intensity* of *paucity* in this case. See إعراب القرآن، لمحمود صافي. Some say it is extra= "زائدة"= the meaning is full without it. I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential.

[61] The word "البَرّ" = "القفار، أي الخلاء من الأرض," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "البَرّ" *figuratively* speaking could stand for "land." See اللسان.

the winds[w] *bushran*[w] (*pleasing-tiding*)[w] between His mercy's[w] (*ghaytha =delightful satiating-and-reviving rain*) Twain Hands;[w62] is (*there*) an *elahon* (*a deity*) with Allah; *ta'aala* (*ever elevated* [*He*]) Allah of what they[z] partner (*deities with Him*).

وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

64. Or Who[a] commences the creation; afterwards [*He*] repeats it;[x] and Who[a] provides you[b] from the Heaven[w] and the Earth;[w] is an *elahon* (*a deity*) with Allah; let-say [*you*[s]]: *hato* (*clamorously expressing let-bring*) your[n] proof *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾

65. Let-say [*you*[s]]: not know who[p] (*are*) in the Heavens[w] and the Earth[w] the invisible except Allah; and not perceive *ayyana*[63] (*when/which momentous period*) (*are to be*) resurrected they.[z]

قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

66. Rather *iddaraka*[64] (*equaled/adjusted the last and first in it*) their knowledge in the Hereafter[w] rather they (*are*) in a doubt of it[w] rather they (*are*) *amoona*[65] (*having heart/mind blindness*).

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾

67. And said who[r] they[z] unbelieved: if we were *tora'ban* (*crushed sand*) and our fathers [*too*], are verily we *mukhrajoona*[66] (*we be: emerged/resurrected*).

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾

68. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised this, we and our fathers of before; *en* (*not*) this except the [firsts'] (*ancients'*) fables.

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾

69. let-say [*you*[s]]: let-tread you[z] in the land;[w] then let-look you[z] how [was][67] the criminals' consequence.[w]

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾

70. And let-not sadden [*you*[s]] on them and let-not be [*you*[s]] in constriction of what they[z] machinate.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

71. And they[z] say: when (*is*) this, the promise, *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٧١﴾

72. Let-say [*you*[s]]: *asa* (*craving a deed beyond one's*

قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ

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[62] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

[63] The word "*ayyana*" = "أيانَ" really is "أي أوان أو أي حين," but with *reverence and magnanimity* for whatever "أيانَ" was used for. See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*.

[64] The word "*iddaraka*"= "إدارك," depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are *equally knowing* in the hereafter.

[65] The word "عمون" is the plural of "عمٍ" versus "عمي" = blind=he who lost his eye-sight. So "عمون" are those who are *having blindness of heart or mind*, so they *cannot* find the *right* or *the right way*. See الهادي.

[66] The word "*mukhrajoon*" is *subjective, masculine, plural noun*.

[67] The word "كان" perhaps refers to "واقع، أو حال، أو مآل" the corrupters. So it is in masculine.

means/may) that, *ra'defa* (*posteriorly-ensued*) for you[b] some (*of*) which[x] *tasta'ajelo* (*seek hastening*) you.[z]	ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾
73. And verily your[t] Lord (*is*) surely a munificence possessor over the people; [and,] but most (*of*) them not thank they.[z]	وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾
74. And verily your[t] Lord surely knows what conceals their chests and what they[z] disclose.	وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾
75. And not of a *gha'eba'ten* (*an utterly-unseen/invisible-she*)[y68] in the Heaven[w] and the Earth[w] except in a book manifester.	وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ ﴿٧٥﴾
76. Verily, this The Qur'an narrates on Israel's sons most (*of*) which[x] they (*are*) in it[x] differing they.[z]	إِنَّ هَـٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾
77. And verily it[x] surely (*is*) a *hudan* (*divine-guidance*)[x] and a mercy[w] for the believers.	وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾
78. Verily your[t] Lord judges among them by His rule and He (*is*) The Mighty, The Omniscient.	إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾
79. So let-trust [*you*[s]] on Allah, verily you[g] (*are*) on the right the manifester.	فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾
80. Verily you,[g] not (*make*) hear [*you*[s]] the deceased and not (*make*) hear [*you*[s]] the *ssommma* (*deaf people*) the *do'aa*[69] (*invocation*) if they[z] fled/diverged retreaters.	إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾
81. And not you[s] surely *hadey* (*divinely-guider*) the *omya* (*blind people*) *a'n* (*off*) their misguidance-she;[y] *en* (*not*) [*you*[s]] (*make/let*) hear except whom[p] [*he*] believes by Our *Aya'te*[w] (*Qur'anic statements*); so they (*are*) *Muslemoona* (*submitters to Islam*).	وَمَآ أَنتَ بِهَـٰدِى ٱلْعُمْىِ عَن ضَلَـٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَـٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾
82. And if befell the say over them,[70] *akhraja* (*emerged-/produced*) We for them a *dabba'ten*[w71] (*she-moving-creature*), from the Earth[w] talking (*to*) them: that the mankind were by Our *Aya'te*[w] (*Qur'anic statements*) not *youqenoona* (*believe with certitude they*[z]).	۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

68 The "ه" = "ت التأنيث المربوطة," in the word "غائبة" is intended for *intensity*. See إعراب القرآن لـ محمود صافي and القرطبي.

69 The word "دعاء," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

70 The expression "fell the say over them," is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be.

71 For lack of a better term I chose a "*she-motile-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

83. And day We throng of every *Ummaten*[w] (*community-/people*)[w] a drove of whom[p] denies [*he*] by Our *Aya'te*[w] (*miracles/signs/proofs*) then they *youza'ona* (*are being arrayed they*[z]).	وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ٨٣
84. Until if they[z] came, said [*He*]: have you[c] denied by My *Aya'te*[w] (*Qur'anic statements*) and not encompassed you[z] by it[w] a knowledge, or what were you[c] working.	حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ٨٤
85. And befell the say on them[72] by what *dhalamo*[73] (*they*[z] *wronged*); then they pronounce not.	وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ٨٥
86. Have not seen they[z] verily We made the night[x] to settle they[z] in it[x] and the *naha'ra* (*between sunrise and sunset*) *mubsseran*[x] (*discernment-enabler*);[x] verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs-/proofs*) for a believing people.	أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٨٦
87. And day (*to be*) blown in the horn then startled whoever (*are*) in the Heavens[w] and whoever (*are*) in the Earth[w] except whomever willed Allah; and each *a'ataw*[x] (*obediently come to*)[x] Him *dakhe'reena* (*they who became contemptible/of no significance*).	وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ٨٧
88. And [*you*[s]] see the mountains reckon it[x] [*you*[s]] *ja'medatan* (*solid/firmly-fixed*) while it[w] passes, the passing (*of*) the *saha'be*[74](*gliding-clouds*); Allah's *ssun'a* (*careful-crafting*), Who [*He*] perfected everything; verily He (*is*) Proficient by what you[z] do.	وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ٨٨
89. Whoever came [*he*] by the *hasanatey*[w] (*meritorious-deed*)[w] so for him *khayron* (*choicer/superior/worthier*) than it;[w] and they (*are*) from the startle then-day (*are*) *aa'menoona* (*self-safety-securers*).	مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ٨٩
90. And whoever came [*he*] by the *sayye'aa'te* (*demeritorious-deed*)[w] so *kubbat* (*had been upside-down-dropped*)[w] their faces in The Fire;[w]are (*to be*) requited you[z] except what you[c] were working.	وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٩٠
91. Verily only I (*had been*) commanded to worship Lord (*of*) this-she[y] the *baldata's*[w] (*township, Makkah*);[w] Who sanctified it[w] [*He*] and for Him (*is*) everything; and I (*had been*) commanded to be of the Muslims.	إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ٩١

[72] See footnote 70 above regarding "befell the say over them."
[73] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"
[74] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**. +

92. And that I recite The Qur'an; so whoever *ihtada* ([*he*] *became divinely-guided*), verily only *yahtadey* ([*he*] *be divinely-guided*) for himself;[w] and whoever [*he*] strayed then let-say [*you*[s]]: verily only I am of the warners.	وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾
93. And let-say [*you*[s]]: the praise (*is*) for Allah, [*He*] shall show you[b] His *Aya'te*[w] (*miracles/signs/proofs*) so you[z] know it;[w] and not your[t] Lord surely a neglector *amma* (*regarding*) what you[z] work.	وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Tta-seen-meem.*[1]	طسٓمٓ ﴿١﴾
2. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) *Aya'te*[w] (*Qur'anic statements*) (*of*) The Book the manifester.	تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾
3. We recite on you[g] of *Mosa's* (*Moses'*) *naba'e*[2] (*piece-of-significant-and-availing-news*) and Pharaoh's, by the right, for a believing people.	نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾
4. Verily Pharaoh heightened in the land[w] and [*he*] made its[w] people sects/factions,[3] *yasta'dh'efo*[4] ([*he*] *deems weakling*) *ta'efa'tan*[w] (*group/faction/party*)[w] of them; *youdhabbeho* (*recurrently slaughters* [*he*]) their sons and *yasta'hyey* ([*he*] *affirmably lets live*) their women; verily he [was] of the corrupters.	إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾
5. And [*We*] want to *namunna*[5] ([*We*] *grace Our boon*[w]) on whom[r] *istodh'efo*[6] (*they*[z] *had been affirmably deemed weaklings*) in the land[w] and [*We*] make them *a'emmatan* (*principals*) and [*We*] make them the inheritors.	وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾
6. And [*We*] enable/empower[7] for them in the land[w] and [*We*] show, Pharaoh and *Hamana* and soldiers (*of*) them both, from them what they[z] were cautioning.	وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

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1 See the *Lexicon* attached to this *Translation* for a commentary on this.
2 See the *Lexicon* attached to this *Translation* for "*naba'a*."
3 The word "**شيع**"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.
4 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
5 The word "**مَنْ**" in "**نمُنْ**" means "**نعمة ننعمها**." That a "*boon* We *grace it*."
6 See footnote 4096 above regarding the letter **س** when added to a word, in this case: "**يستضعف**." So, in this case, "**استُضعِفوا**" means "**عُدُوا ضعفاء**," i.e. affirmably deemed weaklings they.
7 The word "**مكّن**" in "**نمكّن**," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "**مكّن**" *per se*.

7. And We [revealed][8] to *Mosa's* (*Moses'*) mother: to/that let-suckle/nurse[9] him [*you*[y]]; then if feared[10] [*you*[y]] on him, then let-throw him [*you*[y]] in the *yamme* (*deep and extended body of salty or sweet water*) and let-not [*you*[y]] fear and let-not [*you*[y]] sadden; verily We (*are*) *raddoho*[11] (*forthwith returners of/returning him*) to you[y] and making him ([*We*] *are*)of the *mursaleena* (*sent-messengers*).

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾

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8. Then *ultaghataho*[12] (*fortuitously found and picked him up*) Pharaoh's folk, to be for them a foe[13] and a *hazanan*[14] (*permanent sadness*); verily Pharaoh and Hamana and soldiers (*of*) them both were wrongdoers.[15]

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾

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9. And said-she[y] Pharaoh's [woman] (i.e. wife): *qurratoaynen*[16] (*eye's-cooling for bounteous satisfaction*)[w] for me and you;[g] let-not kill him you;[z] *asa* (*craving a deed beyond one's means that, may*) that [*he*] benefits us or *nattakhetha*[17] ([*we*] *take and make*) him a child,[18] while they not perceive.

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

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10. And become *foaa'do* (*heart/mind*) (*of*) *Mosa's* (*Moses'*) mother vacuous, *en* (*surely*) *ka'dat* (*nighed/verged /almost*)-she[y] surely discloses/flashes-she[y][19] by him *lawla* (*had it not been for*) that We bound on her heart[20] to be [*she*] of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾

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11. And said-she[y] to his sister: let-track[w] him [*you*[y]]; so sighted-she[y] [by] him from[21] aside/afar while they not perceive.

وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

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[8] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[9] Here "*nurse*" in its sense of *breast-feed*, as the text says: "**أرضعيه**" and *not* "**غذّيه بالثدي**" = "*breast-feed him.*"

[10] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*.

[11] The word "**رادّوه**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).

[12] The word "**التقط**" is *not* merely picked up but *fortuitously found* and picked up. See **اللسان**.

[13] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

[14] There is *hazan*=**حزَن** with *fa'tha* on the **ح** and **ز**= *permanent-sadness*; and *huznon*= **حزن** with *dhammah* on the **ح** =*sadness of limited duration*. See the *Lexicon* attached to this *Translation* for more elaborations.

[15] The word "**خاطىء**" = "**من تعمّد الخطأ**," = he who intended to wrong, unlike the "**المخطىء**" = he who *errs unintentionally*. So, "**خاطىء**" is a "*wronger*." Hence, "**خاطئين**" = wrongdoers.

[16] The statement "**قرة عين**" is a *rather lofty and elegant Arabic tongue expression*, meaning the eye's tears have "*cooled*" and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what it saw. In other word: the one having such eye became rather happy.

[17] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[18] That is we take and make out of him *our own child*.

[19] To "*disclose*" means to reveal the truth about Moses, that he is her son.

[20] The expression "*We bound on her heart*" is *figurative* Arabic *tongue expression* = *gave her patience and strengthened her resolve*.

[21] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

12. And We forbad on him the she-sucklers of before; then said-she[y]: shall/do [*I*] lead/guide you[b] on a house-folk[w] (*to*) sponsor him for you[b] while they (*are*) for him *na'ssehoona*[22] (*sincere care-renderers, well-wisher*).

۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

13. So We *radadnaho* (*forthwith-returned him*) to his mother *kay* (*to/so that*) *taqorra*[23] (*cool*[w] *her eye*)[w] and [*to*] not sadden[w] [*she*]; and to know[w] [*she*] that Allah's promise (*is*) right; [and,] but most (*of*) them not know.

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And *lamma* (*when/whence*) [*he*] reached his *ashodda*[24] (*prime, full mental and physical strengths*) and *istawa*[25] ([*he*] *became a: resolver/decider/executer*) We accorded him a rule and knowledge; and like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾

15. And [*he*] entered the city[w] on a period (*of*) inattention[w] of its[w] folks;[w] then [*he*] found two men mutually fighting; this (*is*) of his sect[w]/faction[w][26] and this (*is*) of his foe; so *istaghatha* (*sought help of*) him who[x] (*is*) of his sect[w]/faction[w] over that who[x] (*is*) of his foe;[27] so[28] punched[29] him *Mosa* (*Moses*) then killed[30] him; said [*he*]: this (*is*) a work of the Satan; verily he (*is*) a foe, misleader, manifester.

وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

16. Said [*he*]: my Lord, verily I wronged[31] (*to*) myself[w] so let-forgive for me [*You*[s]]; so [*He*] forgave for

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى

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[22] The word "**ناصحون**" = "*nasehoon*" is *plural, masculine, subjective noun*. But first the word "**نُصحَ**" in "**ناصحون**" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*." The Arabic "**نُصحَ**"= " **أخلص القول فيما فيه الخير للمنصوح**" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word "*advised*" mean given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do. Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*. May be here"**ناصحون**"= *sincere care-renderers, well-wishers*.

[23] See footnote 15 above, regarding the expression "cool-eye."

[24] The Arabic word "*ashuddaho*"="**أشُده**" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths.

[25] See the *Lexicon* attached to this *Translation* for the meaning of this *great and multifaceted* word, *istawa*.

[26] The word "**شيعة**"= "sect/faction" in the sense of a party whose members *mutual follow and succor each other*.

[27] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see **اللسان** and **الهادي**.

[28] Both "**ف**" in this sentence are "**للعطف**," = "conjunctives," see **إعراب القرآن لـ محمود صافي**.

[29] The word "**وكز**" = "**ضربه بجمع كفّه**," that is "punched"= "hit with the fist." See **اللسان** and *Merriam Webster's Dictionary* respectively.

[30] The word "**قضى**" has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either "*decrees/decreed/decreeing*," or "*reveals/revealed/revealing*." If the *subject participle* is a *human*, then it means: "*judges/ends/concludes/completes/finishes/attains*" (or the verbal inflections of these verbs). However, followed by a *prepositional particle* then its meaning derives from that. For example: (a) "**قضى عليه**"= killed him; (b) "**قضى فيه**"= rendered a judgment concerning it; (c) "**قضى اليه**" =revealed to him; (d) "**قضى منه**"= attained his purpose out of him; (e) "**قضى عنه**" rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

[31] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

him; verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*).	فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾
17. Said [*he*]: my Lord, for what *an'ama*[32] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on me, so never [*I*] be a backer/supporter for the criminals.	قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ ظَهِيرٗا لِّلۡمُجۡرِمِينَ ﴿١٧﴾
18. So [*he*] became in the city[w] a fearer/fearfully observing-/waiting; then *edha* (*suddenly/surprisingly*) who[x] *istanssara* ([*he*] *sought succor*) (*of*) him by yesterday *yestessrekhoho* (*loudly-seeking his help*); said to him *Mosa* (*Moses*): verily you[g] surely (*are*) a *ghaweyyon* (*strayer because of fallacious belief which results in disappointment*) manifester.	فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ خَآئِفٗا يَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسۡتَنصَرَهُۥ بِٱلۡأَمۡسِ يَسۡتَصۡرِخُهُۥۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِيّٞ مُّبِينٞ ﴿١٨﴾
19. So *lamma* (*when/whence*) [*he*] wanted to seize by whom[x] he (*is*) a foe[33] for them both, said [*he*]: O, *Mosa* (*Moses*), do [*you*[s]] want to kill me just-as you[h] killed a self[w] by yesterday; not want [*you*[s]] except to be [*you*[s]] a *jabbaran* (*vigorous compeller*) in the land and *en* (*not*) [*you*[s]] want to be [*you*[s]] of the reconcilers/reformers.	فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ ﴿١٩﴾
20. And came a man from the city's[w] *aqssa* (*uttermost-end*) striding,[34] said [*he*]: O, *Mosa* (*Moses*) verily the chiefs (*are*) conferring by you[g] to kill you;[g] so let-exit [*you*[s]]; verily I am for you[g] of the (*sincere*)-advisors.[35]	وَجَآءَ رَجُلٞ مِّنۡ أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾
21. So exited [*he*] fearer/fearfully watching/observing; said [*he*]: my Lord *najjeney* (*let-iteratively deliver*) me [*You*[s]] from the people the *dha'lemeena*[36] (*injustice-doers*).	فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٢١﴾
22. And *lamma* (*when/whence*) [*he*] turned-towards *Madyana*[w] said [*he*]: *asa* (*craving a deed beyond one's means that, may*) my Lord to *yahdey* ([*He*] *divinely-guides*) me the path's center/intent.	وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾
23. And *lamma* (*when/whence*) *warada* ([*he*] *in-came/arrived*)	وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ

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32 The word "**أنعم**" in "**أنعمت**" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "**أنعم**." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

33 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see **اللسان** and **الهادي**.

34 The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "**بمعنى قصد**" intentionally treaded. When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**لام**." See **اللسان**, and **الصائر**.

35 The word "**ناصحين**" is the plural for "**ناصح**"= advisor of a sincere/genuine/true advice for the *recipient's benefit*.

36 The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

Madyana's[w] water[x] [*he*] found on it[x] an *Ummatan*[w] (*gathered public*)[w] of the mankind watering;[37] and [*he*] found of beside/near them[38] two women *tadhoda'ne*[39] (*both warding-off*); said [*he*]: what *khattbo*[40] (*serious matter* (*of*) you both; said both: not we water until issue the shepherds; and our father (*is*) a *shakhon* (*aged*) *kabeeron* (*an elder*).

أُمَّةً مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ
مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ مَا
خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ
يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ
كَبِيرٞ ٢٣

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24. So [*he*] watered for them both; afterwards [*he*] turned/diverted to the shade; then said [*he*]: my Lord, verily I am for what descended You[g] to me of *khayren* (*provision/desirable*) (*is*) a poor.[41]

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ
فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ
خَيۡرٖ فَقِيرٞ ٢٤

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25. Then came-she[y] (*to*) him an *ehda*[42] (*lone of/any-one*) (*of*) both walking[y] [*she*[y]] on shyness, said she:[y] verily my father invites you[g] to requite you[g] [*he*] remuneration (*for*) what you[h] watered for us; then *lamma* (*when /whence*) [*he*] came (*to*) him and [*he*] narrated on him the narratives, [*he*] said: let-not fear [*you*[s]], you[h] escaped from the people the *dha'lemeena*[43] (*injustice-doers*).

فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ
قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ
أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ
وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا
تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
٢٥

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26. Said-she[y] an *ehda*[44] (*lone/any-one*) (*of*) both: O, my father, *ista'ajer* (*let-*[*you*[s]] *seek-recompensing/hiring*) him; verily *khaayra* (*choicer/superior/worthier*) (*of*) whom[p] *ista'jara* (*affirmably recompensed/hired out*) you[h] the strong the trustworthy.

قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ
خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ
٢٦

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27. Said [*he*]: verily I want to wed you[g] *ehda*[45] (*lone/any-one*) (*of*) my, these[w] two[w] daughters; on that [*you*[s]] recompense (*hire out to*) me (*for*) eight *hejajen*[w] (*lunar-years*)[w] and *en* (*if*) you[h] concluded ten then (*that would be*) from *endeka* (*your: own/munificence*); and not want [*I*] to indurate on you;[g] [*you*[s]] shall find me, if Allah willed, of the *ssa'leheena* (*righteous-people*).

قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى
ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ
حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ
عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ
سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ
ٱلصَّٰلِحِينَ ٢٧

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28. Said [*he*]: *tha'leka* (*afar-that-it/that*)[x] (*is*) between me and [between] you[g] whichever the twain *ajala*[46] (*term-limits*) I finished, then no aggression (*is*) on me; and Allah on what we say (*is*) a Custodian.

قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا
ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ
وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٢٨

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[37] The word "يسقون"= watering, whereas "يشربون"= drinking.
[38] The expression "*lesser than them*" means *not on equal footing of competing*, as they are "girls" and the others are men of strength and capacity. So, they stand a *shorter distance* from the source of water.
[39] That is warding off their flocks.
[40] The word "الخطب" refers to "serious matter which involves much discussion."
[41] See the *Lexicon* attached to this *Translation* for "فقير" versus "مسكين" = "*indigent*" versus "*poor*."
[42] See the *Lexicon* attached to this *Translation* regarding "أحدى."
[43] The word "ظالمين" = "the injustice-doers," see the *Lexicon* attached to this *Translation.*
[44] See footnote 41 above regarding "إحدى."
[45] Ibid.
[46] The word "الأجل" means term-limit, see اللسان.

29. So *lamma* (*when/whence*) finished *Mosa* (*Moses*) the *ajala*[47] (*term-limit*) and *sara* (*nocturnally treaded* [*he*]) by his family,[w] [*he*] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire;[w] said [*he*] to his family:[w] *emkotho* (*let-you*[z] *stay/tarry*), verily I sensed/perceived a fire;[w] *la'alley* (*craving currently unavailable deed that /perhaps*): *aa'teekum*[x] ([*I*] *bring/come to you*[b])[x] from it[w] by a tiding or a brand of the fire[w] *la'allakum* (*perhaps you*[b]) *tassttaloona* (*you*[z] *seek its warmth*).

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

30. Then *lamma* (*when/whence*) *aa'taha*[x] ([*he*] *approached- /came to it*[w])[x] [*he*] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she[y] the blessed-she[y] from the tree,[w] that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.

فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِىِٕ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾

31. And that let-throw [*you*[s]] your[t] staff;[w] so *lamma* (*when- /whence*) [*he*] saw it[w] shaking[w] as it[w] were a *jannon*[48] (*a young snake*), [*he*] diverged reversely and not retraced [*he*] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-*[*you*[s]] *forwardly-advance*) and let-not fear [*you*[s]]; verily you[g] (*are*) of the *aa'me'neena* (*self-safety-securers*).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ ٱلْءَامِنِينَ ﴿٣١﴾

32. Let-thread/insert [*you*[s]] your[t] hand[w] into your[t] (*garment's*) bosom; [*it*[w]] egresses white,[w] of other than an ill;[49] and let-embrace [*you*[s]] to you[g] your[t] wing[50] of dread;[51] so *tha'neka*[52] (*here-are-two*) [twain] proofs from your[t] Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*[53] (*rebels/vis-à-vis Allah's command*).

ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٣٢﴾

33. Said [*he*]: my Lord, verily I killed of them a self[w] so [*I*] fear/know[54] (*that*) they[z] kill [*me*].[55]

قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

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47 Ibid, regarding "term-limit."

48 The word "*jann*"= "**جان**" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

49 That is *not because of leprosy*, see **الطبري**.

50 The "*wing*" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*.

51 That is when *embrace* your *own* wing (*by putting your hand on your chest*) the *dread* will *cease*. Also**الرهب=الكم**

52 The word "*thaneka*" = "**ذانك**" is made up of *three* distinct components: the particle "**ذا**" which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "**ن، بكسرة**," and "**ذان**" *not* to be used for the *afar*, except when the "**ن**" is "**ن مشدّدة**." and the *third* component is the "**ك كاف المخطب**," the addressee's pronoun. Thus, "*thaneka*"="**ذانك**" meaning: "*here-are-twain*."

53 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

54 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

55 The letter "**ن**" in "**يقتلون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**يقتلون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.

34. And my brother *Haroono* (*Aaron*) he (*is*) *afssaho*[56] (*more eloquent*) than me a tongue; so let-send him [*You*[s]] with me a *red'an*[57] (*supporter*), *youssaddeqoney* (*he affirms what I say as credible*); verily I, [*I*] fear-/know[58] that they[z] deny [*me*].[59]

وَأَخِى هَـٰرُونُ هُوَ أَفْصَحُ مِنِّى
لِسَانًا فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ ۖ
إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ٣٤

35. Said [*He*]: [*We*] shall harden your[t] arm[60] by your[t] brother and [*We*] make for both an authority; so not they[z] reach to you both by Our *Aya'te*[w] (*miracles-/signs/proofs*) you both and whoever *ettaba'a* ([*he*] *closely-followed*) you both (*are*) the overcomeers.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ
وَنَجْعَلُ لَكُمَا سُلْطَـٰنًا فَلَا يَصِلُونَ
إِلَيْكُمَا ۚ بِـَٔايَـٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا
ٱلْغَـٰلِبُونَ ٣٥

36. Then *lamma* (*when/whence*) came (*to*) them *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) evidents-they;[y] said they:[z] not this except a magic *muftaran* (*craftily fabricated lie for fraudulent end*), and not we heard by this in our fathers the [firsts].

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَـٰتِنَا بَيِّنَـٰتٍ
قَالُوا۟ مَا هَـٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا
سَمِعْنَا بِهَـٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ
٣٦

37. And said *Mosa* (*Moses*): my Lord (*is*) knowinger by whom[p] [*he*] came by the *huda* (*divine-guidance*) from *endehe* (*by His: munificence/Rule*); and who[p] (*is to*) be for him the home's[w] (*Hereafter's/world's*) consequence;[w] verily not prosper the *dha'lemoona*[61] (*injustice-doers*).

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ
بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ
عَـٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ
٣٧

38. And said Pharaoh: O, you the chiefs not I knew for you[b] of an *elahen* (a *deity*) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-[*you*[s]] make for me an edifice; *la'alley* (*perhaps I*) *atta'leo*[62] ([*I*] *ascend to observe*) [to] *Mosa's* (*Moses'*) *ela'he* (*deity*); and verily [*I*] presume him of the liars.

وَقَالَ فِرْعَوْنُ يَـٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ
لَكُم مِّنْ إِلَـٰهٍ غَيْرِى فَأَوْقِدْ لِى
يَـٰهَـٰمَـٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى
صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَـٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَـٰذِبِينَ ٣٨

39. And *istakbara*[63] ([*he*] *affirmed his prideful haughtiness*) he and his soldiers in the land[w] by other than the right; and presumed they[z] that they (*are*) to Us not (*to be*) returned.

وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى
ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ٣٩

40. So We took him and his soldiers; then *nabathna* (*We slightingly-cast*) them in the *yamme*[*] (*deep and extended body of sweet water or salty*); so let-look [*you*[s]]

فَأَخَذْنَـٰهُ وَجُنُودَهُۥ فَنَبَذْنَـٰهُمْ
فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ

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56 The word "أفصح" is a *comparative superlative* for which there is *no* English equivalent *per se*. So, to express the idea of "أفصح," one must add the word "*more*" *parenthetically*, as "*more*" is not *explicitly* stated in the text.
57 The word "الردء" = "المعين" that is "supporter." See اللسان.
58 See footnote 54 above regarding *fear/know*.
59 See footnote 55 above only here regarding يكذّبون.
60 The expression "شدّ عضده" = "*hardened his arm*" is an Arabic *tongue* expression meaning *strengthened him*.
61 The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."
62 The word "إطلع" has many meanings, relevant among for this context is "علا" = ascend. Clearly this is for the purpose of *observing*.
63 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
* The word يم = *yamm* means a *body of extended sweet or salty water*. In this case, the Nile, is a sweet body of water.

how [was] the *dha'lemeena's*[64] (*injustice-doers'*) consequence.[w]

عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾

41. And We made them *a'emmatan* (*principals/leaders*), they[z] invite to The Fire[w] and The *Qeyamatey's*[w] (*Judgment's*) Day not (*to be*) succored they.[z]

وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾

42. And We ensued them in this world[w] a curse[w] and The *Qeyamatey's*[w] (*Judgment's*) Day they (*are*) of the *magboheena* (*ones that are most vile*).

وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾

43. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book from after what We (*had*) perished the generations the first;[w] evidences-persuaders[w] for the mankind and a *hudan* (*divine-guidance*)[x] and a mercy;[w] *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.[z]

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And not you[c] were by the west side *edh* (*when-/while*) We judged/charged/revealed to *Mosa* (*Moses*) the matter and not you[c] were of the witnessers.

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

45. [And,] but We established generations; then prolonged on them the age; and not you[h] were *tha'weyan* (*lengthily abiding*) in *Madyana's* folks[w] reciting on them Our *Aya'te*[w] (*messages*); [and,] but We were senders.

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And not you[h] were by the *Ttoo're's* (*Mount's*) side *edh* (*when/since*) We called; [and,] but a mercy[w] from your[t] Lord, to [*you*[s]] warn a people not *ata*[x] (*approached/came to*)[x] them of a warner of before you;[g] *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.[z]

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

47. And *lawla* (*why have not*) that betides them a disaster[w] for what advanced[w] their hands,[w] then they[z] say: our Lord *lawla* (*why did not*) You[c] sent (*to*) us a messenger; so *natta'be'o* ([*we*] *closely-follow*) Your[t] *Aya'te*[w] (*messages*) and [*we*] be of the believers.

وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

48. Then *lamma* (*when/whence*) came (*to*) them the right from *enda* (*by munificence from/by Rule from*) Us, they[z] said: *lawla* (*why have not*) *oteya* ([*he*] *had been accorded*) like what *oteya Mosa* (*Moses*); have [and][65]

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن

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[64] The word "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation.*

[65] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (و), (لم) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) =

not unbelieved they[z] by what *Mosa* (*Moses*) *oteya* of before; said they:[z] twain magics[66] mutually backed; and said they:[z] verily we by each (*are*) unbelievers.

قَبۡلُۖ قَالُواْ سِحۡرَانِ تَظَٰهَرَا وَقَالُوٓاْ
إِنَّا بِكُلّٖ كَٰفِرُونَ ﴿٤٨﴾

49. Let-say [*you*[s]]: then *eeto* (*let-bring/ come you*[z]) by a book from *ende* (*by munificence of/ by Rule of*) Allah *ahda* (*more divinely-guided*) than them both, *attabe'ao* ([*I*] *closely-follow*) it[x] *en* (*if*) you[c] were *ssadeqeena* (*always-truth-enforcers*).

قُلۡ فَأۡتُواْ بِكِتَٰبٖ مِّنۡ عِندِ ٱللَّهِ هُوَ
أَهۡدَىٰ مِنۡهُمَآ أَتَّبِعۡهُ إِن كُنتُمۡ
صَٰدِقِينَ ﴿٤٩﴾

50. Then *en* (*if*) not *yestajeebo*[67] (*they*[z] *compliantly-answer*) for you[g] then let-know [*you*[s]] verily only *yattabe'aona* (*closely-followed they*[z]) their *ahwa* (*tendentious likings*); and who[a] (*is*) *adhallo*[68] (*more astray*) than whom[p] *ettaba'a* ([*he*] *closely-followed*) his *hawa*[69] (*tendentious liking*) by other than a *hudan* (*divine-guidance*) from Allah; verily Allah *yahdey* (*divinely-guides*) not the people the *dha'lemeena*[70] (*injustice-doers*).

فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا
يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ وَمَنۡ أَضَلُّ مِمَّنِ
ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ
إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.[z]

۞وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ لَعَلَّهُمۡ
يَتَذَكَّرُونَ ﴿٥١﴾

52. Whom[r] *aa'taynahum* (*We accorded/ gave them*) the book of before it[x] they (*are*) by it[x] believe they.[z]

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم
بِهِۦ يُؤۡمِنُونَ ﴿٥٢﴾

53. And if (*to be*) recited on them, they[z] said: *aa'manna* (*we believed*) by it;[x] verily it[x] (*is*) the right from our Lord; verily we, we were of before it[x] Muslims.

وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ
مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ ﴿٥٣﴾

54. Those *youa'tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they[z] forestall by the *hasana'te*[w] (*meritorious-deed*)[w] the *sayyeata*[w] (*demeritorious-deed*)[w] and of what We provided them they[z] expend.

أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا
صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٥٤﴾

55. And if heard they[z] the frivolity[x] they[z] shunned *a'n* (*off*) it[x] and said they:[z] for us our works and for you[b] your[n] works; peace (*be*) on you[b] not *nabtaghey*

وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ
وَقَالُواْ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ

= (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

66 The word "سحران" = "magics," *could refer* to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'an*, or *Moses and Aaron* or *Moses and Mohammad*, peace be on both, or *Jesus and Mohammad*, peace be on both, see الطبري..

67 The word "يستجيبوا" is rooted in "استجاب," meaning: *favorably/ compliantly answered*, *not* just *answered*. See الهادي.

68 The word "أضل"= "*adhallo*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.

69 The word "هوى," is plural of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

70 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

([*we*] *earnestly quest*) the *jahileena*[71] (*they who act ignorantly or incorrectly*).

سَلَٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ ٥٥

56. Verily you[g] not *tahdey* (*divinely-guide*) whom[p] you[h] liked; [and,] but Allah *yahdey* (*divinely-guides*) whom[p] [*He*] wills; and He (*is*) knowinger by the *muhtadeena*[72] (*they who are being divinely-guided*).

إِنَّكَ لَا تَهۡدِي مَنۡ أَحۡبَبۡتَ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٥٦

57. And they[z] said: *en* (*if*) *natta'be'ao* ([*we*] *closely-follow*) the *huda* (*divine-guidance*) with you[g] we (*would be*) abducted/snatched from our land;[w] have [and] not [*We*] enabled /established[73] for them a sacred sanctuary, (*to be/being*) brought to it[x] every thing's *thamara'te*[w] (*trees/plant-crops /fruits*)[w] a *rez'qan*[x] (*victuals for sustenance*)[x] from *ladona*[74] (*directly and possessively from Us*); [and,] but most (*of*) them know not.

وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ نُتَخَطَّفۡ مِنۡ أَرۡضِنَآۚ أَوَلَمۡ نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ رِّزۡقٗا مِّن لَّدُنَّا وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٥٧

58. And how-many[75] We devastated of a village[w] [*it*[w]] extravagated its[w] living;[w] so *telka*[w] (*she-that-afar-it / those*)[w] (*are*) their dwellings, not dwelt from after them except a few; and We were the Heirs.

وَكَمۡ أَهۡلَكۡنَا مِن قَرۡيَةِۭ بَطِرَتۡ مَعِيشَتَهَاۖ فَتِلۡكَ مَسَٰكِنُهُمۡ لَمۡ تُسۡكَن مِّنۢ بَعۡدِهِمۡ إِلَّا قَلِيلٗاۖ وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ ٥٨

59. And not [was] your[t] Lord *Muhleka* (*devastator of*) the villages[w] until [*He*] missioned[76] in its[w] mother (*mother of villages= Mekka*) a messenger[x] (*to*) recite [*he*] on them Our *Aya'te*[w] (*messages*); and We were not perishing the villages,[w] except that their folks[w] (*were*) *dha'lemoona* (*injustice-doers*).

وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ حَتَّىٰ يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَاۚ وَمَا كُنَّا مُهۡلِكِي ٱلۡقُرَىٰٓ إِلَّا وَأَهۡلُهَا ظَٰلِمُونَ ٥٩

60. And not *oteytom* (*you*[z] *had been accorded*) of a thing, so a *mata'ao*[77] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world[w] and its[w] adornment;[w] and what (*is*) *enda* (*by munificence of/ by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) and *abqa*[78] (*more abiding*); do then not reason you.[z]

وَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَزِينَتُهَاۚ وَمَا عِندَ ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰٓۚ أَفَلَا تَعۡقِلُونَ ٦٠

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[71] The word "**جاهلين**"="*jaheleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in something *contrary* to *reality*, (3) *did* a thing *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.

[72] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*" /"*muhtadeen*."

[73] The word "**مكّن**" in "**نمكّن**," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "**مكّن**" *per se*.

[74] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See **اللسان**.

[75] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[76] The word "**بعث**" carries *several meanings*, among them: *sent*, *missioned*, *arouse*, *resurrected*, *awaken*, and *prompted*.

[77] The word "**متاع**"="*mata'aon*" is rooted in the word "**متّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[78] The word "**أبقى**" is a *superlative adjective* meaning: *more abiding*. It has *no* English equivalent *per se*.

61. Is then whom[p] We promised him a promise *hasanan* (*ultimate meritorious deed*), so he (*is*) meeting it,[x] as whom[p] *matta'anaho* (*We let him relish the transitory worldly delight*) a *mata'a*[79] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world;[w] afterwards he (*is*) The *Qeyamatey's*[w] (*Judgment's*) Day[x] of the *muhdha'reena*[80] (*those that are made present predeterminedly vis-à-vis time and place*).	أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾
62. And Day [*He*] calls them; then says [*He*]: where (*are*) My partners, whom[r] you[c] were claiming.	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾
63. Said who[r] righted on them the say: (*O*,) our Lord; these, whom[r] *aghawayna*[81] (*we indulgently strayed and were disappointed as being culpable*), *aghawyna* them we just-as *ghawayna* (*we indulgently strayed and were disappointed as being culpable*); we absolved (*our-selves*) to You;[g] not they[z] were *eyyana*[82] (*indeed particularizing us*) worshipping they.[z]	قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾
64. And (*had been*) said: let-invoke you[z] your[n] partners; then they[z] invoked them; then not *yestajeebo*[83] (*they*[z] *compliantly-answer*) for them; and they[z] saw the torment, had that they were *yahtadoona* (*who are being divinely-guided they*[z]).	وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾
65. And day [*He*] calls/summons them, then says [*He*]: what *tha* (*on earth/have*) answered you[c] the *mursaleena* (*sent-messengers*).	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾
66. Then blinded[84] on them the *anba'o*[85] (*significant-and-availing-news*) then-day so they (*are*) not mutually querying they.[z]	فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾
67. Then as-to whom[p] [*he*] repented and [*he*] believed and [*he*] worked righteously, so *asa* (*craving a deed beyond one's means that/may*) that [*he*] be of the thrivers.	فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾
68. And your[t] Lord creates whatever[86] [*He*] wills and [*He*] chooses; not [was] for them the choice;[w] *Subhana*[87] (*hallowedly and marvelously Allah is deemed*	وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ

[79] See footnote 77 above regarding "متاع"="*mata'aon*."
[80] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.
[81] The word "غوى" = "إنهمك في الضلال و خسر," see اللسان. So *he indulgently strayed and was disappointed for being so culpable*.
[82] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.
[83] The word "يستجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*. See الهادي.
[84] That is the "*anba'a*" had hidden or were not available to them, i.e. they were confused.
[85] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[86] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.
[87] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections*=

transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*other deities*).

وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٨

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69. And your[t] Lord knows what conceal their chests and what they[z] disclose.

وَرَبُّكَ يَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ
وَمَا يُعۡلِنُونَ ٦٩

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70. And He (*is*) Allah, no an *elaha* (*a deity*) except Him; for Him (*is*) the praise in the First-she[y][88] and the Last-she;[y] and for Him (*is*) The Rule and to Him (*to be*) returned you.[z]

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡحَمۡدُ فِي
ٱلۡأُولَىٰ وَٱلۡأٓخِرَةِۖ وَلَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ
تُرۡجَعُونَ ٧٠

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71. Let-say [*you*[s]]: have seen you[c] *en* (*if*) made Allah on you[b] the night everlastingly to The *Qeyamatey's*[w] (*Judgment's*) Day, which[x] an *elahon* (*a deity*) other than Allah *yaátey* (*comes/ brings to*) you[b] by a light; do then not hear you.[z]

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ
ٱلَّيۡلَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ
ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۚ أَفَلَا تَسۡمَعُونَ
٧١

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72. Let-say [*you*[s]]: have seen you[c] *en* (*if*) made Allah on you[b] the *naha'ra* (*between sunrise and sunset*) everlastingly to The *Qeyamatey's*[w] (*Judgment's*) Day, which[x] an *elahon* (*a deity*) other than Allah *yaátey* (*comes/ brings to*) you[b] by a night to repose/quiet you[z] in it;[x] do then not discern you.[z]

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ
ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ
مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ
تَسۡكُنُونَ فِيهِۚ أَفَلَا تُبۡصِرُونَ
٧٢

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73. And of His mercy[w] [*He*] made for you[b] the night and the *naha'ra* (*between sunrise and sunset*) to quiet/repose in it[x] and to *tabtagho*[89] (*earnestly-quest you*[z]) His munificence; and *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you.[z]

وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ
وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن
فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ٧٣

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74. And day [*He*] calls/summons them then says [*He*]: where (*are*) my partners, whom[r] you[c] were claiming.

وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ
ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ٧٤

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75. And we wrested of every *Ummaten*[w] (*people/ community*)[w] a witnesser/testifier then We said: *hato* (*clamorously expressing let-bring*) your[n] proof; then they[z] knew that the right (*is*) for Allah and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).

وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا
فَقُلۡنَا هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ
ٱلۡحَقَّ لِلَّهِ وَضَلَّ عَنۡهُم مَّا كَانُواْ
يَفۡتَرُونَ ٧٥

= (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

88 That is "the First-she [y]"=the world and "the Last-she [y]= the Hereafter."

89 The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested.*

English	Arabic
76. Surely *Qaroona* [was] of *Mosa's* (*Moses'*) people then [*he*] transgressed on them; and *aa'taynaho* (*We accorded him*) of the treasures [which[a]] its[x] keys surely[90] (*would*) burden by the league[w] possessing the strength;[w] *edh* (*when/since*) said for him his people, let-not jubilate [*you*[s]]; verily Allah loves not the *fa'reheena* (*they who exult*).	۞ إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ٧٦
77. And *ebtagh* (*let-earnestly-quest* [*you*[s]]) in what *aa'taka* (*gave/accorded you*[s]) Allah the home[w] (*of*) the Hereafter;[w] and let-not forget [*you*[s]] your[t] lot of the world;[w] and *ahsen* (*let-*[*you*[s]] *render: meritorious-deed/say*) just-as *ahsana* ([*He*] *rendered meritorious-deed*) Allah to you;[s] and let-not desire [*you*[s]] the corruption in the Earth;[w] verily Allah loves not the corrupters.	وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٧٧
78. Said [*he*]: verily only *oteytaho* ([*I*] *had been accorded it*[x]) over a knowledge I have; has [and] not known [*he*] that Allah *qad* (*already and affirmatively*) [*He*] perished of before him of the generations who[p] (*were*) harder (*in*) strength[w] than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.	قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ٧٨
79. Then emerged [*he*] on his people in his adornment[w]-/trim;[w] said who[r] they[z] want the life[w] (*of*) the world:[w] O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroono*; verily he (*is*) surely possessor (*of*) a great fortune.	فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ٧٩
80. And said they[z] who[r] *oto* (*had been accorded*) the knowledge: *waylakum* (*woebegone for you*[b]); Allah's reward (*is*) *khayron* (*choicer/superior/worthier*) for whom[p] [*he*] believed and [*he*] worked righteously; and not *youlqqaha* (*instructed it*[w]*/receive it*[w]) except the *ssa'beroona* (*people of patience*).	وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ٨٠
81. Then We imploded by him and by his home[w] the land[w]/ground;[w] so not [was] for him of a *fe'a'ten*[w] (*band/party/group*)[w] to succor him of lesser than-/without Allah and not [was] [*he*] of the victors.	فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ٨١
82. And became who[r] they[z] longed (*for*) his place by yesterday saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision-/victuals for sustenance*)[x] for whom[p] [*He*] wills of His	وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ

[90] The particle "ما" is, and Allah knows best, for *intensity*.

eba'de (*worshippers/submitters/slaves*) and [*He*] straitens; *lawla* (*had it not been for*) that *manna*[91] ([*He*] *graced His boon*[w]) Allah on us, surely [*He*] (*would have*) imploded by us; *wayka'anna* it[x92] not thrive the unbelievers.

وَيَقۡدِرُۖ لَوۡلَآ أَن مَّنَّ ٱللَّهُ عَلَيۡنَا
لَخَسَفَ بِنَاۖ وَيۡكَأَنَّهُۥ لَا يُفۡلِحُ
ٱلۡكَٰفِرُونَ ٨٢

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83. *Telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) the home[w] (*of*) the Hereafter;[w] We make it[w] for whom[r] neither want they[z] a loftiness in the Earth[w] and nor a corruption; and the *aa'gebato*[w] (*consequence*[w]) (*is*) for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

تِلۡكَ ٱلدَّارُ ٱلۡأٓخِرَةُ نَجۡعَلُهَا لِلَّذِينَ لَا
يُرِيدُونَ عُلُوّٗا فِي ٱلۡأَرۡضِ وَلَا فَسَادٗاۚ
وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ٨٣

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84. Whoever [*he*] came by the *hasanatey*[w] (*meritorious-deed*)[w] so for him *khayron* (*superior/worthier*) than it;[w] and whoever [*he*] came by the *sayye'a'te*[w] (*demeritorious-deed*) then not (*to be*) requited whom[r] worked they[z] the misdeeds except by what they[z] were working.

مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَاۖ وَمَن
جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجۡزَى ٱلَّذِينَ
عَمِلُواْ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُواْ
يَعۡمَلُونَ ٨٤

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85. Verily Who ordained/decreed on you[g] The Qur'an[x] surely [*He*] (*is*) *raddoka* (*forthwith-returning/returner (of) you*[g]) to an appointment; let-say [*you*[s]]: my Lord (*is*) knowinger, whoever [*he*] came by the *huda* (*divine-guidance*) and whoever he (*is*) in a misguidance manifester.

إِنَّ ٱلَّذِي فَرَضَ عَلَيۡكَ ٱلۡقُرۡءَانَ
لَرَآدُّكَ إِلَىٰ مَعَادٖۚ قُل رَّبِّيٓ أَعۡلَمُ مَن جَآءَ
بِٱلۡهُدَىٰ وَمَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ ٨٥

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86. And not you[h] were hoping that (*to be*) cast to you[g] The Book except a mercy[w] from your[t] Lord; so let-not assuredly be [*you*[s]] a backer/supporter for the unbelievers.

وَمَا كُنتَ تَرۡجُوٓاْ أَن يُلۡقَىٰٓ إِلَيۡكَ
ٱلۡكِتَٰبُ إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۖ
فَلَا تَكُونَنَّ ظَهِيرٗا لِّلۡكَٰفِرِينَ ٨٦

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87. And let not assuredly repel you[g93] *a'n* (*off*) Allah's *Aya'te*[w] (*Qur'anic statements*) after *edh* (*since*) [*it*[w]] *unze'lat* (*had been descended-they*[ym]) to you;[g] and let-invite [*you*[s]] to your[t] Lord and let not assuredly be [*you*[s]] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

وَلَا يَصُدُّنَّكَ عَنۡ ءَايَٰتِ ٱللَّهِ بَعۡدَ إِذۡ
أُنزِلَتۡ إِلَيۡكَۖ وَٱدۡعُ إِلَىٰ رَبِّكَۖ وَلَا
تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ٨٧

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88. And let-not invoke [*you*[s]] with Allah, another *elahan* (*a deity*); no other an *elaha* (*a deity*) except Him; everything (*is*) *ha'lekon*[94] (*expirer/perishing*) except His Face;[95] for Him (*is*) the Rule and to Him you[z] (*are to be*) returned.

وَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ
إِلَّا هُوَۚ كُلُّ شَيۡءٍ هَالِكٌ إِلَّا وَجۡهَهُۥۚ
لَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ ٨٨

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[91] The word "مَنَّ" in "يَمُنُ" means "نعمة يُنعِمُها." That a "*boon* He *graces it*."
[92] The particle "هـ" in "ويكأنّه" refers to *the truth*, i.e. the *indisputable fact* that *thrive not the unbelievers*.
[93] That is the unbelievers, or the polytheists.
[94] The word "*ha'lekon*" is *subjective*, *masculine*, *singular noun* meaning: he who perishes/expires.
[95] That is *His Entity*, *His Self*. +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif. Lam. Meem.*[1]

الٓمٓ ١

2. Have reckoned the mankind that they[z] (*be*) left to say they[z] we believed while they (*are*) not (*to be*) essayed they.[z]

أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ ٢

3. And *laqad* (*verily, already and affirmatively*) We essayed whom[r] of before them; so surely assuredly[2] knows Allah who[r] *ssadago* (*always enforced the truth they*[z]) and surely assuredly (*to*) know [*He*] the liars.

وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ٣

4. Or reckoned who[r] work they[z] the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] to surpass Us; fouled what they[z] rule.

أَمۡ حَسِبَ ٱلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسۡبِقُونَاۚ سَآءَ مَا يَحۡكُمُونَ ٤

5. Whoever [was] *yarjo*[3] (*fears/hopes-for* [*he*]) Allah's *leqa'a* (*meeting*) then verily Allah's *ajala*[4] (*term-limit*) (*is*) surely *aa'ten*[x] (*approaching/coming*);[x] and He (*is*) The *Sameeo*[5] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٥

6. And whoever *jahada* (*he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause*), so verily only *youjahedo* (*he makes jahada*) for himself;[w] verily, Allah (*is*) surely Rich, *a'n* (*regarding*) the worlds.

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٦

7. And who[r] believed they[z] and worked the righteous-work[w] they[z] surely assuredly[6] [*We*] expiate *a'n* (*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*We*] surely assuredly requite them *ahsa'na*[7] (*perfecter and beautifuler*) (*than what*) they[z] were working.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٧

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[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The "**ل**" in "**ليعلمنّ**," in both cases are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[3] The word "**يرجو**" from "**رجا**," which stands for *several meanings*: (1) *fear*; (2) hope; (3) want. See **اللسان**, **الهادي**, and **القرطبي**. Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared.*

[4] The word "**الأجل**" means term-limit, see **اللسان**.

[5] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمع**."

[6] The "**ل**" in "**لنكفرنّ**," and "**النجزينّ**" in both cases are *juratory*"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"

[7] There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

8. And We enjoined the mankind by his both begetters (*parents*) (*to treat them*) *husnan*[8] (*ultimate meritorious deed*); and *en* (*if*) both *jahadaka* (*both exerted their utmost mental, physical and possessional efforts fighting you*[g]) to [*you*[s]] partner (*other deities*) by Me what not for you[g] by it[x] a knowledge, then let-not [*you*[s]] obey them both; to Me, (*is*) your[n] return; then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working.

وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن
جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ
عِلۡمٞ فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ
فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٨

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9. And who[r] they believed[z] and worked the righteous-works[w] they[z] [*We*] surely assuredly[9] admit them [in] the *ssa'leheena* (*righteous-people*).

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ ٩

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10. And of the mankind who[p] says [*he*]: *aa'manna* (*we believed*) by Allah; then if (*had been*) annoyed [*he*] in Allah, [*he*] made the mankind's essay[w] like Allah's torment; and *la'en* (*indeed if*) came a victory from your[t] Lord, surely assuredly say they:[z] verily we were [*we*] with you;[b] is not Allah surely knowinger by what (*is*) in the worlds' chests.

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ
فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ
كَعَذَابِ ٱللَّهِۖ وَلَئِن جَآءَ نَصۡرٞ مِّن
رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ
أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ
ٱلۡعَٰلَمِينَ ١٠

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11. And to surely assuredly know Allah who[r] they[z] believed and to surely assuredly know [*He*] the hypocrites.

وَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
وَلَيَعۡلَمَنَّ ٱلۡمُنَٰفِقِينَ ١١

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12. And said who[r] unbelieved they[z] to whom[r] believed they:[z] *ettabe'ao* (*let-closely-follow you*[z]) our path; and let-bear [*we*] your[n] errors;[w] and not they (*are*) bearing of their errors[w] of a thing; verily they (*are*) sure liars.

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ
ٱتَّبِعُواْ سَبِيلَنَا وَلۡنَحۡمِلۡ خَطَٰيَٰكُمۡ وَمَا
هُم بِحَٰمِلِينَ مِنۡ خَطَٰيَٰهُم مِّن
شَيۡءٍۖ إِنَّهُمۡ لَكَٰذِبُونَ ١٢

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13. And let-assuredly[10] bear they[z] their heavies and heavies with their heavies; and let-assuredly[11] (*be*) asked they[z] The *Qeyamatey's*[w] (*Judgment's*) Day *a'nma* (*regarding*) what they[z] were *yaftarona* (*they*[z] *craft lie/lies for fraudulent end*).

وَلَيَحۡمِلُنَّ أَثۡقَالَهُمۡ وَأَثۡقَالٗا مَّعَ
أَثۡقَالِهِمۡۖ وَلَيُسۡـَٔلُنَّ يَوۡمَ ٱلۡقِيَٰمَةِ عَمَّا
كَانُواْ يَفۡتَرُونَ ١٣

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14. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people and waited [*he*] in them a thousand-year[w] except fifty *aa'man*[w][12] (*years*

وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ
فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ

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[8] Some *linguists* suggest that الحسن is for the *face* whileالجمال is for the *parts of the body and other things*. See الهادي I cannot find a *suitable* word in English for "حسناً"= "*ultimate beauty and adornment*". That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents *with ultimate beauty and adornment*.

[9] The "ل" in "لَندخلنّ," in *Ayah* 9 and "لَنقولنّ" in *Ayah* 10, and "ليعلمنّ" in *Ayah* 11, in all cases are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"

[10] The "ل" in "ليحملنّ" is a "ل قسم" = "*jurative or juratory particle*," according to إعراب القرآن، لمحمود صافي.

[11] Ibid.

[12] The word *aa'am*= عام = year *but in reference to an anniversary*.

but referring to specific anniversaries) then took them the flood while they (*were*) *dha'lemoona* (*injustice-doers*).

عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ١٤

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15. Then We delivered him and the Ark's[w] companions while We made it[w] an *Aya'tan*[w] (*sign/proof*) for the worlds.

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ١٥

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16. And *Ebraheema* (*Abraham*) *edh* (*when/since*) [*he*] said to his people: let-worship you[z] Allah and *ettaqoho* (*let- reverentially guard you*[z] *against His displeasure*); *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/superior-/worthier*) for you,[b] *en* (*if*) you[c] were [knowing].

وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١٦

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17. Verily only you[z] worship of lesser than/without Allah idols and you[z] create *efkan*[x] (*slanderous-fabrication-/specious concoction*);[x] verily whom[r] you[z] worship of lesser than/without Allah not possess they[z] for you[b] a *rez'qan*[x] (*victuals for sustenance*);[x] so *ebtagho* (*let-earnestly quest you*[z]) *enda* (*by munificence of/by Rule of*) Allah the *rez'qa*[x] (=*rez'qan*)[x] and let-worship Him you[z] and let-thank you[z] for Him; to Him you[z] (*shall be*) returned.

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ١٧

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18. And *en* (*if*) you[z] deny, so *qad* (*already and affirmatively*) denied *Umamum*[w] (*peoples/communities*)[w] of before you;[b] and not on the messenger except the announcement the manifester.

وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ١٨

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19. Have [and][13] not seen they[z] how Allah begins the creation;[x] afterwards [*He*] repeats it;[x] verily *tha'leka* (*afar-that-it/that*)[x] on Allah (*is*) easy.

أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ١٩

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20. Let-say [*you*[s]]: let-tread you[z] in the Earth[w] then let-look you[z] how [*He*] began the creation; afterwards Allah institutes the genesis-she[y14] the last-she;[y] verily Allah (*is*) on everything Omnipotent.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠

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21. Torments [*He*] whom[p] [*He*] wills and *yarhamo* (*mercy-gives*) [*He*] whom[p] [*He*] wills and to Him (*are to be*) transposed you.[z]

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ٢١

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[13] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (و), (لم) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

[14] The word "**النشأة**"= "*genesis*[w]" in Arabic is *feminine*, so *its qualifier must be likewise*. Hence both.

22. And neither you[f] (*are*) surely enfeeblers in the Earth[w] and nor in the Heaven;[w] and neither for you[b] of lesser than/without Allah of a *wa'leyen* (*guardian/ally*) and nor *na'sseren* (*iterative succorer*).	وَمَآ أَنتُم بِمُعۡجِزِينَ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ٢٢
23. And who[r] unbelieved they[z] by Allah's *Aya'te*[w] (*miracles/signs/proofs*) and *leqa'ehe* (*meeting with Him*), those despaired they[z] from My mercy;[w] those for them (*is*) the painful torment.	وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحۡمَتِي وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٣
24. So not [was] his people's answer except that they[z] said: let-kill him you[z] or *harreqoho* (*let-iteratively burn him you*[z]); then delivered him Allah from the fire;[w] verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a believing people.	فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُواْ ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٢٤
25. And said [*he*]: verily only *ittakhathtom*[15] (*took and presumed you*[z]) of lesser than/without Allah idols, affection[w] among you[b] in the life[w] (*of*) the world;[w] afterwards The *Qeyamatey's*[w] (*Judgment's*) Day unbelieves some (*of*) you[b] by some; and curses some (*of*) you[b] some; and your[n] abode/lodging (*is*) The Fire;[w] and not for you[b] of *na'ssereena* (*iterative succorers*).	وَقَالَ إِنَّمَا ٱتَّخَذۡتُم مِّن دُونِ ٱللَّهِ أَوۡثَٰنٗا مَّوَدَّةَ بَيۡنِكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُ بَعۡضُكُم بِبَعۡضٖ وَيَلۡعَنُ بَعۡضُكُم بَعۡضٗا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٢٥
26. Then believed for him *Lootton* (*Lott*) and said [*he*]: verily I am an emigrant to my Lord; verily He (*is*) The Mighty The *Hakeemo*[16] (*infinite hekmah*[17] *Possessor*).	۞ فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٦
27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and We made in his progeny[w] the prophethood[w] and the book; and *aa'taynaho* (*We accorded him*) his remuneration in the world;[w] and verily he (*is*) in the Hereafter[w] surely of the *ssa'leheena* (*righteous-people*).	وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ وَءَاتَيۡنَٰهُ أَجۡرَهُۥ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧
28. And *Loottan* (*Lott*) *edh* (*when/since*) [*he*] said for his people: verily you[b] surely *ta'atona*[x] (*you*[z] *commit-/perpetrate*)[x] the profanity[w18] not preceded you[b] by it[w] of an *ahaden*[19] (*a lone/any-one*) of the worlds.	وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ إِنَّكُمۡ لَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ ٢٨

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15 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

16 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

17 See the *Lexicon* attached to this *Translation* for "*hekma*."

18 The word "**فاحشة**" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an *entity*, a *person* or a *group*, *committing* Allah's *proscriptions*. Some times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in *this* context.

19 See the *Lexicon* attached to this *Translation* regarding "**أحد**."

29. Verily you[b] *ta'atona*[x] (*you*[z] *come onto/have sexual intercourse with*)[x] the men and you[z] [cut] the path and *ta'atona*[x] (*commit/perpetrate you*[z]) in *na'dee* (*meeting place/association/guild/club*) you[n] the *munkara* (*rationally objectionable or Sharey'ah prohibited deed*); then not [was] his people's answer except that said they:[z] let-come (*to*) us [*you*[s]] by Allah's torment *en* (*if*) you[c] were of the *ssa'deqeena* (*always truth enforcers*).	أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾
30. Said [*he*]: my Lord, let-succor me [*You*[s]] over the people the corrupters.	قَالَ رَبِّ ٱنصُرْنِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾
31. And *lamma* (*when/whence*) came[w] Our messengers *Ebraheema* (*Abraham*) by the *bushra*[w] (*pleasant-tiding*)[w20] they[z] said: verily we (*are*) *muhleko* (*perishing/causers to perish*) this[w] the village's[w21] folks;[w] verily its[w] folks[w] were *dha'lemeena*[22] (*injustice-doers*).	وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾
32. Said [*he*]: verily in it[w] *Loottan* (*Lott*); they[z] said: we (*are*) knowinger by whom[p] (*are*) in it;[w] surely we assuredly[23] deliver him and his family[w] except his [woman] (*i.e. wife*), was-she[y] of the *gha'bereena* (*residuum-/remnants*).	قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾
33. And *lamma* (*when/whence*) that came-she[y] Our messengers[x] *Loottan* (*Lott*), displeased[24] [*he*] by them and straitened [*he*] by them *thar'an*[25] (*measure-/capacity*) and they[z] said: let-not fear [*you*[s]] and let-not sadden [*you*[s]]; verily we (*are*) *Monajjo* (*iterative deliverers*) you[g] and your[t] family[w] except your[t] [woman] (*i.e. wife*), was-she[y] of the *gha'bereena* (*residuum/remnants*).	وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ۖ وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾
34. Verily We (*are*) *munzeloona*[26] (*we are causers of the descending*) on this [the] village's[w] folk[w] *rejzan*[27] (*successive: convulsive and perturbing torment*) from the sky[w] by what they[z] were *yafsoqoona* (*rebelling they*[z] *vis-à-vis Allah's command*).	إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾

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20 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرٌ.
21 The word "*village*" is *feminine* in Arabic so its *qualifier* "this" *must be likewise*. So both have the [w] *indicator*.
22 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.
23 The "ل" in "لننجين" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*".
24 He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.
25 The expression "*straitened by them thar'an* (*measure/capacity*)" is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, i.e. his capacity to act was limited, by way of protecting "his guest."
26 The word "*munzeloona*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*. Hence "*munzeloona*" has *no* English equivalent. *Descenders*= *ones that descends*, give a *different* meaning.
27 The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

35. And *laqad* (*verily, already and affirmatively*) We left of it[w] an *Aya'tan*[w] (*miracles/signs/proofs*) evident[w] for a reasoning people.	وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾
36. And to *Madyana*[w] their brother *Shu'ayban*; so [*he*] said: O, my people let-worship you[z] Allah and *arjo*[28] (*let-you:*[z] *hope/believe/fear*) The Day The Last; and not *ta'athaw*[29] (*you*[z] *mischief-hardest*) in the land[w] corruptingly/(*as*) corrupters.	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾
37. Then denied him they;[z] so took-she[y] them the *rajfato* (*Shudder-she*[y]/*tremor-she*[y]); so they[z] became in their home[w] *jathemeena* (*lifeless-kneelers*).	فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾
38. And *Aadan* and *Thamooda* and *qad* (*already and affirmatively*) evidenced for you[b] of their dwellings; and adorned for them the Satan their works, so [*he*] repelled them *a'n* (*off*) the path; and they[z] were *mustabsseereena* (*ponderers/overall evaluator of the facts and their possible consequences*).	وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾
39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (*verily, already and affirmatively*) came (*to*) them *Mosa* (*Moses*) by the evidences-she;[y] then *istakbaro*[30] (*they*[z] *had affirmed their*[n] *standing haughtily above submission*) in the land[w] and not they[z] were foregoers.	وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾
40. So each, We took by his offense;[31] so of them whom[p] We sent on him a *hasseban* (*stone-storm*); and of them whom[p] took-she[y] him the shriek-she;[y] and of them whom[p] We imploded by him the land;[w] and of them whom[p] We drowned; and not [was] Allah to wrong[32] them, [and] but they[z] were (*to*) their selves[w] wronging.	فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾
41. Example/parable (*of*) whom[r] *ittakhatho*[33] (*took and presumed they*[z]) of lesser than/without Allah *aw'leyaa*[34] (*guardians/allies*) as parable/example (*of*) the spider's[w] house, *ittakhathat*[35] (*it*[w] *took-she*[y] *and made*) a house;	مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ

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[28] The word "ارجوا" from "رجا" which stands for *several meanings*: (1) *fear*; (2) hope; (3) want. See اللسان, الهادي, and القرطبي. In this *Ayah* it means: *fear* or believe, according to القرطبي, as they did *not believe*.
[29] The word "تعثوا" from "العثو = اشدّ الفساد", means to mischief causing hardest of corruption. See اللسان.
[30] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[31] The expression "أخذه بذنبه" = "*took him by his offense*" means *punished him*. In this case *He punished them all.*
[32] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[33] The word "إتّخذ" from "الإتّخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[34] The word "أولياء" could also mean, among them: *protector, friend*.
[35] Ibid.

and verily frailest (*of*) the houses (*is*) surely the spider's[w] house; had they[z] were knowing.	لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾
42. Verily Allah knows what they[z] invoke of lesser than/without Him of a thing; and He (*is*) The Mighty, The *Hakeemo*[36] (*infinite hekmah*[37] *Possessor*).	إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾
43. And *telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) the parables-/examples We strike it[w] for the mankind and not understand it[w] except the knowers.	وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾
44. Created Allah the Heavens[w] and the Earth[w] by the right; verily in *tha'leka* (*afar-that-it/that*)[x] (*are*) surely *Aya'tan*[w] (*miracles/signs/proofs*) for the believers.	خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾
45. Let-recite [*you*[s]] what (*had been*) revealed[38] to you[g] of The Book; and *a'qem*[39] (*let-[you*[s]] *up-to-fulfill the prescribed obligations of*) the Prayer;[w] verily the Prayer[w] restrains[40] *a'n* (*regarding*) the profanity[w41] and the *munkara* (*rationally objectionable or Sharey'ah prohibited deed/say*); and surely *thekro* (*Qur'an/mention of*) Allah (*is*) bigger[42] and Allah knows what *tassna'ona* (*you*[z] *carefully-craft*).	ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾
46. And let-not dispute you[z] the book's folks[w] except by which[u] it[w] (*is*) *ahsa'no*[43] (*perfecter and beautifuler*), except whom[r] *dhalamo*[44] (*wronged they*[z]) of them; a and let-say you:[z] we believed by what (*had been*) descended to us and (*had been*) descended to you;[b] and our *elaho* (*deity*) and your[n] *elaho* (*deity*) (*is*) One, and we (*are*) for Him Muslims.	۞ وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾
47. And like *tha'leka* (*afar-that-it/that*)[x] We descended to you[g] The Book;[x] so whom[r] *aa'tayna* (*We accorded*) them The Book[x] they[z] believe by it;[x] and of these	وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ

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36 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

37 See the *Lexicon* attached to this *Translation* for "*hekma*."

38 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

39 That is you[s] must uphold/sustain/maintain all the prescribe obligations of the Prayer.

40 The reader must differentiate between "*restrains*" and "*prevents*," i.e. do *not* mistakenly *confuse* the two.

41 The Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**. And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

42 The word "**أكبر**" has *dual* meanings: *bigger* (1) in term of *size*, *degree*, or *intensity*; or (2) *precedence* in terms of *Time*.

43 There is no English word for **أحسن** =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

44 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*."

who[p] [*he*] believes by it;[x] and not reject by Our *Aya'te*[w] (*messages/signs/proofs*) except the unbelievers.	وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾
48. And not you[h] were reciting of before it[x] of a book and not scribe it[x] [*you*[s]] by your[t] *yamene* (*right-hand*)[w] then surely (*would have*) suspected the falsifiers.	وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾
49. Rather it[x] (*is*) *Aya'ton*[w] (*Qur'anic statements*) evident-she[ym] in chests (*of*) whom[r] *oto* (*they*[z] *had been accorded*) the knowledge; and not reject by Our *Aya'te*[w] (=*Aya'ton*[w]) except the *dha'lemoona*[45] (*injustice-doers*).	بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾
50. And they[z] said: *lawla* (*why have not been*) descended on him *Aya'ton*[w] (*miracles/signs/proofs*) from his Lord; let-say [*you*[s]]: verily only the *Aya'to*[w] (=*Aya'ton*[w]) (*are*) *enda* (*by munificence of/by Rule of*) Allah and verily only I am *natheeron* (*iterative warner*) manifester.	وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾
51. Has [and] not sufficed them (*that*) verily We descended on you[g] The Book (*to be*) recited on them; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) mercy[w] and reminiscence[w]/remembrance[w46] for a believing people.	أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾
52. Let-say [*you*[s]]: sufficed by Allah between me and [between] you[b] a witnesser/testifier; [*He*] knows what (*are*) in the Heavens[w] and the Earth;[w] and who[r] they[z] believed by the falsehood and unbelieved they[z] by Allah; those, they (*are*) the losers.	قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾
53. And *yasta'ajelo*[47] (*they*[z] *affirmably hasten*) you[g] by the torment; and *lawla* (*had it not been for*) *ajalon*[48] (*term-limit*) *musamma*[49] (*that which is designated and/or named*) surely (*would have*) come (*to*) them the torment and surely assuredly[50] *ya'ateya*[x] (*descends/comes to*)[x] them suddenly while they perceive not.	وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ ۚ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
54. And *yasta'ajelo*[51] (*they*[z] *affirmably hasten*) you[g] by the torment; and verily Hell[w] (*is*) surely a besieger-she[y] by the unbelievers.	يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾

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45 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice.

46 The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S* 6: 68).

47 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

48 The word "الأجل" means term-limit, see اللسان.

49 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

50 The "ل" in "ليأتينّ," is a *juratory*"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

51 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

55. Day overlies them the torment from above them and from beneath their feet;[w] and [*He/ he*][52] says: let-taste you[z] what you[c] were working.	يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ٥٥
56. O, My *eba'de* (*worshippers/ submitters/ slaves*), who[r] believed they[z] verily My Earth[w] (*is*) vast;[w] so *eyyaya*[53] (*indeed particularize Me*), so let-worship [*Me*][54] you.[z]	يَـٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّـٰىَ فَٱعْبُدُونِ ٥٦
57. Each self[w] (*is*) the death taster-she;[y] afterwards to Us you[z] (*are to be*) returned.	كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٥٧
58. And who[r] believed they[z] and worked the righteous-works[w] they[z] surely[55] *nobawwe'a* ([*We*] *deservedly ensconce*) them of the Paradise[w] chambers[w] running from beneath it[w] the rivers; immortals they[z] (*are*) in it;[w] *ne'ama* (*most excellent*) (*is*) the workers' remuneration.	وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ٥٨
59. Who[r] *ssabaro* (*they[z] held on patiently*) and on their Lord they[z] trust.	ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٥٩
60. And how many of a *dabba'ten*[56] (*she-moving-creature*), not carries its[w] provision; Allah provides it[w] and *eyyakum*[57] (*indeed including you*[b]); and He (*is*) The *Sameeo*[58] (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.	وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦٠
61. And *la'en* (*indeed if*) asked them you:[h] Who[a] created the Heavens[w] and the Earth[w] and subjugated the sun[w] and the moon;[x] surely they[z] assuredly[59] say Allah; so wherefrom[60] *yo'afakona*[61] (*are: off-right dissuaded/ dissuaded speciously they*[z]).	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ٦١
62. Allah *yabsotto* (*swells/ expands*) [*He*] the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for whom[p] [*He*] wills of His *eba'de* (*worshippers/ submitters/ slaves*) and [*He*] constricts for him; verily Allah by everything (*is*) Omniscient.	ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٦٢

52 The *hidden pronoun* in "[*He/ he*]" = "says" could be for *Allah* or *the angel in charge* to do the job.
53 The word "**إيّاي**," ="**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun.*
54 The letter "**نَ**" in "**فاعبدون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لاَ يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فاعبدون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**
55 The "**ل**" in "**لنبوئنهم**," or in "**ليقولنّ**" in the next *Ayah* 61, *Ayah*63 or *Ayah 69* below are *juratory*" **ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"
56 For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.
57 The word "**أداة توكيد لضمير منصوب**," ="**إيّاي**," = an article of *intensity* for an *objective pronoun.*
58 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمِع**."
59 See footnote 55 above regarding **ليقولنّ**.
60 The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
61 The word "**يؤفكون**" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction.*

63. And *la'en* (*indeed if*) asked them you:[h] Who[a] *nazzala* ([*He*] *iteratively descended*) from the sky[w] water[x] then [*He*] quickened by it[x] the land[w] from after its[w] death; surely assuredly[62] they[z] say: Allah; let-say [*you*[s]]: the praise (*is*) for Allah; rather most (*of*) them reason not.	وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾
64. And not this[w] the world's[w] life[w] except an amusement and a play; and verily the Hereafter's[w] home[w] surely it[w] (*is*) the *hayawan*[x] (deathless life[w]-/living[w]) had they[z] were knowing.	وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾
65. Then if they[z] embarked in the *folke*[x] (*ship*)[x] they[z] invoked Allah faithfully/sincerely for Him the religion;[63] then *lamma* (*when/whence*) *najjahom* ([*He*] *iteratively delivered them*) to the desert[64] (*land*), *edha* (*suddenly/surprisingly*) they[z] partner (*deities with Him*).	فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾
66. To unbelieve/(*be*)-ungrateful they[z] by what *aa'tayna* (*We accorded*) them and to/let[65] *yatamatta'aona* (*relish the temporary worldly delights they*[z]); then they[z] will know.	لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾
67. Have [and] not they[z] seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they[z] believe and by Allah's boon[w66] unbelieve they[z]-/(*be*)-ungrateful.	أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾
68. And who[a] (*is*) wronger than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or denied [*he*] by the right *lamma* (*when/whence*) it[x] came (*to*) him; is not in Hell[w] a *mathwa*[67] (*forced: long-term/semi-permanent-abode*) for the unbelievers.	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾
69. And who[r] *jahado* (*they*[z] *exerted their utmost mental-/physical and possessional efforts fighting/striving in Allah's cause*) in Us; surely *nuhdey*[68] ([*We*] *assuredly divinely-guide*) them Our paths; and verily Allah (*is*) surely with the benefactors.	وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

[62] See footnote 55 above regarding **ليقولنّ**.
[63] Absolutely submitting to Him with respect to *all the prescription and proscription of the religion.*
[64] The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "**البَرّ**" *figuratively* speaking could stand for "land." See **اللسان**.
[65] The word "**ليتمتّعوا**" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that.
[66] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[67] In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.
[68] See footnote 55 except here for **لنهدينهم**. +

سـورة الروم

60 آياتها Ayah

Surato Ar'Roome
(The Romans)

30 الترتيب The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif. Lamm. Meem.*[1]	الٓمٓ ١
2. (*Had been*) defeated-she[y] the Romans.	غُلِبَتِ ٱلرُّومُ ٢
3. In *adna*[2] (*near by of/lower most land spot of*) the land[w]/Earth;[w3] and they, from after their defeat *sayaghlebona* (*affirmably prevail they*[z]).	فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ٣
4. In a few years;[w4] for Allah (*is*) the command of before and of after; and then-day revel/rejoice the believers.	فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ٤
5. By Allah's succor; [*He*] succors whom[p] [*He*] wills and He (*is*) The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٥
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know.	وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦
7. They[z] know an apparent of the life[w] (*of*) the world;[w] while they (*are*) *a'n* (*regarding*) the Hereafter[w] they (*are*) neglectors.	يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ غَٰفِلُونَ ٧
8. Have [and] not rethought they[z] in themselves[w] not created Allah the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right and *ajalen*[5] (*term-limit*) *musamma*[6] (*that which is designated and/or named*); and verily many of the mankind by their Lord's *leqa'a* (*meeting with*) (*are*) surely unbelievers.	أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمۡ لَكَٰفِرُونَ ٨
9. Have [and] not treaded they[z] in the land[w] then look they[z] how [was] consequence[w] (*of*) whom[r] of before them; they[z] were harder than them strength[w] and plowed they[z] the land[w] and developed it[w] more	أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ

[1] See the *Lexicon* attached to this *Translation* for commentary on this.
[2] The word "*adna*" means: (1) *near by* or (2) *lowest* land spot.
[3] The word "**الأرض**" could mean: the land or the Earth.
[4] In *Arabic*, unlike in *English*, the word "**بضع**"= "few" *specifically* means *more than three* and *less than ten*. Such *designation* by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events *happened as it says*.
[5] The word "**الأجل**" means term-limit, see **اللسان**.
[6] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

than what developed it[w] they;[z] and came-she[y] (*to*) them their messengers[x] by the evidences-she;[y] then not [was] Allah to wrong them, [and,] but they[z] were (*to*) their selves[w] wronging.

ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

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10. Afterwards [was] consequence[w] (*of*) whom[r] offended they[z] the *Saw'aa*[w7] (*enormous-offense/Hell*) that denied they[z] by Allah's *Aya'te*[w] (*messages and messengers*) and they[z] were by it[w] *yastah'zeona* (*affirmably jesting they*[z]).

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾

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11. Allah commences the creation afterwards [*He*] repeats it;[w] afterwards to Him you[z] (*are to be*) returned.

ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

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12. And day *tagomo* (*ups-to-fulfill*)[w8] The Hour[w] perplex the criminals.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾

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13. And was not for them of their partners intercessors and they[z] were by their partners unbelievers.

وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟ وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ ﴿١٣﴾

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14. And day *tagomo* (*ups-to-fulfill*)[w] [9] The Hour[w] then-day they[z] separate.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

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15. Then as-to whom[r] believed they[z] and worked the righteous-works[w] they[z] then they (*are*) in a *rawdhaten*[w] (*garden of flowers-and-water*)[w] *yuhbaroona*[10] (*they*[z] *are to be extended hospitality and delight with bounteous provisions-/high honors/and the most pleasing sounds-all with apparent indications*).

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

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16. And as-to whom[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages/signs*) and the Hereafter's[w] *leqa'a* (*meeting with*) then those (*are*) in the torment *muhdha-roona*[11] (*those that are made present predeterminedly vis-à-vis time and place*).

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْءَاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

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[7] The word "السؤاى" is *opposite* of "الحسنى." Like "الكبرى." As "الحسنى تأنيث الأحسن" similarly " السوأى تأنيث الأسوإ" and also, "الحسنى" = "*Paradise*" so "السوأى" = "*Hell.*" So the closest to that is a *qualified* "*Hell, enormous offense*" for "السؤاى" so "*enormous offense*" is *superlatively* qualified= Hell. See القرطبي. So we say: "*enormous-affront.*"

[8] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف." Also the expression "تقوم الساعة" is an Arabic *tongue* expression meaning: happens.

[9] Ibid.

[10] The word "يحبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See الياج and تفسير الطبرى.

[11] The word "*muhdharoon*" is plural of "*muhdhar,*" *masculine, singular objective noun* meaning: *made present.* However, such *plural sense* almost always *despite their wish to be present.*

17. So *subhana*[12] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah when *tomsoona* (*you*[z̃] *begin the evening*) and when *toss'behoona*[13] (*you*[z̃] *enter the morning*).	فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ وَحِينَ تُصۡبِحُونَ ١٧
18. And for Him (*is*) the praise in the Heavens[w] and the Earth[w] and *asheyyan* (*at beginning of night*) and when you[z] noon.	وَلَهُ ٱلۡحَمۡدُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ ١٨
19. *Youkhrejo* ([*He*] *emerges/produces*) the *hayya* (*living-/alive*) of the *mayye'te* (*dying/dead*) and *youkhrejo* the *mayye'ta* (=*mayye'te*) of the *hayya* and [*He*] quickens the land[w] after its[w] death; and like *tha'leka* (*afar-that-it/that*)[x] *tokhrajona* (*you*[z̃] *be emerged/produced*).	يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ وَكَذَٰلِكَ تُخۡرَجُونَ ١٩
20. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that [*He*] created you[b] of a *tora'ben* (*crushed sand*); afterwards *edha* (*suddenly/surprisingly*) you[f] (*are*) humans spreading.	وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم مِّن تُرَابٖ ثُمَّ إِذَآ أَنتُم بَشَرٞ تَنتَشِرُونَ ٢٠
21. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that [*He*] created for you[b] of your[n] selves[w] spouses-/mates[14] to *taskon* (*repose/quiet/be-intimate*) you[z] to [her]; and [*He*] made between you[b] affection[w] and a mercy;[w] verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'te*[w] (*miracles/signs/proofs*) for a people rethinking.	وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةٗ وَرَحۡمَةًۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٢١
22. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): the Heavens'[w] and the Earth's[w] [creation] and difference (*of*) your[n] tongues and your[n] hues; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for the knowers.	وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفُ أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ ٢٢
23. And of His *Aya'te*[w] (*miracles/signs/proofs*) your[n] *mana'mo* (*sleep/repose/dream*) by the night and the *naha're* (*between sunrise and sunset*) and your[n] *ebtegho* (*earnest-quest*) of His munificence; verily in *tha'leka*	وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ وَٱبۡتِغَآؤُكُم مِّن فَضۡلِهِۦٓۚ إِنَّ فِي

[12] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

[13] The words "تمسون" and "تصبحون" literally means: "you *enter* (*the*) evening" and "you *enter* (*the*) morning respectively." See اللسان. This, perhaps, indicates that *the day begins by its night*, as the Arabs call the *evening* by the name of the *next day*. For example: Thursday evening is referred to as "Friday's night." Clearly the time began in darkness and then light was created to illuminate such darkness. However, once Allah had created the day and the night and made both *successors* of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims.

[14] The word "ازواجاً" = "جمع زوج." Also: الرجل زوج، و المرأة زوج وزوجة. See اللسان. So "ازواجاً"= "*spouses/mates*," that is a "*he*" and a "*she*," so that the "*he*" will to repose to "*her*."

(*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for a people listening.	ذَٰلِكَ لَآيَٰتٍ لِّقَوۡمٍ يَسۡمَعُونَ ٢٣
24. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): [*He*] shows you[b] the lightning frighteningly and covetously and *younazzelo* (*iteratively descends*) [*He*] from the sky[w] water;[x] then quickens [*He*] by it[x] the land[w] after its[w] death; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for a people reasoning they.[z]	وَمِنۡ ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءٗ فَيُحۡيِۦ بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَآيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ٢٤
25. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): that *taquma* (*up-to-fulfill*)[w][15] The Heaven[w] and the Earth[w] by His command; After-wards if [*He*] summoned you[b] a summoning[w] from the Earth[w] *edha* (*suddenly*) you[f] (*are*) emerging (*resurrecting*).	وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ بِأَمۡرِهِۦۚ ثُمَّ إِذَا دَعَاكُمۡ دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ إِذَآ أَنتُمۡ تَخۡرُجُونَ ٢٥
26. And for Him whoever (*are*) in the Heavens[w] and the Earth[w] All for Him *gha'netoona* (*he-they are: devotedly-obeyers/submitters*).	وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ ٢٦
27. And He Who begins the creation;[x] afterwards [*He*] repeats it;[x] and it[x] (*is*) easier on Him; and for Him (*is*) the highest example/parable in the Heavens[w] and the Earth;[w] and He (*is*) The Mighty The *Hakeemo*[16] (*infinite hekmah*[17] *Possessor*).	وَهُوَ ٱلَّذِي يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهۡوَنُ عَلَيۡهِۚ وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٧
28. [*He*] struck for you[b] a parable/example of your[n] selves;[w] is for you[b] of what possessed-she[y] your[n] *ayma'no* (*right-hands*)[w] of partners in what We provided you;[b] then (*are*) you[f] in it[x] equal; you[z] fear them like your[n] *kheyfa'tee*[18] (*circumstantial-state-of-fear of*) your[n] selves;[w] like *tha'leka* (*afar-that-it/that*)[x] [*We*] expound the *Aya'te*[w] (*miracles/signs/proofs*) for a reasoning people.	ضَرَبَ لَكُم مَّثَلٗا مِّنۡ أَنفُسِكُمۡۖ هَل لَّكُم مِّن مَّا مَلَكَتۡ أَيۡمَٰنُكُم مِّن شُرَكَآءَ فِي مَا رَزَقۡنَٰكُمۡ فَأَنتُمۡ فِيهِ سَوَآءٞ تَخَافُونَهُمۡ كَخِيفَتِكُمۡ أَنفُسَكُمۡۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡقِلُونَ ٢٨
29. Rather *ettaba'a* ([*they*[z]] *closely-followed*) who[r] *dhalamo*[19] (*they*[z] *wronged*) their *ahwa*[20] (*tendentious likings*) by other than knowledge; so who[a] *yahdey* (*divinely-guides*)	بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ فَمَن يَهۡدِي مَنۡ أَضَلَّ

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15 There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**." Also the expression "**تقوم الساعة**" is an Arabic *tongue* expression meaning: *enormous happening=Day of Judgment.*

16 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

17 See the *Lexicon* attached to this *Translation* for "*hekma.*

18 The word "*kheyfah*"= "**خيفة**" is a *noun* etymologically it is "**خِوفة**" *as if it is a once*. Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*. See **تاج العروس**. And (S20:67) provides *strong support* for "**خيفة**" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)." Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses.

19 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"

20 The word "**هوى**," is plural of "**أهواء**" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

whom[p] Allah misled; and not for them of *na'ssereena* (*iterative succorers*).

ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾

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30. So *a'qem*[21] (*let-[you*[s]*] uphold/sustain* your[t] face[22] for the religion *haneefan*[23] (*rightly-inclining*), Allah's *fettrata*[w] (*innate-perfect-origination*)[w] which[u] Allah *fatara* (*innately perfectly-originated*) the mankind on it;[w] no substitution[x] for Allah's creation; *tha'leka* (*afar-that-it/that*)[x] (*is*) the religion [the] forthright,[24] [and,] but most the mankind not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ
ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا
تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ
ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ ﴿٣٠﴾

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31. *Muneebeena*[25] (*iterative returners-penitents*) to Him; and *ettaqo* (*let-reverentially guard you*[z] *against the displeasure of*) Him and *aqemo*[26] (*let-you*[z] *up-to-fulfill the prescribed duties of*) the Prayer;[w] and let-not be you[z] of the *mushrekeena* (*he-they partnering deities with Allah/he-polytheists*).

مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾

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32. Of whom[r] separated they[z] their religion and they[z] were sects/factions;[27] every party by what *laday*[28] (*directly and possessively for*) them (*are*) revelers-/rejoicers.[29]

۞ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا
لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

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33. And if touched/betided the mankind *dhurro* (*persistent distress*) invoked they[z] their Lord *muneebena*[30] (*iterative returnees-penitents they*[z]) to Him; afterwards if *athaqahom* (*[He] caused them to taste*) from Him a mercy;[w] *edha* (*suddenly*) a team of them by their Lord they[z] partner (*other deities*).

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم
مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ
رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ
﴿٣٣﴾

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34. To *yakforo* (*be-ingrate they*[z]) by what *aa'tayna* (*We accorded*) them; so *tamatta'ao* (*let-relish you*[z] *the temporary worldly delight*) then will know you.[z]

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟
فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

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35. Or We descended on them an authority,[x] so it[x] speaks by what they[z] were by it[x] they[z] partner (*deities with Allah*).

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ
بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ﴿٣٥﴾

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[21] That is you[s] up/sustain/maintain all the rituals necessary.

[22] The expression "*maintain your face*" means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it.

[23] The word "**حنيفاً**" = "**ميلا**" is an *adverbial* construct, hence "rightly." See **إعراب القرآن، لمحمود صافي**. The "*inclining*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined away* from his people's faith which was based on *multiple* idols' worships.

[24] The word "**قيّم**"= "**مستقيم**," i.e. means *straight*. See **اللسان**.

[25] The word "**منيبين**" from "**أناب**" means *iteratively returned penitent*. See **الراغب**.

[26] The word "**أقيموا**" is rooted in "**أقام**" =uphold/sustain/maintain.

[27] The word "**شيع**"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other.

[28] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*. So, "*directly and possessively for*" (them) seems to *indicate such closeness*. See **اللسان**.

[29] This word "**فرح أو فرحون**" is normally *not* "lawful" in terms of *Sahrey'ah*, except if such a rejoicing is coming from Allah to the people.

[30] See footnote 25 above regarding "**أناب**."

36. And if *adhaqnqna* (*We caused tasting*) the mankind a mercy,[w] reveled/rejoiced they[z] by it;[w] and *en* (*if*) betides[w] them a *sayye'aa'ton* (*demeritorious-deed*)[w] [by] what advanced-she[y] their hands,[w] *edha* (*suddenly/whereas*) they (*are*) desponding.	وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ فَرِحُواْ بِهَاۖ وَإِن تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ إِذَا هُمۡ يَقۡنَطُونَ ٣٦
37. Have [and] not they[z] seen that Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision/victuals for sustenance*)[x] for whom[p] [*He*] wills, and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles-/signs/proofs*) for a believing people.	أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٣٧
38. So *e'etey* (*let-accord* [*you*[s]]) the kin-possessor his right and [*too*]: the *meskeena* (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*); *tha'leka* (*afar-that-it/that*)[x] (*is*) *khayron* (*choicer/superior/worthier*) for whom[r] they[z] want Allah's Face;[31] and those they (*are*) the thrivers.	فَـَٔاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِۚ ذَٰلِكَ خَيۡرٞ لِّلَّذِينَ يُرِيدُونَ وَجۡهَ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٣٨
39. And what *aa'taytom* (*you*[c] *accorded*) of a *re'ban* (*giving and expecting accruement*) to *yarbo* (*grow/accrue*) in the mankind's possessions, so [*it*[x]] not *yarbo enda* (*by Rule of*) Allah; and what *aa'taytom* of *Zakaten*[w][32] (*prescribed percentage of personal possessions*)[w] you[z] want Allah's Face,[33] then those they (*are*) the doublers.[34]	وَمَآ ءَاتَيۡتُم مِّن رِّبٗا لِّيَرۡبُوَاْ فِيٓ أَمۡوَٰلِ ٱلنَّاسِ فَلَا يَرۡبُواْ عِندَ ٱللَّهِۖ وَمَآ ءَاتَيۡتُم مِّن زَكَوٰةٖ تُرِيدُونَ وَجۡهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُضۡعِفُونَ ٣٩
40. Allah, Who created you;[b] afterwards [*He*] provided you;[b] afterwards [*He*] deadens[35] you;[b] afterwards [*He*] quickens you;[b] is of your[n] partners who[a] [*he*] does *tha'lekum* (*collective-afar-that*)[x] of a thing; *Subhana*[36] (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٤٠
41. Appeared/manifested the corruption in the desert[37] (*land*) and the sea by what earned-she[y] the	ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا

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[31] The phrase "*Allah's Face*" is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*.

[32] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*?

[33] See footnote 31 above regarding Face.

[34] Linguistically "**المضعفون**"=*doublers*. But according to Islamic teaching any *righteous work* gets *doubled*, *quadrupled* and up to *seven hundred times or more*. So, *reban* here means *giving some-thing* to have it *returned augmented* by the recipient.

[35] The word "**أمات**," in "**يُميتُكم**" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

[36] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*." Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[37] The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*. =

man-kind's hands;[w] to (*cause*) them [*He*] taste some (*of*) which[x] worked they;[z] *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.[z]	كَسَبَتۡ أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٤١﴾
42. Let-say [*you*[s]]: let-tread you[z] in the land[w] then let-look you[z] how [was] consequence[w] (*of*) whom[r] of before, [was] most (*of*) them *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلُۚ كَانَ أَكۡثَرُهُم مُّشۡرِكِينَ ﴿٤٢﴾
43. So *a'qem*[38] (*let-*[*you*[s]] *uphold/sustain* your[t] face[39] for the religion[40] [the] forthright,[41] from before that *ya'ateya*[x] (*approaches/comes*)[x] a day no *maradda* (*fending-/repeller*) for it[x] of lesser than Allah; then-day *yassadda'aona* (*iteratively sunder they*[z]).	فَأَقِمۡ وَجۡهَكَ لِلدِّينِ ٱلۡقَيِّمِ مِن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۖ يَوۡمَئِذٖ يَصَّدَّعُونَ ﴿٤٣﴾
44. Whoever [*he*] unbelieved then on him (*is*) his unbelief; and whoever [*he*] worked righteously, then for their selves[w] they[z] further/foster.	مَن كَفَرَ فَعَلَيۡهِ كُفۡرُهُۥۖ وَمَنۡ عَمِلَ صَٰلِحٗا فَلِأَنفُسِهِمۡ يَمۡهَدُونَ ﴿٤٤﴾
45. To [*He*] requite whom[r] believed and worked they[z] the righteous-works they[z] from His munificence; verily He loves not the unbelievers.	لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡكَٰفِرِينَ ﴿٤٥﴾
46. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) to send [*He*] the winds[w] *mubashsheraten*[w42] (*iterative she-tellers of pleasant tidings*)[w] and *toudheqokum* ([*He*] *causes you*[b] *taste*) of His mercy[w] and to run[w] the *folko*[w] (*ship-/ships*)[w] by His command; and to *tabtagho* (*earnestly-quest you*[z]) of His munificence; and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]	وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٖ وَلِيُذِيقَكُم مِّن رَّحۡمَتِهِۦ وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿٤٦﴾
47. And *laqad* (*verily, already and affirmatively*) We sent of before, you[g] messengers to their people; so they[z] came (*to*) them by the evidences-she;[y] then We revenged from whom[r] *ajramno*[43] (*crime-committed they*[z]); and [was] a right on Us succoring the believers.	وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ رُسُلًا إِلَىٰ قَوۡمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ فَٱنتَقَمۡنَا مِنَ ٱلَّذِينَ أَجۡرَمُواْۖ وَكَانَ حَقًّا عَلَيۡنَا نَصۡرُ ٱلۡمُؤۡمِنِينَ ﴿٤٧﴾
48. Allah, Who sends the winds;[w] so it[ym] bestir *sahaban*[44]	ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا

= Also, "ٱلبَرّ" *figuratively* speaking could stand for "land." See **اللسان**.

[38] That is you[s] up/sustain/maintain all the rituals necessary.

[39] The expression "*maintain your face*" means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it.

[40] That is *Islam*, as it is the "straight" religion, see next footnote 4247 below.

[41] The word "**قيّم**"= "**مستقيم**," i.e. means *straight*. See **اللسان**.

[42] The word "*mubashsheraten*" is *feminine, plural, subjective noun*, meaning: *she-tellers of pleasant tidings*, with *no* English equivalent.

[43] The word "**أجرَمُوا**" is made up of two parts: (1) "**أجرَمَ**" and (2) the "**موا**"= the *absentees masculine* speakers' pronoun for a *plural*. However, part (1) "**أجرَمُوا**" is a *past tense* for which there is *no* English *correspondent verb*. So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*.

[44] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**.

(*gliding-clouds*); then *yabsotto* ([*He*] *spreads/extends*) it[x] in the sky[w] how [*He*] wills and [*He*] makes it[x] fragments; then [*you*[s]] see the *wadqa* (*haze/raindrops*) emerging from its[x] bores;[45] then if [*He*] betided by it[x] whom[p] [*He*] wills of His *eba'de* (*worshippers-/submitters/slaves*), *edha* (*suddenly/whereas*) they (*are*) *yestabsherona*[46] (*seek pleasant tidings they*[z]).

فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ
وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ
مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ
مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

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49. And *en* (*albeit*) they[z] were of before that *younazzala* (*it*[x] *be descended*) on them from before it[x] surely *mublessena* (*ones that are nonplused*).

وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم
مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾

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50. So let-look [*you*[s]] to effects/traces[47] (*of*) Allah's mercy[w] (*i.e. ghaytha*[x]= *delightful satiating-and-reviving rain*); how [*He*] quickens the land[w] after its[w] death; verily *tha'leka* (*afar-that-it/that*)[x] surely (*is*) Enlivener (*of*) the deceased and He on every-thing (*is*) Omnipotent.

فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ
كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ
ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٥٠﴾

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51. And *la'en* (*indeed if*) We sent a wind[w] then they[z] saw it[x] *mussfarran*[48] (*turning-yellow*), surely they[z] (*would have*) remained from after it[x] unbelieving.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾

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52. So verily you:[g] not *tos'meao* ([*you*[s]] *make hear*) the deceased and not *tos'meao* the *ssomma*[49] (*deaf people*) the invocation/prayer[50] (*Prophet's invocation*) if they[z] fled/diverged retreaters.

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ
ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾

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53. And not you[s] surely (*are*) a *hadey* (*divine-guider*) (*of*) the *omya*[51] (*blind people*) *a'n* (*off*) their misguidance-she;[y] *en* (*not*) *tos'meao* (*make hear* [*you*[s]]) except whom[p] [*he*] believes by Our *Aya'te*[w] (*Qur'anic statements*); then they (*are*) Muslims.

وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ
إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم
مُّسْلِمُونَ ﴿٥٣﴾

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54. Allah, Who created you[b] [*He*] of a weakness;[x] afterwards [*He*] made of after a weakness[x] a strength;[w]

۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ
جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ

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[45] The word "**خلاله أي ثقبه التي يخرج منها**" means its bores. See **اللسان**.

[46] The word "**استبشر**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

[47] The word "**آثار**" is the plural of "**الأَثَر أو الأُثُر**." The "**الأُثُر**" is the *facial glamour* and the "**الأَثَر**" is the *trace of something after it goes away*. Here perhaps, *and Allah knows best*, the *trace of the glamour on the faces after say the rain* (mercy) of Allah, so, this translation of "*delightful traces*." See **التاج** and **القرطبي**.

[48] The "it" refers to the *greenery and good looking pasture*, turned yellow and perishing *because of this wind*.

[49] The word "**صُمّ**" is a *plural noun* while its *closest English corresponding equivalent* is an *adjectives* and so *no* plural for it except to *associate it with a plural noun people*. Hence, the translation above.

[50] The word "**دعاء**," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

[51] See footnote **49** regarding "**صُمّ**" and the same applies only to "**عُمي**."

afterwards [*He*] made from after a strength[w] a weakness[x] and agedness/hoariness;[w] [*He*] creates whatever[52] [*He*] wills and He (*is*) The Omniscient, The Omnipotent.	جَعَلَ مِنۢ بَعۡدِ قُوَّةٖ ضَعۡفٗا وَشَيۡبَةٗۚ يَخۡلُقُ مَا يَشَآءُۚ وَهُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ ٥٤
55. And day *taqumo* (*ups-to-fulfill*)[w53] The Hour[w] *yoq'semo* (*oath they*[z]) the criminals not waited they[z] other than hour;[w] like *tha'leka* (*afar-that-it/that*)[x] they[z] were *yo'afakona*[54] (*off-right dissuaded/dissuaded speciously they*[z]).	وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُقۡسِمُ ٱلۡمُجۡرِمُونَ مَا لَبِثُواْ غَيۡرَ سَاعَةٖۚ كَذَٰلِكَ كَانُواْ يُؤۡفَكُونَ ٥٥
56. And said who[r] *oto* (*they*[z] *who had been accorded*) the knowledge and the belief, *laqad* (*verily, already and affirmatively*) waited you[c] in Allah's Book to the Resurrection Day; so this (*is*) the Resurrection Day; [and,] but you[b] you[c] were not knowing.	وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ وَٱلۡإِيمَٰنَ لَقَدۡ لَبِثۡتُمۡ فِي كِتَٰبِ ٱللَّهِ إِلَىٰ يَوۡمِ ٱلۡبَعۡثِۖ فَهَٰذَا يَوۡمُ ٱلۡبَعۡثِ وَلَٰكِنَّكُمۡ كُنتُمۡ لَا تَعۡلَمُونَ ٥٦
57. So then-day not benefits who[r] *dhalamo*[55] (*they*[z] *wronged*) their apology and neither they *yusta'atabona* (*are to be sought to apologize they*[z]).	فَيَوۡمَئِذٖ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعۡذِرَتُهُمۡ وَلَا هُمۡ يُسۡتَعۡتَبُونَ ٥٧
58. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this [The] Qur'an of every a parable/example; and *la'en* (*indeed if*) you[g] came-/presented (*to*) them by an *Aya'ten*[w] (*Qur'anic statement*) surely assuredly[56] say they[z] who[r] unbelieved they,[z] not you[f] (*are*) except falsifiers.	وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖۚ وَلَئِن جِئۡتَهُم بِـَٔايَةٖ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ أَنتُمۡ إِلَّا مُبۡطِلُونَ ٥٨
59. Like *tha'leka* (*afar-that-it/that*)[x] stamps[57] Allah on hearts (*of*) whom[r] not know they.[z]	كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعۡلَمُونَ ٥٩
60. So *issber* (*let-hold on patiently* [*you*[s]]); verily Allah's promise (*is*) right; and let not *yastakheffannaka*[58] (*he prompts you*[g] *into levity/bluffly to go along in astray*) who[r] (*are*) not *youqenona* (*believe with certitude they*[z]).	فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ وَلَا يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ٦٠

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[52] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

[53] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف."

Also the expression "تقوم الساعة" is an Arabic *tongue* expression meaning: happens.

[54] The word "يوفكون" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction.*

[55] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged.*"

[56] The "ل" in "ليقولنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

[57] The expression: "stamps on the hearts…" is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

[58] The word "استخفّ" has *several* meanings, among them, applicable *here*, and Allah knows best, is " حمله استغفالا بأتباع الغي," i.e. prompted him bluffly to go along in astray. So "استخفّ" here means: "*he prompted into levity/bluffly to go along in astray.*" See الهادي and اللسان. +







By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif. Lamm. Meem.*[1]

الٓمٓ ١

2. *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) *Aya'te*[w] (*Qur'anic statement*) (*of*) The Book The *Hakeeme*[2] (*infinite hekmah*[3] *Possessor*).

تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ٢

3. A *hudan* (*divine-guidance*)[x] and a mercy[w] for the benefactors.

هُدٗى وَرَحۡمَةٗ لِّلۡمُحۡسِنِينَ ٣

4. Who[r] *youqeymona*[4] (*they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *youatona*[x] (*they*[z] *accord and fulfill the obligations of*)[x] the *Zakata*[w5] (*prescribed percentage of personal possessions*)[w] and they (*are*) by the Hereafter[w] they (*are*) *youqenoona* (*they*[z] *believe with certitude*).

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤

5. Those (*are*) on a *hudan* (*divine-guidance*)[x] from their Lord and those they (*are*) the thrivers.

أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥

6. And of the mankind who[p] [*he*] purchases the amusement (*of*) discourse, to mislead [*he*] *a'n* (*off*) Allah's path by other than a knowledge; and *yattakhetha*[6] (*takes and makes*) it[w] [*he*] jestingly; those, for them (*is*) a humiliative torment.

وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٦

7. And if (*to-be/being*) recited on him Our *Aya'te*[w] (*Qur'anic statements*) [*he*] diverged, *mustakberan*[7] (*affirmably standing haughtily above submission*) as if [*he*] heard it[w] not, as if in his [both] ears a *wagran* (*hearing-heaviness*); so *bashsherho*[8] (*let-tell him* [*you*[s]] *pleasant tidings*) by a painful torment.

وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ٧

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1 See the *Lexicon* attached to this *Translation* for a commentary on this.

2 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

3 Ibid.

4 The word "**يقيمُونَ**" is rooted in "**أقامَ**" =upheld. *linguistically* "**أأقامَ**" means:
"**أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**".
So, "**يقيمُونَ**" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only uphold and follow, i.e. perform, and maintain* it[w].

5 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

6 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **اللسان**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

7 The word "*mustakberan*"="**مستكبراً**" does *not* have an exact English equivalent *per se*. It is *singular*, *masculine*, *subjective* noun, meaning: *affirmably self-exalter*. So, we *transliterate* and *parenthetically explain*.

8 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّرَ \ يُبَشّرِ \ مُبَشّرِ**.

8. Verily who[r] believed they[z] and worked the righteous-works[w] they,[z] for them (*are*) gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝٨

9. Immortals they[z] (*are*) in it;[w] Allah's promise, (*absolutely*)-right;[9] and He (*is*) The Mighty The *Hakeemo*[10] (*infinite hekmah*[11] *Possessor*).

خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩

10. Created [*He*] the Heavens[w] by other than pillars you[z] see it;[w] and cast [*He*] in the Earth[w] anchors[12] (*catches/fasteners/stabilizers*), that not [*it*[w]] wobbles by you;[b] and dispersed [*He*] in it[w] of every a *dabba'ten*[w13] (*she-moving-creature*); and *anzalna* (*We descended*) from the sky[w] water; so *anbatna* (*We sprouted*) in it[w] of every *zawjen*[14] (*category/hue*) *kareemen*[15] (*bounteous, and of multiple uses/effects*).

خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۝١٠

11. This (*is*) Allah's creation;[x] so let-you[z] show me what created who[r] (*are*) of lesser than/without Him; rather the *dha'lemoona*[16] (*injustice-doers*) (*are*) in a misguidance manifester.

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ۝١١

12. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Luqmana* the *hekmata*[17] (*wisdom*) that let-thank [*you*[s]] for Allah; and whoever [*he*] thanks so verily only [*he*] thanks for himself;[w] and whoever *kafara* ([*he*] *unbelieved/was ingrate*),[18] so verily Allah (*is*) rich *Hameedon* (*iteratively praised and multitudinous praiser He*).

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ۝١٢

13. And *edh* (*when/while*) said *Luqmano* for his son, while he exhorts[19] him: O, my little-son,[20] let-not

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ

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[9] The word "**حقاً**" is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so "*absolutely*" is prefixed. As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb. See **إعراب القرآن، لمحمود صافي**.

[10] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[11] See the *Lexicon* attached to this *Translation* for "*hekma*.

[12] That is the mountains.

[13] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[14] The word "**زَوْج**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*.). In this *Ayah*, *according* to Ibn Abbas, "**ترجمان القرآن**"= *explainer of The Qur'an*, meaning (5) *hues, applies*. See **اللسان** and **القرطبي**.

[15] The word "*kareem*"= "**كريم**" is a subjective, singular, masculine noun. It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction*. In summary: *bounteous*, and of *multiple uses/effects*.

[16] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice."

[17] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*." See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*."

[18] The word "*unbelieves*," in its *intransitive* sense hence "unbelieves (*in*)" means: rejects the belief in, in this case, the thanks for Allah. That is being an *ingrate* with respect to Allah's *countless boons* on him, of say: *life*, *health*, *hearing seeing*, etc.

[19] The word "**يعظه**" rooted in"**وعظ**" = "*exhorted*" or "*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*.

[20] The phrase "my little-son" is by way of endearment.

partner (*other deities*) [*you*[s]] by Allah; verily [the] *sherka* (*associating partners with Allah/polytheism*) (*is*) surely an injustice great.	يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣
14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his *fe'ssalo* (*weaning/disengagement from breast-feeding*) in *aa'mayne*[w][21] (*two-years by anniversary*), that let-thank [*you*[s]] for Me and for your[t] begetter-parents and to Me (*is*) the destiny.	وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ إِلَيَّ ٱلۡمَصِيرُ ١٤
15. And *en* (*if*) *jahadaka* (*both exerted their utmost mental-/physical and possessional efforts fighting you*[s]) on that [*you*[s]] partner (*deities*) by Me what not for you[s] by it[x] a knowledge then let-not [*you*[s]] obey them both; and let-accompany [*you*[s]] them both in the world a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *ettabe'a* (*let-closely-follow* [*you*[s]]) path (*of*) whom[p] [*he*] *anaba*[22] ([*he*] *returned-penitent*) to Me; afterwards to Me (*is*) your[n] return; then *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working.	وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥
16. O, my little-son,[23] verily it[w] *en* (*if/albeit*) *tako*[24] (*it*[w] *be*) a *methgala* (*weigh/burden/equipoise*) seed[w] of mustard so be [*it*[w]] in a rock[w] or in the Heavens[w] or in the Earth[w] *ya'atee*[x] (*brings/causes to come*)[x25] by it[w] Allah; verily Allah (*is*) *Lateefon*[26] (*fine/subtle/gentle and protector*) Proficient.	يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦
17. O, my little-son,[27] *a'qem*[28] (*let-*[*you*[s]] *up-to-fulfill* the Prayer[w] and let-command [*you*[s]] by the *ma'aroo'fe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and let restrain [*you*[s]] *a'n* (*regarding*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); and *issber*	يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ

[21] The Arabic word "عام" has *no* English equivalent *per se*. There is only one word forسنة. In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*. Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*. Although generally all are *loosely* used *synonymously* or *interchangeably*. See الفروق اللغوية، لـ أبي هلال العسكري.

[22] The word "أناب" means *iteratively returned penitent*. See الراغب.

[23] The expression "*my little son*" is an Arabic *tongue* expression of *endearment*.

[24] *Tako=ta'kon* but shortened for *resoluteness and assertiveness*.

[25] That is to say: He brings it.

[26] The word "لطيف" = "رقيق," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. *Additionally*, when the word: "لطيف," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

[27] See footnote 4398 above regarding *endearment*.

[28] That is you[s] are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

(*let-hold on patiently* [*you*[s]]) on what betided you;[g] verily *tha'leka* (*afar-that-it/that*)[x] (*is*) of the matters' resolve.	عَزۡمِ ٱلۡأُمُورِ ١٧
18. And let-not *tossa'eer* ([*you*[s]] *haughtily-cant*) your[t] cheek for the mankind; and let-not [*you*[s]] walk in the land[w] struttingly; verily Allah loves not every swaggerer/strutter-boaster.	وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٖ ١٨
19. And *eqssed* (*let-moderate/abate*) [*you*[s]] in your[t] walk and let-soften [*you*[s]] of your[t] voice; verily viler[29] (*of*) the voices surely (*is*) the donkeys' voice.	وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ١٩
20. Have not seen you[z] that Allah subjugated for you[b] what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and *asbagha* ([*He*] *amply provided*) on you[b] His boons[w30] apparently/openly[w] and hiddenly;[w31] and of the mankind who[p] [*he*] disputes in Allah by other than a knowledge and nor a *hudan* (*divine-guidance*) nor a book illuminator.	أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَسۡبَغَ عَلَيۡكُمۡ نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٢٠
21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you*[z]) what Allah descended, they[z] said rather *natta'be'o* ([*we*] *closely-follow*) what we found on it[x] our fathers; lo, while albeit[32] [was] the Satan inviting them to a torment (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٢١
22. And whoever [*he*] consigns his face[33] to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istam-saka*[34] ([*he*] *assiduously-held-on*) by the knot,[35] the *wothqa*[36] (*assuredly-intact*),[w] and to Allah (*is*) the matters' result.	وَمَن يُسۡلِمۡ وَجۡهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحۡسِنٞ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٢٢
23. And whoever [*he*] unbelieved then let-not sadden you[g] his unbelief; to Us (*is*) their return; then *nona'bbeo-hum* ([*We*] *inform by piece-of-significant-and-*	۞ وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ إِلَيۡنَا مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ

[29] The word "أنكر" is a *superlative adjective*. There is "نكر," "أنكر" and "الأنكر," *vile*, *viler* and *vilest* respectively. I believe here, and Allah is knowinger, "أنكر" is "viler." Albeit some say: "الأنكر," *vilest*.
[30] See the *Lexicon* attached to this *Translation* for "*hekma*.
[31] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")"
[32] The construct "أولَو" is made up of *three distinct* components: (1) "أ، الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) "و، الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.
[33] The expression "his face" means "his entity or his destiny."
[34] The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to some thing; (7) having urinary obstipation (*blockage*).
[35] Say Qur'an *commentators it's*: "لا إلاه إلاّ الله," "No an *elaha* (*a deity*) *except* Allah," is "*most assuring knot*."
[36] The word "الوُثقى" is the *feminine* of "الأوثق."There is no single word in English for "الوُثقى" *per se*, "the assuredly intact" seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the "الوُثقى" certainly calls for.

availing-news to them) by what they[z] worked; verily Allah (*is*) Omniscient by the chests' possession.	إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾
24. *Numatte'ao* ([*We*] *let relish the transitory worldly delights by*) them a little; then [*We*] compel them to a harsh torment.	نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾
25. And *la'en* (*indeed if*) you[h] asked them: Who[a] created the Heavens[w] and the Earth;[w] surely assuredly[37] say they:[z] Allah; let-say [*you*[s]]: the praise (*is*) for Allah; rather most (*of*) them not know they.[z]	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾
26. For Allah what (*are*) in the Heavens[w] and the Earth;[w] verily Allah, He (*is*) The Rich The *Hameedo*[38] (*He Who is multitudinously praised, He Who is multitudinous praiser*).	لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾
27. And if verily only in the Earth[w] of a tree[w39] (*are*) pens; and the sea supplies it[x] from after it[x] seven seas not (*would have*) exhausted Allah's words;[w] verily Allah, (*is*) Mighty *Hakeemon*[40] (*infinite hekmah*[41] *Possessor*).	وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾
28. Neither your[n] creation and nor your[n] resurrection except, like a one-she[y] self;[w] verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).	مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾
29. Have not seen [*you*[s]] that Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [*He*] transpierces the *naha're* in the night and [*He*] subjugated the sun[w] and the moon[x] each runs to *ajalen*[42] (*term-limit*) *musamma*[43] (*that which is designated and/or named*); and verily Allah by what you[z] work (*is*) Proficient.	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾
30. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because surely Allah, He (*is*) The Right; and what you[z] invoke of lesser than/without Him (*is*) the falsehood[x] and that Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] The *Ka'beero*[x] (*Big beyond comparison-/comprehension, Predates/Antedates all things*).	ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾
31. Have [and] not seen [*you*[s]] that the *folka*[w] (*ship-/ships*)[w] runs[w]/run[w] in the sea by Allah's boon[w44]	أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ

[37] he "ل" in "ليقولنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".
[38] The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser.*
[39] That is to say *all the trees*, or anything called tree or *of a tree.*
[40] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
[41] See the *Lexicon* attached to this *Translation* for "*hekma.*"
[42] The word "الأجل" means term-limit, see اللسان.
[43] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
[44] See the *Lexicon* attached to this *Translation* for the word "نعمة," the *next best approximation* in English for "نعمة" is "boon." in *fact* there is *no* English equivalent *per se* for "نعمة," as "نعمة" means: (1) a *gender noun* =

to show you[b] [*He*] of His *Aya'te*[w] (*miracles/signs-/proofs*); verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*) for every *ssabba'ren* (*an ever-/stout patience-endurer*) *Sha-kooren* (*iterative thanker*).	بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾
32. And if overlaid them a surge like the awnings they[z] invoked Allah, faithfully/sincerely for Him the religion; then *lamma* (*when/whence*) *najja* (*iteratively delivered*) them [*He*] to the desert[45] (*land*), then of them (*is*) a *muqtassidon*[46] (*occasional lapser, constant in being dutiful*); and not reject by Our *Aya'te*[w] (*signs-/proofs*) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*[47] (*iterative unbeliever/ingrate*).	وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾
33. O, you the mankind *ettaqo* (*let-reverentially guard you*[z] *not to displease*) your[n] Lord; and *ikhshaw* (*let-reverentially-fear you*[z]) a day not requites *wa'ledon* (*he-begetter*) *a'n*[48] (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (*is*) a requiter *a'n* his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (*is*) right; so let not beguile[w] you[b] the life[w] (*of*) the world[w] and let not assuredly beguile[x] you[b] by Allah the beguiler.[x49]	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾
34. Verily Allah has The Hour's[w] knowledge; and *youna-zzelo* (*iteratively descends* [*He*]) the *ghaytha*[50] (*delightful satiating-and-reviving rain*) and knows [*He*] what (*is*) in the wombs and not *tadrey*[51] (*profoundly understands*) a self[w] what (*would*) [*it*[w]] gain tomorrow and not *tadrey* a self[w] by which land[w] [*it*[w]] (*shall-/may*) die;[w] verily Allah (*is*) Omniscient, Proficient.	إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾

= denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam.*

45 The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*. Also, "**البَرّ**" *figuratively* speaking could stand for "land." See **اللسان**.

46 The word "*muqtassid*"= "**مقتصد**" has *several* meanings, but in *this context* Qur'an commentators are *not* in complete agreement as to the *exact* meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites. See **القرطبي**. However, linguistically, the word "*muqtassid*"= "**مقتصد**" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "*economical*." So, likewise in his worship he tends to be "*economical*," doing the least required.

47 The word "**كَفُور**," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

48 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

49 That is the Satan or his associates.

50 The word "**الغيث**" = **المطر المنبت للكلأء و المنعش**, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "**الغيث**" could also means the gliding clouds that bring rain.

51 The word "**تدري**" is from "**دراية**" which is *far more reaching* than the simple "*knowledge*," as "**دراية**" extends to having *deep understanding* of the subject matter. +

سورة السجدة
Surat As'Sajda'te
(Once-She y Kowtowing)
آياتها 30 Ayah
الترتيب 32 The Order

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif Lamm. Meem.*[1]	الٓمٓ ﴿١﴾
2. The Book's[x] descending,[2] no suspicion (*is*) in it[x] from the worlds' Lord.	تَنزِيلُ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٢﴾
3. Or they[z] say: *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); rather it[x] (*is*) the right from your[t] Lord; to warn [*you*[s]] a people not *atahum* (*came to them*) of *na'theeren* (*iterative warner*) of before you;[g] *la'alla* (*craving currently unavailable deed that/perhaps*) they *yahtadoona* (*they*[z] *find and accept the divine-guidance*).	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾
4. Allah Who [*He*] created the Heavens[w] and the Earth[w] and what (*are*) between them both in six days; after-wards *istawa*[3] ([*He*] *set Himself*) on The *Arshe*[4] (*Throne of Kingship*); not for you[b] of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and nor an intercessor; do then not bethink you.[z]	ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾
5. Disposes [*He*] the matter from the Heaven[w] to the Earth;[w] afterwards *ya'arojo* ([*it*[x]] *curvilinearly ascends*) to Him in a day, [was] its[x] *meqdara* (*measurement-/fating-gauge/standard*) a thousand-[year[w]] of what you[z] count.	يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾
6. *Tha'leka* (*afar-that-it/that*)[x] (*is*) the invisible[x] and the visible[w] Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	ذَٰلِكَ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦﴾
7. Who *ahasana* ([*He*] *excellently and beautifully-made*) everything [*He*] created it;[x] and [*He*] began [the] mankind's creation of a mud.	ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَـٰنِ مِن طِينٍ ﴿٧﴾
8. Afterwards [*He*] made his progeny of an extract[w] of a water *ma'heenen*[5] (*that which is: feeble/miniscule/vile*).	ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَـٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾

[1] See the *Lexicon* attached to this *Translation* for commentary on this.
[2] The word "تنزيل" has *several meanings, among them*: (1) *gradual revelation*, (2) *descending*, and (3) *array*. See التاج.
[3] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.
[4] See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word.
[5] The word "*maheen*" is *singular, masculine, objective, noun* meaning: *that which is feeble, miniscule, and despicable.*

9. Afterwards *sawwa* ([*He*] *erected/evened/set*) him and blew [*He*] in him of His *Rou'he* (*Soul*);[w] and made [*He*] for you[b] the hearing and the *abssa'ra* (*insights-/discernments*) and the *af'edata* (*hearts/minds*); little when[o6] you[z] thank.

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦۖ
وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ
وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٩

10. And said they:[z] if we perished/strayed[7] in the Earth[w] are we verily then in a new creation; rather they in their Lord's *leqa'a* (*meeting*) (*are*) unbelievers.

وَقَالُوٓاْ أَءِذَا ضَلَلۡنَا فِي ٱلۡأَرۡضِ أَءِنَّا
لَفِي خَلۡقٖ جَدِيدِۭۚ بَلۡ هُم بِلِقَآءِ رَبِّهِمۡ
كَٰفِرُونَ ١٠

11. Let-say [*you*[s]]: *yatawaffakum* ([*he*] *fully receives you*[b] *while dying*) angel (*of*) the death who[x] [*he*] (*had been*) entrusted by/over[8] you;[z] afterwards to your[n] Lord (*are to be*) returned you.[z]

۞قُلۡ يَتَوَفَّىٰكُم مَّلَكُ ٱلۡمَوۡتِ ٱلَّذِي
وُكِّلَ بِكُمۡ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ
١١

12. And if[9] [*you*[s]] see *edh* (*when/while*) the criminals drooping they[z] their heads *enda* (*at/to*) their Lord; (O,) our Lord: *abssarna* (*we sighted/discerned*) and *sa'meana* (*we heard*); so let-return us [*You*[s]], we work righteously, verily we (*are*) *moqenoona*[10] (*in certitude we are*).

وَلَوۡ تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ
رُءُوسِهِمۡ عِندَ رَبِّهِمۡ رَبَّنَآ أَبۡصَرۡنَا
وَسَمِعۡنَا فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا
إِنَّا مُوقِنُونَ ١٢

13. And had We willed surely *aa'tayna* (*We would have accorded*) every self[w] its[w] *huda* (*divine-guidance*);[x] [and,] but righted the say from Me, surely assuredly[11] I fill Hell[w] of the Jinn and the mankind wholes.

وَلَوۡ شِئۡنَا لَأٓتَيۡنَا كُلَّ نَفۡسٍ هُدَىٰهَا
وَلَٰكِنۡ حَقَّ ٱلۡقَوۡلُ مِنِّي لَأَمۡلَأَنَّ جَهَنَّمَ
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ١٣

14. So let-taste you[z] by what you[c] forgot[12] (*ceased paying attention to*) your[n] day's *leqq'q* (*meeting*) this; verily We forgot[13] (*ceased paying attention to*) you;[b] and let-taste you[z] the immortal torment by what were you[c] working you.[z]

فَذُوقُواْ بِمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ
هَٰذَآ إِنَّا نَسِينَٰكُمۡۖ وَذُوقُواْ
عَذَابَ ٱلۡخُلۡدِ بِمَا كُنتُمۡ تَعۡمَلُونَ
١٤

15. Verily only believe by Our *Aya'te*[w] (*messages*) who[r] if (*had been*) reminded they[z] by it[w] tumbled they[z] (*manneristically*) kowtowing and *sabbaho*[14] (*said they*:[r]

إِنَّمَا يُؤۡمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا
ذُكِّرُواْ بِهَا خَرُّواْۤ سُجَّدٗا وَسَبَّحُواْ

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6 This "**ما**" is to *intensify* the *paucity* of the thanks. See **إعراب القرآن، لمحمود صافي**

7 The word "**ضللنا**" has dual meanings: we *perished* or *strayed*. See **اللسان**. Both could apply.

8 The particle "**ب**" in "**بكم**" commands *fourteen* different meanings, among them "*the superiority*," as indicated here, means "*over*" See **مغني اللبيب**.

9 The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

10 The word "*muqenoon*" is *masculine*, *plural subjective noun* meaning those who are in certitude.

11 The "**ل**" in "**لأملأن**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*".

12 The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does *not* forget, but He chooses to *ceases paying attention to something.*

13 Ibid.

14 By saying "*subhana Allah*," they are saying: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

subhana Allah) by praise (*of*) their Lord while they not *yestakberoona*[15] (*they*[z] *affirm their prideful haughtiness*).	بِحَمۡدِ رَبِّهِمۡ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ۩ ١٥
16. *Tatajafa* (*iteratively disaffect*) their sides *a'n* (*off*) the *madha'je'a* (*places of reposie while on their sides/places of repose*); they[z] invoke their Lord fearfully and cravingly; and of what We provided them they[z] expend.	تَتَجَافَىٰ جُنُوبُهُمۡ عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ١٦
17. So not knows a self[w] what (*had been*) hidden for [them][16] of *qurrata'ayonen*[17] (*eyes'-cooling for bounteous satisfaction*)[w] a requital by what they[z] were working.	فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٧
18. Is then who[p] [*he*] [was] a believer like who[p] [*he*] [was] *fa'seqan* (*a rebel vis-à-vis Allah's command*), not level/even they.[z]	أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗاۚ لَّا يَسۡتَوُۥنَ ١٨
19. As-to whom[r] believed they[z] and worked the righteous-works[w] they[z] then for them (*is*) the abode/lodging gardens[w] *nozolan*[18] (*hospitality-abode*) by[19] what they[z] were working.	أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ يَعۡمَلُونَ ١٩
20. And as-to whom[r] *fasago* (*they*[z] *rebelled vis-à-vis Allah's command*) then their abode/lodging (*is*) The Fire;[w] every-when they[z] wanted to exit from it[w] (*had been*) returned they[z] in it[w] and (*had been*) said for them: let-taste you[z] The Fire's[w] torment which[x] you[c] were by it[w] denying.	وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأۡوَىٰهُمُ ٱلنَّارُۖ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ٢٠
21. And surely assuredly[20] [*We*] (*make*) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (*craving currently unavailable deed that-/perhaps*) they return they.[z]	وَلَنُذِيقَنَّهُم مِّنَ ٱلۡعَذَابِ ٱلۡأَدۡنَىٰ دُونَ ٱلۡعَذَابِ ٱلۡأَكۡبَرِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢١
22. And who[a] (*is*) wronger[21] than who[p] (*had been*) reminded [*he*] by his Lord's *Aya'te*[w] (*messages*); after-wards [*he*] shunned *a'n* (*off*) it;[w] verily We (*are*) of the criminals (*are*) revengers/revenging.	وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعۡرَضَ عَنۡهَآۚ إِنَّا مِنَ ٱلۡمُجۡرِمِينَ مُنتَقِمُونَ ٢٢

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15 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

16 The pronoun "هم" in "لهم" refers to the *believers* mentioned in the *preceding* two *Ayat*.

17 The statement: "قرة أعين" is a *rather lofty and elegant Arabic tongue expression* meaning the eyes' tears have "*cooled*" and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what they saw. In other word: the one with such eyes became rather happy.

18 The word "نزلا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

19 The particle "ب" in "بما" in this *Ayah* is "بـ المقابلة" = "*in exchange for* بـ" and *not* "بـ السببية" = "*the causative* or *because of* بـ." The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: *none of you shall enter Paradise by his work, unless Allah plunged him by His mercy*. So, if something is given *in exchange* for something else, the *giver* is *also capable* of *giving* that same thing or *part of it* or *more than it* for *free*.

20 The "لَ" in "لنذيقنهم" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*".

21 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

23. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book; so let-not be [*you*[s]] in a dubitancy[w][22] of *leqa'ehe* (*meeting him*); and *ja'alna* (*We made*) him a *hudan* (*divine-guidance*)[x] for Israel's sons.	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾
24. And *ja'alna* (*We made*) of them principals, *yahdona* (*they*[z] *divinely-guide*) by Our command *lamma* (*when-/in as much as*) *ssabaro* (*held on patiently they*[z]); and they[z] were by Our *Aya'te*[w] (*messages*) *youqenona* (*believe with certitude they*[z]).	وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾
25. Verily your[t] Lord, He decides/sunders among them, The *Qeyamatey's*[w] (*Judgment's*) Day, in what they[z] were in it[x] differing they.[z]	إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾
26. Has [and] not *yahdey* (*divinely-guided*) for them how many[23] We perished of before them of the generations; they[z] walk in their dwellings; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*messages*); do then not hear they.[z]	أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾
27. Have not they[z] seen (*that*) surely We drive the water[x] to the land[w] [the] *juro'ze* (*barren/without vegetation*); then *nokhrejo* (*[We] produce/emerge*) by it[x] *zar'an* (*green standing crops just before harvesting, or the vegetation after sprouting*), eat from it[x] their *an'aamo*[w] (*cattle/sheep/goats/camels*)[w] and themselves;[w] do then not discern/sight they.[z]	أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
28. And they[z] say: when (*is*) this the opening[x][24] (*over-whelming victory*) *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾
29. Let-say [*you*[s]]: day (*of*) the opening[x][25] (*over whelming victory*) neither benefits whom[r] unbelieved they[z] their belief and nor they (*are to be*) reprieved.	قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾
30. So let-[*you*[s]] shun *a'n* (*off*) them and let-wait [*you*[s]]; verily they (*are*) *muntadheroona*[26] (*they are waiting*).	فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

[22] The word "**مرية**" *strictly linguistically speaking*, is "**الشك**." See **اللسان، و الهادي، و التاج**. Although some scholars, say it is "**التردد في الشئ**," which is the *result* of the "**مرية**" and not the "**مرية**" itself.
[23] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
[24] The word "**فتح**" means "*overwhelming victory*, i.e. *victory, plus besting and ruling*" see **الراغب**.
[25] Ibid.
[26] The word "*muntadheroon*" is *plural, masculine subjective noun*. +

آيـاتـها 73 Ayah

سورة الأحزاب
Surato Al'Ahza'be (The Parties)

الترتيب 33 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. O, you the Prophet, *etta'qe* (*let-reverentially guard* [*you*[s]] *not to displease*) Allah and let-not [*you*[s]] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient *Hakeeman*[1] (*infinite hekmah*[2] *Possessor*).

يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

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2. And *ettabe'a* (*let-*[*you*[s]] *closely-follow*) what (*is being/to be*) revealed[3] to you[g] from your[t] Lord; verily Allah [was] by what you[z] work (*is*) Proficient.

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

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3. And let-trust [*you*[s]] on Allah and sufficed by Allah Custodian.

وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾

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4. Not made Allah for a man of twain hearts in his chest; and not made [*He*] your[n] wives, whom[v] *todha'heroona*[4] (*you*[z] *say to them: you*[y] *are on me like my mother's back*) of them[y] your[n] mothers; and not made [*He*] your[n] *ad'eya*[5] (*adopted-sons*) your[n] sons; *tha'lekum* (*collective-afar-that*)[x] (*is*) your[n] say by your[n] mouths; and Allah says the right; and He *yahdey* (*divinely-guides*) the path.

مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾

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5. Let-you[z] call[6] them for their fathers'; it[x7] (*is*) *aqsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en* (*if*) you[z] knew not their fathers, then (*they are*) your[n] brothers in the religion and agnates/allies;[8] and not on you[b] a

ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ۚ

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1 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

2 See the *Lexicon* attached to this *Translation* for "*hekma*."

3 The word "**أوحى**" in "**يوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

4 The word "*todhaheroona*"="**تظاهرون**" has *several* meanings. However, in *this* context it is associated with "**الظِهَار**," which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: "*you are on me like my mother's back*." That is because the "*back*" is considered as the place of "*riding*." When a man is having *sexual relation with his wife*, it is as if he is "*riding* over her." Thus, the "*back*" is a lofty *metonymy* (*indirect declaration of intent*) with respect to "*having sexual intercourse*." Hence, once a person expresses "**الظِهَار**" to his wife, then that means it is a *full divorce*. When *Islam was established* "**الظِهَار**" was *prohibited*. See **اللسان**.

5 The word "**أدعيائكم**" is the plural for "**الدعِيّ**," which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family.

6 The word "**دعا**" in "**ادعوهم**" has many meanings, among them: **دعا صاحبه = صاح به و ناداه**, i.e. *called* cried (*loudened*) by *him*. See **الهادي**.

7 The pronoun "**هو**" here refers to the "*qestt*" = "*absolute justice*." And the "*qestt*" in Arabic is *masculine singular noun*. So " **هو** " in English however "*it*" is probably the best and closest approximation.

8 The word "**مواليكم**," is the plural of "**مولى**," which in turn has at least *seven* different meanings: (1) one's kin, (2) one's succorers, i.e. your allies, (3) one's guardian, (4) one becomes a Muslim "*over your hand*," i.e. =

jonahon[9] (*sin*) in what erred you[c] by it[x] [and] but what intended your[n] hearts; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

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6. The Prophet (*is*) *awla* (*more condign/a fortiori-closer-/worthier*) by the believers of their own selves;[w] and his wives (*are*) their mothers; and the *arha'me*[10] (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you[z] do to your[n] *aw'leya*[11] (*guardians/allies*) a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/that*)[x] (*is*) in the book indited/inscribed.

ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

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7. And *edh* (*when/since*) We took from the prophets their *meethaqa*[x12] (*ratified-covenant*)[x] and from *Noohen* (*Noah*) and *Ebraheema* (*Abraham*) and *Mosa* (*Moses*) and *Isa* (*Jesus*) *Mariama's* (*Mary's*) son and We took from them *meethaqan*[x] (*ratified-covenant*)[x] *gha'leedhan* (*tough/solemnly-binding*).

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّۦنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿٧﴾

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8. To ask [*He*] the *ssa'deqeena* (*always-truth-enforcers*) *a'n* (*regarding*) their truth; and [*He*] prepared for the unbelievers a torment painful.

لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

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9. O you who[r] believed they[z] let-remember you[z] Allah's boon[w13] on you[z] *edh* (*when/since*) came[w] (*to*) you[c] soldiers, then We sent on them a wind[w] and soldiers not saw them you;[z] and [was] Allah by what you[z] work *Basseeran* (*keenly: Seer/Omniscient*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

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10. *Edh* (*when/since*) they[z] came (*to*) you[b] from above you[b] and from below [of] you[b] and *edh* swerved the *abssa'ro* (*insights/discernments*) and reached the hearts the throats and presume you[z] by Allah the presumptions.

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾

= *through* you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of "guardian," i.e. infinite guardianship. See اللسان.

[9] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح"= no sin.

[10] The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*." Thus, *one's relatives* from the *mother's side* are "أرحام," as *they related through the same womb*. See البصائر. However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام."

[11] The word "أولياء" could also mean: friends, protectors.

[12] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

[13] See the *Lexicon* attached to this *Translation* for the word "نعمة," the *next best approximation* in English for "نعمة" is "boon." in *fact* there is *no* English equivalent *per se* for "نعمة," as "نعمة" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

11. Far-there,[14] (*had been*) tried/essayed the believers and (*had been*) quaked a severe quake.

هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ زِلۡزَالٗا شَدِيدٗا ١١

12. And *edh* (*when/while*) say the hypocrites and who[r] in their hearts (*is*) an illness:[15] not promised us Allah and His Messenger except a beguilement.

وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورٗا ١٢

13. And *edh* (*when/since*) said-she[y] *tta'efa'ton*[w] (*a: group-/faction/party*)[w] of them: O, *Yathrib's* folks,[w] not a stead for you;[b] so let-return you;[z] and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses[w] (*are*) *aw'ra'ton*[w][16] (*expose*[w]-/*vulnerable*[w]/*having crevices*); and not it[w] (*were*) *aw'ra'ten*[w] (=*aw'ra'ton*[w]); *en* (*not*) want they[z] except a fleeting.

وَإِذۡ قَالَت طَّآئِفَةٞ مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ وَيَسۡتَـٔۡذِنُ فَرِيقٞ مِّنۡهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن يُرِيدُونَ إِلَّا فِرَارٗا ١٣

14. And had [*it*[w]] (*been*) entered-she[y] on them from its[w] flanks,[w][17] afterwards they[z] (*had been*) asked the *fetnata*[w][18] (*essay/test*) surely *atawha* (*they*[z] *would have made it come-to-pass it*[w]); and not assuredly waited by it[w] except a few/little.

وَلَوۡ دُخِلَتۡ عَلَيۡهِم مِّنۡ أَقۡطَارِهَا ثُمَّ سُئِلُواْ ٱلۡفِتۡنَةَ لَأٓتَوۡهَا وَمَا تَلَبَّثُواْ بِهَآ إِلَّا يَسِيرٗا ١٤

15. And *laqad* (*verily, already and affirmatively*) were they[z] covenanted Allah of before; not *youwallona* (*divert they*[z]) the *adba'ra* (*rears*); and [was] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*).

وَلَقَدۡ كَانُواْ عَٰهَدُواْ ٱللَّهَ مِن قَبۡلُ لَا يُوَلُّونَ ٱلۡأَدۡبَٰرَۚ وَكَانَ عَهۡدُ ٱللَّهِ مَسۡـُٔولٗا ١٥

16. Let-say [*you*[s]]: never benefits you[b] the fleeing, *en*(*if*) you[c] flee from the death or the killing; and thus not *tomatta'aona* (*you*[z] *relish the transitorily worldly delights*) except a little.

قُل لَّن يَنفَعَكُمُ ٱلۡفِرَارُ إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا لَّا تُمَتَّعُونَ إِلَّا قَلِيلٗا ١٦

17. Let-say [*you*[s]]: who[a] *tha*[19] (*near-he-one/that*) who[x] [*he*] *ya'assemo* (*safeguards*) you[b] from Allah, *en* (*if*) [*He*] wanted by you[b] an ill or [*He*] wanted by you[b] a mercy;[w] and not find they[z] for them of lesser than-/without Allah a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*).

قُلۡ مَن ذَا ٱلَّذِي يَعۡصِمُكُم مِّنَ ٱللَّهِ إِنۡ أَرَادَ بِكُمۡ سُوٓءًا أَوۡ أَرَادَ بِكُمۡ رَحۡمَةٗۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧

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14 In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنا لك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

15 The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

16 The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

17 That is the "*sides*" of their city.

18 The "test" here could mean: (1) fetna*unbelief*, *renouncing their Islam* and *fighting the Muslims*, or (2) fight for tribalism. See القرطبي.

19 The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the demonstrative pronoun for *near*, *singular*, *masculine*, *animate or inanimate*. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when "هـ" is *prefixed* to it, it becomes "هذا"= "this."

18. *Qad*[20] (*iteratively and affirmatively*) knows Allah the retarders of you[b] and the sayers for their brothers: *halomma* (*come-hither*) to us; and not *ya'atona*[x] (*they*[z] *come forward to participate*)[x] (*in*) the *ba'sa* (*warfare*) except a few.

۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. *Ashehhatan*[w][21] ([*they*] *are stingers/stinters to do what is dutiful*)[w] on you;[b] then if came the fear,[22] you[g] saw them looking to you;[g] their eyes[w] rolling like whom[p] [*he*] (*is being*) overlaid[23] on him from death; then if went the fear they[z] scathe you[b] by sharp tongues;[w] *ashehhatan*[w] on the *khayre* (*desirables/goodness/possession*); those they[z] believed not; so thwarted Allah their works; and *tha'leka* (*afar-that-it/that*)[x] [was] on Allah easy.

أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾

20. Reckon they[z] the parties not gone; and *en* (*if*) the parties *ya'atee* (*come back/return*), long they[z] if that only they (*were*) desert-wanderers/desert-dwellers[24] in the *Aarab* (*Bedouins*), inquiring *a'n* (*regarding*) your[n] *anba'e*[25] (*significant-and-availing-news*); and had they[z] been in you[b] not fought they[z] except a few/a little.[26]

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾

21. *Laqad* (*verily, already and affirmatively*) [was] for you[b] in Allah's Messenger an *uswaton* (*solace*)[w][27] *hasanaton*[w] (*meritorious-deed*)[w] for whomever [*he*] [was] hoping/fearing[28] Allah and The Day The Last; and [*he*] remembered Allah multitudinously.

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

22. And *lamma* (*when/in as much*) saw the believers the parties, they[z] said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا ﴿٢٢﴾

23. Of the believers (*are*) men *ssa'daqo*[29] (*they*[z] *always enforced the truth*) what covenanted they[z] Allah on

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟

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[20] The particle "*Qad*" *preceding* a *future tense* means "**للتوكيد و التكثير**" = "*iteratively and affirmatively*." See **المغني**.

[21] The word "*Ashehhatan*" = "**أشحة**" from "**الشح**," which is *different* from "**البخل**," as the "**شح**" is *being frugal, stingy, very sparing* to do *what is dutiful* to be *given/done* in *any situation*. Whereas "**البخل**" is *behaving frugally* in giving *monetary aid*.

[22] Some Arabic linguists said that: "**الخوف**"= "**القتل**," as in the intense fight. See **تاج العروس**. and **اللسان**.

[23] The word "**يُغشى**" has several meanings, among them: (1) *being* overlaid and (2) *overcome by fainting*. In this great *Ayah* both meaning could apply. And when death overlays anyone surely they *faint*.

[24] The word "**بادون**" could be (1) *plural* for "**باد**," see **الدّر المصون، لـ احمد الحلبي**, i.e. *desert-wanderers*; or (2) *desert-dwellers*. See **اللسان**.

[25] See the *Lexicon* attached to this *Translation* for "*naba'a*.."

[26] That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, *stoning and arrow-throwing*.

[27] The word "**أسوة**" = "solace" i.e. in *grief and patience*, a *feminine gender*.

[28] That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

[29] That is *vis-à-vis* what they covenanted Allah.

it;[x] so of them who[p] [*he*] consummated his *nahba*[30] (*life-term*) and of them who[p] [*he*] waits; and not they[z] substituted surely a substitution.[31]

ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

24. To requite Allah the *ssa'deqeena* (*always-truth-enforcers*) by their truth; and [*to*] torments [*He*] the hypocrites, *en* (*if*) [*He*] wills or relents [*He*] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لِّيَجۡزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدۡقِهِمۡ وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ إِن شَآءَ أَوۡ يَتُوبَ عَلَيۡهِمۡۚ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ٢٤

25. And *radda* (*forthwith-returned*) Allah whom[r] unbelieved they[z] by their exasperation, they[z] attained not *khayran* (*desirables/worthiness/goodness/possessions*);and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ٢٥

26. And descended [*He*] whom[r] they[z] backed them of the book's folk[w] from their *ssayassey* (*strongholds-/fortresses*) and cast [*He*] in their hearts the dread; a team you[z] kill and a team you[z] captivate.

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَ فَرِيقٗا تَقۡتُلُونَ وَتَأۡسِرُونَ فَرِيقٗا ٢٦

27. And [*He*] bequeathed you[b] their land[w] and their homes[w] and their possessions and a land[w] not you[z] stepped it[w] (*i.e. earlier*); and [was] Allah over every-thing Omnipotent.

وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٗا ٢٧

28. O, you the Prophet, let-say [*you*[s]] to your[t] spouses: *en* (*if*) were-you[ym32] wanting[w] the life[w] (*of*) the world[w] and its[w] adornment,[w] then let-come-you[ym] *omatteao* ([*I*] *relish the transitory worldly delights*) you[ym] and [*I*] release you[ym] a beautiful release.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا ٢٨

29. And *en* (*if*) were-she[ym] wanting[w] Allah and His messenger and the home[w] (*of*) the Hereafter,[w] then verily Allah prepared for the benefactors-she[y] of you[ym] a great remuneration.

وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا ٢٩

30. O, the Prophet's women/wives: whoever *yaátee* (*commits/comes*) of you[ym] by a profanity[w33] evident[w34]

يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأۡتِ مِنكُنَّ بِفَٰحِشَةٖ مُّبَيِّنَةٖ يُضَٰعَفۡ لَهَا

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[30] The word "نحب" has *many* meanings, among them: "*life-term in*, i.e. *length of time for the person in reference.*"

[31] The word "تبديلا" is an *infinite noun construct*, meaning *any*, *surely*, *definitively*. Hence, *surely* is *prefixed*.

[32] The "ت" in "كُنتُنَّ" is "إسم كان," hence it's to be *shown*, as it's *not* as a hidden pronoun, as might be thought of by first glace. See إعراب القرآن، لمحمود صافي.

[33] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word "فاحشة" or "الفاحشة" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

[34] The word "مُبَيِّنَة" = "ظاهرة متبينة," = "evident" = "obvious, apparent." For "مُبَيِّنَة" see اللسان.

(*to be*) doubled for her the torment *dhe'afay'ne* (*twain double*); and [was] *tha'leka*(*afar-that-it/that*)[x] on Allah easy.

ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

31. And whoever *yaghnut*[x] (*devotedly obeys/submits*)[x] of you[ym] for Allah and His Messenger and works-she[y] righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan*[x] (*provision/victuals for sustenance*)[x] *ka'reeman*[35] (*bounteous, ennobling, and of multiple uses*).

۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

32. O, the Prophet's women/wives you[ym] (*are*) not like an *ahaden*[36] (*any-one*) of the women, *en* (*if*) *ettaqayttonna* (*you*[ym] *reverentially guarded not to displease Allah*) then let-soften[ym37] not [*you*[ym]] by the say, then covets who[x] [*he*] (*has*) in his heart an illness;[38] and let-say[ym] [*you*[ym]] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

33. And *qarna* (*let-repose-coolly* [*you*[ym]] in your[ym] houses[w] and let-not *tabarrojna*[39] (*flaunt-embellishment* [*you*[ym]]) *tabarro'ja* (*of*) the *jaheleyyatey*[w40] (*acting ignorantly or incorrectly/or by rule of pre-Islamic era*)[w] the first;[w] and *a'qemna*[41] (*let-you*[ym] *up/sustain*[y] *the prescribed obligations of*) the Prayer[w] and *aa'teyna* (*let-accord you*[ym]) the *Zakata*[w42] (*prescribed percentage of personal possessions*)[w] and let-obey[ym] [*you*[ym]] Allah and His Messenger; verily only wants Allah to undo *a'n* (*off*) you[b] the *rejsa*[x] (*filth/anathema*),[x] O the House's folk,[w] and to purge you[b] *tatt'heran* (*absolute-/utter purging*).

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And let-remember you[ym] what (*is being/to be*) recited in your[ym] houses[w] of Allah's *Aya'te*[w] (*Qur'anic statements*) and the *hekma'tey*[w43] (*wisdom*);[44] verily Allah [was] *Lateefan*[45] (*fine/subtle/gentle/and protector*) Proficient.

وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

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35 The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun.* It has *no* exact English equivalent, as explained in length in footnote 27 of the *Introduction.* Summarily it means *bounteous and of multiple uses.*

36 See the *Lexicon* attached to this *Translation* regarding "**أحد**."

37 The word "**خضع**" in "**تخضعن**" denotes *many* meanings, such as "*succumb*" or "soften," relevant in a context such as here is "*soften*.'

38 The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

39 The word "**التبرّج**" means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See **التاج**.

40 The word "**جاهلية**"="*jahileyyatey*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in something *contrary* to *reality*, (3) *did* something *not correct.* So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era.*

41 That is you[ym] up/sustain/maintain all the rituals necessary.

42 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications.*

43 See the *Lexicon* attached to this *Translation* for "*hekma.*"

44 Ibid.

45 The word "**لطيف**" = "**رفيق**," in "**لطيفاً**" in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both. See **البصائر**. "**لطيفاً**" ascribed to Allah, becomes *one* Allah's most beautiful *attributive* =

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (*he: devotedly obeyers/ submitters*) and the *qa'neta'te* (*she: devotedly-obeyers/ submitters*) and the *ssa'deqeena* (*he-they always truth enforcers*) and the *ssa'deqa'te* (*she-they-always-truth-enforcers*) and the *ssa'bereena* (*they who endure patience*) and the *ssa'bera'te* (*she-they who endure patience*), and the *kha'she'een*[46] (*who: totally subdued their body, sight and sound, bow in the Prayer*) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up[47] (*of*) their *foroja* (*orifices/ private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them forgiveness[w] and great remuneration.

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ
وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ
وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ
وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ
وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ
وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ
وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ
وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ
وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم
مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

36. And neither [was] for a he-believer and nor [*too for*] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she[y]][48] of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] strayed, a stray manifester.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى
ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ
ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ
وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ٣٦

37. And *edha* (*when/ whereas*) [*you*[s]] say to whom[r] *an'ama*[49] (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* you[g] on him: *ettaqey* (*let-reverentially guard* [*you*[s]] *not to displease*) Allah; and [*you*[s]] conceal in your[t] self[w] (*that*) which[a] Allah (*is*) its[x] discloser; and *takhsha* (*reverently-fear* [*you*[s]]) the mankind and Allah (*is*) righter[50] to [*you*[s]]

وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى
نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى
ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا

= names, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

46 The word "**خاشعين**," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خاشعين**," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**الخاشعين**" are those who had totally *subdued their body, sight and sound*. Also some time "**الخاشعين**" = they who bow in the Prayer. See **البصائر** and **اللسان**.

47 The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)." (*Emphasis is added*).

48 The word is "**خِيَرَةُ**" translated as "*choice-she,*[y]" feminized. Clearly "choice" in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is "**مجازي**"=*figurative*. However, the word "**خِيَرَةُ**" is "**مصدر**" = "*infinitive noun*," used for *strengthening* the idea that a Muslim *must/ should not choose* other than what Allah or His Messenger *chose for him/ her*..

49 See the *Lexicon* attached to this *Translation* for the word "**أنعم**."

50 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "**أحَق**" = "*righter*" as an *adjective comparative*.

takhsha Him; so *lamma* (*when/whence*) consummated *Zaydon* of her a *wattaran*[51] (*wishful-need*) We wedded you[g] her, to not be on the believers a *harajon*[52] (*constraint/sin*) in their *ad'eya*[53] (*adopted sons'*) wives when they[z] consummated of them[y] a *wattaran*; and [was] Allah's command *mafoolan*[54] (*that which is inevitably done/fulfilled*).

قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا
لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ
فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ
وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ٣٧

38. Not [was] on the Prophet of a *harajen*[55] in what decreed Allah for him; Allah's dispensation[w] in whom[r] ceded they[z] of before; and [was] Allah's command a fate *mugdooran* (*fated/already predeterminedly fated*).

مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن
قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ٣٨

39. Who[r] communicate they[z] Allah's messages[w] and *yakhsha* (*they[z] reverentially-fear*) Him and not *yakhsha* they[z] an *ahadan*[56] (*a lone/any-one*) except Allah, and sufficed by Allah *Haseeban* (*Meticulous Reckoner*).

ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ
وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ
وَكَفَىٰ بِٱللَّهِ حَسِيبًا ٣٩

40. Not [was] Mohammad a father for an *ahaden* (*a lone/any-one*) of your[n] men; [and,] but Allah's messenger and the prophets' seal/terminus;[57] and [was] Allah by every-thing Omniscient.

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ
وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّۦنَ ۗ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ٤٠

41. O you, who[r] they[z] believed: let-remember you[z] Allah a multitudinous remembrance.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا
كَثِيرًا ٤١

42. And *sabbe'ho*[58] (*let-say [you[f]]: subhana Allah*) (*to*) Him *bukratan*[w][59] (*early dawn*)[w] and *asseylan*[60] (*late afternoon*).

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٤٢

43. He Who prays[61] on you[b] and His angels [*pray they[z] on you[b] too*], to exit you[b] from the darknesses[w] to the illumination;[x] and [*He*] [was] by the believers, *Raheeman* (*multitudinous mercy Giver*).

هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ
لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ٤٣

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51 The word "**وطر**" means a wish concerning a need.

52 The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "**حرج**" could mean "*sin*."

53 See footnote 5 regarding *ad'eya=adopted-sons*.

54 The word "*mafoolan*"= "**مفعولا**," is an *objective, singular masculine noun*, for which there is *no* English *equivalent*.

55 See footnote 52 above regarding "**حرج**."

56 See the *Lexicon* attached to this *Translation* for "**أحدً**."

57 That is *hermetical closure* and *irrevocable terminus*, i.e. he is the *final* or *last/consummator* of the Prophets. This is what the *Arabic tongue* expression *means*, i.e. what the Arabs understand "**خاتَمَ النّبيّن**"="the Prophets' seal/terminus" to mean. And *one must remember* that The Qur'an is: "*Qur'an Arabic*," per *Ayah* (*Surah* 12:2), and "while this (*the diction of The Qur'an is*) a tongue Arabic manifester." (s16:103). So to take the word "**خاتَم**" *by itself*, to mean "*ring*" as some seem to do, *could not be furthest from the truth and the right*.

58 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

59 The word "*bukratan*," *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise.

60 The word "*aseyla*," *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset.

61 Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

44. Their greeting,[w] day *yalqawnaho* (*they*[z] *meet Him*) (*is*) peace; and [*He*] prepared for them a remuneration-*kareeman* (*bounteous, ennobling and of multiple uses/ effects*).

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

45. O, you the Prophet, verily We sent you[g] a witnesser-/testifier and a *mubashsheran*[62] (*iterative teller of pleasant tiding*) and *na'theeran* (*iterative warner*).

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾

46. And inviter to Allah by His leave and a lamp illuminator.

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

47. And *bashshere*[63] (*let-tell pleasant tidings* [*you*[s]]) the believers that surely for them from Allah a munificence big.

وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

48. And let-not obey [*you*[s]] the unbelievers and the hypocrites; and let-forsake [*you*[s]] their annoyance and let-trust [*you*[s]] on Allah; and sufficed by Allah a Custodian.

وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾

49. O you who[r] believed they[z] if married you[c] the she-believers, afterwards divorced them[y] you[c] of before that *tamaso* (*you*[z] *touch/ come-on to/ have sexual relation with*) them[y] then not for you[b] on them[y] of an *eddaten*[w64] (*the Share'yah prescribed waiting period for a woman before remarrying after being widowed or divorced*)[w] that you[z] count it[w] (*as edda'ten*); so *mattey'ao*[65] (*let-you*[z] *relish the transitory worldly delights*) them[y] and let-release them[y] you[z] a beautiful release.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

50. O, you the Prophet, verily We legitimated for you[g] your[t] *azwaj* (*spouses*) whom[v] *aa'tayta* (*you*[g] *accorded*) their[y] remunerations and what possessed your[t] right-hand[w] of what Allah *afa'a*[66] (*retributed easy-booty without fight*) on you;[g] and your[t] paternal uncle's daughters and your[t] paternal aunt's daughter, and your[t] maternal uncle's daughters and your[t] maternal aunt's daughters who[v] emigrated-they[ym] with you;[g] and a woman she-believer, *en* (*if*) granted-she[y] her-self[w] for the Prophet, *en* the Prophet wanted to *yastan'keha* (*accept-granting-of-marrying her*) purely for you[g] of lesser than/without[67] the believers; *qad* (*already and affirmatively*) We knew

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا

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62 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=مُبَشِّرٌ\يُبَشِّرُ \ بشَّرَ.

63 Ibid.

64 The word "*eddah*" means the *Share'yah* prescribed *waiting period* of a given number of days or months for a woman before she can remarry after being widowed or divorced.

65 The word "*mattey'oohunna*" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

66 The word "أفاء" means "*retributed easy-booty without fight.*" See الراغب.

67 The expression "من دون" means "*from lesser than*" or "*from without.*"

what We decreed on them in their *azwaj* (*spouses*) and what possessed their *aymano* (*right-hands*)[w] in-order not to be on you[g] a *harajon*[68] (*constraint/ sin*); and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).	عَلَيْهِمْ فِيٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾
51. [*You*[s]] defer whom[p] [*you*[s]] will of them[y] and [*you*[s]] lodge/retreat to you[g] whom[p] [*you*[s]] will; and whom[p] *ebtaghayta*[69] (*earnestly-quested you*[g]) of whom[p] isolated you[g] then no sin[70] (*is*) on you;[g] *tha'leka* (*afar-that-it-/ that*)[x] (*is*) closer to *taqarra* (*cool*[w] *eyes*)[71] (*of*) their[y] and not sadden-they[y] and (*would*) delight-they[y] by what *aa'tayta'hunna* (*you*[g] *accorded them*[y]) [all-of-them[y]]; and [was] Allah Omniscient Forbearer.	۞ تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾
52. Not legitimates for you[g] the women from after; and neither that [*you*[s]] substitute by them[y] of wives and albeit charmed you[g] their[y] *husno*[72] (*ultimately perfect beauty and adornment*) except what possessed your[t] *yameno* (*right-hand*);[w] and [was] Allah over every-thing *Ra'qeeban* (*Watcher/ Observer*).	لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾
53. O, you who[r] believed they[z] let-not enter you[z] the Prophet's houses, except that (*to be*) permitted for you[b] to a *tta'aamen*[x] (*wheat/ edible/ food-grains*)[x] other than looking you[z] its[x] *ena* (*preparation/ readiness*); [and,] but if (*to be/ being*) invited you[c] so let-enter you;[z] then *edha* (*when*) *tta'emtom* (*you*[c] *ingested*), then let-disperse you[z] and not *musta'anesa* (*sociability-seekers you*[z]) for a *hadeethen* (*conversation among you*[z]*/ or possibly learning of a statement/ action by the Prophet, SAWS*); verily *tha'lekum* (*collective-afar-that*)[x] [was] annoying the Prophet, so *yasta'hey* ([*he*] *feels-discomfit*) from you;[b] and Allah *yasta'hey* not from the right; and when you[c] ask them[y] *mata'an*[73] (*furnishing/ chattel/ things for utility*) then let-ask them[y] you[z] from beyond a *heja'ben* (*veil/ shroud*); *tha'lekum*[x] (*is*) *att'haro* (*more purging*) for your[n] hearts and	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُواْ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي ٱلنَّبِيَّ فَيَسْتَحْيِۦ مِنكُمْۖ وَٱللَّهُ لَا يَسْتَحْيِۦ مِنَ ٱلْحَقِّۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُواْ رَسُولَ ٱللَّهِ

[68] See footnote 52 above regarding **حرج**."

[69] The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested.*

[70] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" *figuratively taken to symbolize the sin*. So, no "**جناح**"= no sin.

[71] The *Qur'anic* statement "**تقر أعينهن**" is *rather lofty and elegant Arabic tongue expression*, meaning the eyes' tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

[72] Some *linguists* suggest that **الحسن** is for the *face* while **الجمال** is for the *parts of the body and other things*. See **الهادي**

[73] The word "**متاع**" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*. See the *Lexicon* attached to this *Translation* for more elaboration.

their[y] hearts;[w] and not [was] for you[b] to annoy Allah's Messenger and let-not marry you[z] his wives from after him ever; verily *tha'lekum*[x] [was] *enda* (*by munificence of/ by Rule of*) Allah great.

وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ
أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ
عَظِيمًا ﴿٥٣﴾

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54. *En*(*if*) you[z] disclose/flash a thing or you[z] conceal it;[x] then verily Allah [was] by every-thing Omniscient.

إِن تُبۡدُواْ شَيۡـًٔا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ
كَانَ بِكُلِّ شَيۡءٍ عَلِيمًا ﴿٥٤﴾

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55. No *jonaha*[74] (*sin*) (*is*) on them:[y] in their[y] fathers and nor their[y] sons and nor their[y] brothers and nor their[y] brothers' sons and nor their[y] sisters' sons and nor their[y] women and nor what possessed[w] their[y] *aymano* (*right-hands/ slaves*),[w] and *ettaqeyna* ([*let-you*[y]] *reverentially guard against the displeasure of*) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*).

لَّا جُنَاحَ عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ
أَبۡنَآئِهِنَّ وَلَآ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ
إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ وَلَا
نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ أَيۡمَٰنُهُنَّۗ
وَٱتَّقِينَ ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ
شَيۡءٍ شَهِيدًا ﴿٥٥﴾

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56. Verily Allah and His angels pray[75] they[z] on the Prophet; O you who[r] believed they[z] let-pray you[z] on him and *salleymo* (*let-say you:*[z] *"peace be on him" and let-submit you*[z] *to him*)[76] *tasleman*[77] (*absolute submission*).

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى
ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ
عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ﴿٥٦﴾

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57. Verily who[r] annoy they[z] Allah and His Messenger cursed them Allah in the world[w] and the Hereafter;[w] and [*He*] prepared for them a torment, humiliative.

إِنَّ ٱلَّذِينَ يُؤۡذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ
ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأَعَدَّ لَهُمۡ
عَذَابًا مُّهِينًا ﴿٥٧﴾

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58. And who[r] annoy they[z] the he-believers and the she-believers by other than what *ektasaboa*[78] (*reciprocally earned they*[z]) so *qad* (*already and affirmatively*) they[z] encumbered a calumny and a sin manifester.

وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ
وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ
فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنًا وَإِثۡمًا مُّبِينًا ﴿٥٨﴾

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59. O, you the Prophet: let-[*you*[s]]say for your[t] wives and your[t] daughters and the believers' women (*to*) nigh[w79] they[z] on them[y] of *jalabeebehunna*[80] (*their*[y] *body*

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ
وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن

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[74] See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "**جناح**"= no sin.

[75] Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

[76] The word "**سلّموا**" conveys *double* meanings: (1) you say: peace upon him; and (2) you submit to him. As the *Ayah* says: **سلموا تسليما و ليس سلموا سلاما**. Thus, "**التسليم**" is the *infinitive* of submission, *not* **السلام**.

[77] The word "**تسليما**" is an *infinitive* noun, thus to be so denoted by: *absolute*.

[78] The word "**إكتسبوا**" rooted in "**اكتسب**" = "**افتعل، و ليس فاعل أو تفاعل**," hence "**الإفتعال**"= "*spurious-reciprocity*," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortium relation with the deed itself and giving rise to "**الإفتعال**"= "*spurious-reciprocity*." Also, "**أكتسبت**" has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one. Perhaps, and Allah knows best, that the "**الأكتساب**" if it happens *once*, it is *pardonable* but *more* than that it may not be.

[79] The word "**يد نين**" from "**دنا**" = "**قرُب**." See **اللسان**. Thus, "**يد نين**" = "**يقرِّبن**" that is "**يرخين أ و يسبلن**" that is "near, ease, let fall, relax, amply broad, let fall dawn." Qur'an commentators are *not* unanimous as to the *exact* and *specific* meaning of "**يدنين**," *per se*; but *linguistically* all agree that it means from "**دنا**" = "**قرُب**." They =

covers); *tha'leka* (*afar-that-it/that*)[x] (*is*) nigher to (*be*) known-they[y] so not (*to be*) annoyed they;[y] and [was] Allah *Gha-fooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).	جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩
60. *La'en* (*indeed if*) not desisted the hypocrites and who[r] (*are*) in their hearts illness[81] and the *murjefoona* (*agitators spreading fallacies and tumults in society*) in the city;[w] surely assuredly[82] *nughrey* (*We allure/incite*) you[g] by them; afterwards they[z] neighbor you[g] not in it[w] except a few/a little.	۞لَّئِن لَّمۡ يَنتَهِ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡمُرۡجِفُونَ فِي ٱلۡمَدِينَةِ لَنُغۡرِيَنَّكَ بِهِمۡ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلٗا ٦٠
61. *Malooneena*[83] (*they who are accursed*) wherever they[z] (*are to be*) grabbed,[84] taken they[z] and *quttelo* (*iteratively had been killed they*[z]) *taq'tellan* (*utter killing*).[85]	مَّلۡعُونِينَۖ أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا ٦١
62. Allah's dispensation[w] in whom[r] ceded they[z] of before and never [*you*[s]] find for Allah's dispensation[w] an substitution.[x]	سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٦٢
63. Ask you[g] the mankind *a'n* (*regarding*) The Hour;[w] let-say [*you*[s]]: verily only its[w] knowledge (*is*) *enda* (*by munificence of/by Rule of*) Allah; and what *yudrey*[86] (*makes profoundly understand*) you[g] *la'alla* (*craving currently unavailable deed that/perhaps*) The Hour[w] [*she*] be[w] nighly.[x]	يَسۡـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِۖ قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِۚ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ٦٣
64. Verily Allah cursed the unbelievers and [*He*] prepared for them a *Sa'eran*[w] (*intensely kindling Fire*).[w]	إِنَّ ٱللَّهَ لَعَنَ ٱلۡكَٰفِرِينَ وَأَعَدَّ لَهُمۡ سَعِيرًا ٦٤
65. Immortals they[z] (*are*) in it[w] forever, not find they[z] a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*).	خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّا يَجِدُونَ وَلِيّٗا وَلَا نَصِيرٗا ٦٥
66. Day *toqallabo* (*to be iteratively transposed*) their faces in The Fire[w] they[z] say: *yalaytana* (*O, for a longing that we*) obeyed we Allah and we obeyed the Messenger.	يَوۡمَ تُقَلَّبُ وُجُوهُهُمۡ فِي ٱلنَّارِ يَقُولُونَ يَٰلَيۡتَنَآ أَطَعۡنَا ٱللَّهَ وَأَطَعۡنَا ٱلرَّسُولَا۠ ٦٦

= also agree that it means "يرخين." But from here they all go on to say different things.

80 The word "*jalabeeb*" is plural for a "*jelbab*" which is a *body cover* which is *larger* than a "*khemar*"= (*head-kerchief*) and *smaller* than a "*reda'a*" = a *large cover*. See اللسان.

81 The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

82 The "ل" in "لنغرينك" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*".

83 The word "*malooneen*"= is *masculine, plural objective noun*, "*they that are cursed*," *nor* English equivalent.

84 The word "ثقفوا rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به," "أدركه ببصره لحدة في النظر," respectively. See اللسانand البصائر. I chose "*grabbed*" as it obviously *includes* "met" and "sighted" as you cannot grab without "*sighting*" and "*meeting*."

85 The word "تقتيلا" is "مفعول مطلق" = "مصدر" = "*objective compliment*"= "*infinitive noun*," i.e. *intensifying* the action of its verb, hence "*utter*" is prefixed for such an intensification of killing. See إعراب القرآن، لمحمود صافي..

86 The word "تدري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep understanding* of the subject matter.

67. And they[z] said: (*O*,) our Lord, verily we *a'ta'ana* (*we obeyed*) our masters and our bigs,[87] so they[z] misled us the path.

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾

68. (*O*,) our Lord: *aa'tey* (*let*-[*You*[s]] *accord*) them twain doubles of the torment and curse them a big curse.

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

69. O you who[r] believed they:[z] let-not be you[z] like who[r] annoyed they[z] *Mosa* (*Moses*) then absolved him Allah of what they[z] said; and [was] [*he*] *enda* (*by munificence of*/ *by Rule of*) Allah *wajeehan* (*notable*/*prestigious*).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾

70 O you, who[r] believed they[z] *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah and let-say you[z] a sound say.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾

71. [*He*] mends for you[b] your[n] works and [*He*] forgives for you[b] your[n] offenses; and whoever [*he*] obeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] won a great win.

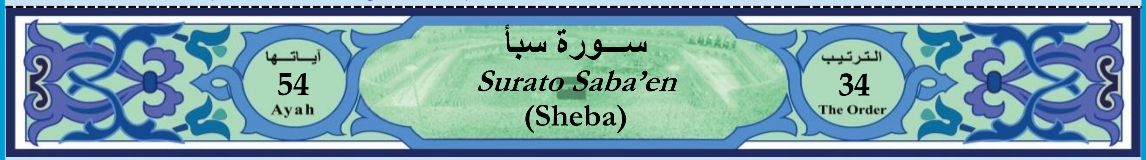
يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. Verily We *aradhna* (*We offered*) the *amanata*[w] (*entrustment of Allah's Ordinance*)[w] on the Heavens[w] and the Earth[w] and the mountains[x] then *abayna*[w88] (*they*[y] *categorically-refused*) to bear[y] it[w] and disquieted[y] [*they*[y]] from it;[w] and bore it[w] the mankind; verily he [was] *dhalomon*[89] (*iterative injustice-doer*), *jaholan*[90] (*he who iteratively acts: ignorantly or incorrectly*).

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَـٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah*/ *he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah*/ *she-polytheists*) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَـٰفِقِينَ وَٱلْمُنَـٰفِقَـٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَـٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[87] The word "**كبراءنا**" means our *bigs= individuals of outstanding importance or power*, i.e. *community-dignitaries*.

[88] The word *abayna*= "**أبين**" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused.

[89] See the *Lexicon* attached to this *Translation* for "**ظالم**"; "**ظلوم**" ="**كثير الظلم**"= "*iterative injustice-doer*" and "**أظلم**"= "*wronger.*"

[90] The word "**جهولا**"="*jaholan*" is rooted in "**جهل**" meaning: he who *iteratively acts: ignorantly* or *incorrectly*. +

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. The praise (*is*) for Allah, Who for Him (*is*) what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and for Him (*is*) the praise in the Hereafter[w] and He (*is*) The *Hakeemo*[1] (*infinite hekmah*[2] *Possessor*), The Proficient.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ١

2. Knows [*He*] what transpierces in the Earth[w] and what emerges from it[w] and what descends from the sky[w] and what *ya'arojo* (*curvilinearly ascends*) in it;[w] and He (*is*) *Ar-Raheemo* (*The iterative mercy Giver*) The *Ghafooro* (*iterative Forgiver*).

يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ٢

3. And said who[r] unbelieved they:[z] not *ta'tey*[w] (*haps/comes to*)[w] us The Hour;[w] let-say [*you*[s]]: *bala*[3] (*certainly-not*); by my Lord, surely assuredly[4] [*it*[w]] *ta'tey*[w] you;[b] Knower (*of*) the invisible and neither evades *a'n* (*off*) Him a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*[w] (*small ant/atom/mote*)[w] in the Heavens[w] and nor in the Earth[w] and neither smaller than *tha'leka* (*afar-that-it/that*)[x] and nor bigger except in a book manifester.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٣

4. To requite [*He*] whom[r] believed they[z] and worked the righteous-works[w] they;[z] those for them (*is*) a forgiveness[w] and a *rez'qon*[x] (*provision/victuals for sustenance*)[x] *kareemon*[5] (*bounteous, ennobling and of multiple uses/effects*).

لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٤

5. And who[r] endeavored[6] they[z] in Our *Ay'aet*[w] (*miracles-/signs/proofs*) *mo'aa'jezeena* (*as mutual frustraters*), those for them (*is*) a torment of *rejzen*[7] (*successive: convulsive and perturbing torment*) painful.

وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ٥

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[1] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[2] See the *Lexicon* attached to this *Translation* for "*hekma*."

[3] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous with "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[4] The "**ل**" in "**لتأتينكم**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"

[5] The word "*kareem*"= "**كريم**" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

[6] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "**بمعنى قصد**" intentionally treaded. When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**." See **اللسان**, and **الصائر**.

[7] The word "**رجز**" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See **اللسان**.

6. And see who[r] *oto* (*had been accorded they*[z]) the knowledge, which[x] (*had been*) descended to you[g] from your[t] Lord, it[x] (*is*) the right and *yahdey* ([*it*[x]] *divinely-guides*) to *Sseratte* (*specific straight Path of*) The Mighty The *Hameede*[8] (*iteratively praised, iterative praiser He Himself*).	وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ٦
7. And said who[r] unbelieved they:[z] shall/do we lead you[b] [over] a man *younabbe'o* ([*he*] *inform by piece-of-significant-and-availing-news*) you[b] if you[c] (*had been*) torn every tear, verily you[b] surely (*are*) in a new creation.	وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ٧
8. Has *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or by him a *jennaton* (*insanity/stroke of Jinn*);[w] rather, who[r] not believe they[z] by the Hereafter[w] (*are*) in the torment and the misguidance the afar.	أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ٨
9. Have then not they[z] seen to what (*is*) between their hands[w] and their rears of the Heaven[w] and the Earth;[w] *en* (*if*) [*We*] will [*We*] implode by them the Earth[w] or [*We*] drop on them fragments from the sky;[w] verily in *tha'leka* (*afar-that-it/that*)[x] (*is*) surely an *Aya'tan*[w] (*miracle/sign/proof*) for every *abden*[9] (*a: slave/worshipper*) *muneebon*[10] (*iterative returner-penitent*).	أَفَلَمْ يَرَوْاْ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ٩
10. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Dawooda* (*David*) from Us a munificence; O, mountains *awwebey*[11] (*let-you*[y] *reverberate*) with him and the birds [*too*]; and We softened for him the iron.	۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ١٠
11. That let-work [*you*[s]] mails[w] and *qadder* (*let-[you*[s]] *measure*) in the *sar'de* (*successive links*) and you[z] work righteously; verily I am by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).	أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ وَٱعْمَلُواْ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ١١
12. And for *Solaymana* (*Solomon*) the wind[w] its[w] *ghodowo* (*going from dawn-until-sunrise*) (*is*) a month and its[w] *rawaho*[12] (*coming from afternoon until sunset*) (*is*) a month; and We liquefied for him the molten-brass's well;[w] and of the Jinn who[p] [*he*] works between his both hands[w13] by his Lord's leave; and whoever	وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ

8 The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinous praiser*.
9 The word "*abden*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
10 The word "منيب" from "أناب" means *iteratively returned penitent*. See الراغب.
11 Clearly *Dawood* (*David*) was *yousabbaho* (*he was signalizing Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah. So, the mountains and the birds were commanded to reverberate what he was *yousabbeho* by it.
12 In English there is *no* exact corresponding words for "غدو" = "*ghodowo*" meaning (*going from dawn-until-sunrise*) and "رواح" ="*rawaho*," "*coming from afternoon until sunset*," also "رواح" = "*rawaho*," may mean "عشي," i.e. "*asheyyo*" (*early night or the whole night*).
13 The phrase "*between his both hands*" is a lofty Arabic *tongue* expression meaning: *before him, in his front*.

[*he*] swerves of them *a'n* (*off*) Our command We (*make*) him taste of torment (*of*) the *Sa'eere*[w] (*intensely kindling Fire*).[w]	يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾
13. They[z] work for him whatever[14] [*he*] wills of niches and statues and large-bowls like cisterns and pots anchors[15] (*catches/fasteners/stabilizers*);[16] O, let-work you[z] *Dawooda's* (*David's*) *aala* (*family/house/kin*) thank; and a few of My *eba'de* (*worshippers/submitters/slaves*) (*are*) the *shakooro* (*iterative thanker*).	يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَـٰرِيبَ وَتَمَـٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَـٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ ﴿١٣﴾
14. So *lamma* (*when/whence*) We judged on him the death, not led them over his death except the Earth's[w] *dabba'to*[w17] (*she-moving-creature*), eating[w] [*she*] his *mensa'ata*[w18] (*staff for push-on*);[w] then *lamma* [*he*] tumbled, the Jinn manifested (*for their selves*) that had were they[z] knowing the invisible not waited they[z] in the torment, the humiliative.	فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾
15. *Laqad* (*verily, already and affirmatively*) [was] for *Saba'en* in their dwelling an *Aya'tan*[w] (*miracles/signs/proofs*) two gardens of[19] right and left; let-eat you[z] from your[n] Lord's *rez'qe*[x] (*provision/victuals for sustenance*)[x] and let-thank you[z] for Him; a good[w] town[w] and a Lord *Ghafooron* (*iterative Forgiver*).	لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾
16. Then shunned they;[z] so We sent on them the *A'rem's*[20] cataract; and We substituted them by their twain gardens[w] twain gardens[w] twain possessors (*of*) *okolen* (*fruits/crops/edibles*) *khamtten* (*rotting-like-bitter fruits*) and *ath'len* (*tamarisk*) and a thing of lote (*tree*) little.	فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَـٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾
17. *Tha'leka* (*afar-that-it/that*)[x] We requited[21] them by what unbelieved they;[z] and do We requite except the *kafoora* (*multitudinous unbeliever/ingrate*).[22]	ذَٰلِكَ جَزَيْنَـٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَـٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾
18. And We made between them and [between] the	وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى

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[14] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[15] That is the mountains.

[16] That is these pots are so *huge in size* that they are fixed on their stand-on supports.

[17] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[18] The word "**المنسأة**"= "**العصا اللتي ينسأ بها أي يدفع بها**" that is to *push-on-with-staff*, i.e. the staff used to aid in pushing or proceeding along one's way.

[19] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."

[20] The word "*Arim*" is a name of a dam in a valley in *Yaman*, which was bored and the water broke loose, drowning all surroundings. See **القرطبي**.

[21] That is penalized them.

[22] The word "**كُفُور**," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

villages[w] which[u] We blessed in it[w] villages[w] apparent;[w][23] and *qaddarna*[24] (*We standardized/measured*) in it[w] the tread (*journey*); let-tread (*journey*) you[z] in it[w] nights[w] and days *aa'meneena* (*self-safety-securers*).

بَٰرَكۡنَا فِيهَا قُرٗى ظَٰهِرَةٗ وَقَدَّرۡنَا فِيهَا ٱلسَّيۡرَۖ سِيرُواْ فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ١٨

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19. Then they[z] said: our Lord (*let-make*) afar between our travels; and *dhalamo*[25] (*they*[z] *wronged*) their-selves;[w] so We made them *ahadeeth* (*instructive-lores*) and We tore them every tear; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracle/signs-/proofs*) for every *ssabbaren* (*ever/stout patience-endurer*), *shakoron* (*iterative thanker*).

فَقَالُواْ رَبَّنَا بَٰعِدۡ بَيۡنَ أَسۡفَارِنَا وَظَلَمُوٓاْ أَنفُسَهُمۡ فَجَعَلۡنَٰهُمۡ أَحَادِيثَ وَمَزَّقۡنَٰهُمۡ كُلَّ مُمَزَّقٍۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ١٩

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20. And *Laqad* (*verily, already and affirmatively*) *ssaddaqa* (*affirmed as credible*) on them Ibliso (*Satan*) his presumption; so *ettaba'ao* (*they*[z] *closely-followed*) him except a team of the believers.

وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ إِبۡلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ ٢٠

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21. And [was] not for him over them of an authority; except to know [*We*] who[a] [*he*] believes by the Here-after[w] of whom[a] he (*is*) of it[w] in doubt; and your[t] Lord (*is*) over everything *hafeedhon*[26] (*iterative keeper-up*).

وَمَا كَانَ لَهُۥ عَلَيۡهِم مِّن سُلۡطَٰنٍ إِلَّا لِنَعۡلَمَ مَن يُؤۡمِنُ بِٱلۡأٓخِرَةِ مِمَّنۡ هُوَ مِنۡهَا فِي شَكّٖۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٞ ٢١

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22. Let-say [*you*[s]]: let-invoke you[z] whom[r] claimed you[c] of lesser than/without Allah; not possess they[z] a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*[w] (*small ant/atom/mote*)[w] in the Heavens[w] and not in the Earth;[w] and not for them in it[w] both of a *sherken* (*associating partnership with Allah/polytheism*); and not for Him of them of *dha'heeren* (*iterative backer/supporter*).

قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِ ٱللَّهِ لَا يَمۡلِكُونَ مِثۡقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَمَا لَهُمۡ فِيهِمَا مِن شِرۡكٖ وَمَا لَهُۥ مِنۡهُم مِّن ظَهِيرٖ ٢٢

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23. And not benefits[w] the intercession[w] *enda* (*by munificence of/by Rule of*) Him except for whomever [*He*] allowed for him; until if/when *fuzze'a* (*had been removed the dread*) *a'n* (*off*) their hearts they[z] said: what your[n] Lord said. Said they:[z] the right, and He (*is*) The *Aa'leyyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates/Antedates all things*).

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنۡ أَذِنَ لَهُۥۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمۡ قَالُواْ مَاذَا قَالَ رَبُّكُمۡۖ قَالُواْ ٱلۡحَقَّۖ وَهُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٢٣

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[23] The word "**ظاهرة**" is a *qualifier for villages*. And *villages are plural feminine noun*. Hence, the *qualifier* for a feminine noun must be likewise. But "*apparent*" is an *adjective*. Clearly all adjectives in English do *not* lend themselves for plurality. So the word "*all*" is *parenthetically prefixed to make up for such a shortage*.

[24] The distance between one village and the next en route is "*matched*" in the sense that when a traveler *marches* from a village in the *morning* by *noon* he is in the next. Or from *noon* to *sunset* in the next.

[25] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged.*"

[26] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)." (*Emphasis is added*).

24. Let-say [you[s]]: who[a] provides you[b] from the Heavens[w] and the Earth;[w] let-say [you[s]]: Allah and verily we or *eyyakum*[27] (*indeed including you*[b]) surely (*are*) on a *huda* (*divine-guidance*) or in a misguidance manifester.

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ إِيَّاكُمْ
لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ
﴿٢٤﴾

25. Let-say [you[s]]: neither (*to be*) questioned you[z] *a’n* (*regarding*) what *ajramna*[28] (*crime-committed we*) and nor [*we*] (*are to be*) questioned *a’n* what you[z] work.

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا
نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

26. Let-say [you[s]]: gathers between us our Lord; afterwards [*He*] opens[29] between us by the right; and He (*is*) The *Fattaho* (*iterative Opener*)[30] The Omniscient.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾

27. Let-say [you[s]]: let-show me you[z] whom[r] you[z] attached by Him partners; not-at-all;[31] rather He (*is*) Allah The Mighty The *Hakeemo*[32] (*infinite hekmah*[33] *Possessor*).

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ
شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢٧﴾

28. And not We sent you[g] except *ka’fatan*[34] (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer from unbelief*) for the mankind a *basheeran*[35] (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); [and,] but most the mankind not know.

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً
لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

29. And they[z] say: when (*is*) this, the promise, *en* (*if*) you[c] [were] *ssa’deqeena* (*always truth enforcers*).

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن
كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾

30. Let-say [you[s]]: for you[b] (*is*) an appointment day; neither *tasta’akherona*[36] (*slacken/ tarry you*[z]) *a’n* (*off*) it[x] an hour[w] and nor *tasta’qdemona* (*affirmably advance you*[z]).

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ
عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

31. And said who[r] unbelieved they:[z] we never believe by this [The] Qur’an; and nor by which[x] (*is*) between its[x] both hands[w37] and if[38] [*you*[s]] see *edh* (*when/ while*) the *dha’lemoona*[39] (*injustice-doers*) (*are made*)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ
بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ
وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ

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27 The word “إيّاي,” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.
28 The word “أجرَمنا” is made up of two parts: (1) “أجرَمَ” and (2) the “نا”= the speakers’ pronoun for a *plural*. However, part (1) “أجرَمنا” is a *past tense* for which there is *no* English *correspondent verb*. Hence, the closest *approximation* to that is: “*crime committed*,” which slightly *different* than the original text.
29 The phrase “يفتح بيننا” means “rules or decides between us.” See الراغب.
30 The word “*Opener*” here means the “*Ruler*,” the “*Decider*,” the “*Determiner*.”
31 The word “كلا” is an article of negation particularized for deterrence and prevention.
32 See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”
33 4502 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”
34 The word “كافّة”=*ka’fatan* is the *intensive* form of كاف=جامع the ـة in كافة is for *intensity*, like it’s in علامة. See اللسان.
35 See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=بشَّر\ يُبشِّر\مُبشِّر.
36 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
37 The phrase “*between its both hands*” is a lofty Arabic *tongue* expression meaning: before it.
38 The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when.’ See مغني اللبيب، إبن هشام.
39 The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”

standers *enda* (*at/ by Rule of*) their Lord, returns some (*of*) them to some the say; say they[z] who[r] *istodh'efo*[40] (*they*[z] *had been deemed weaklings*) for whom[r] *istakbaro* (*they*[z] *affirmed their*[n] *prideful haughtiness*) *lawla* (*had it not been for*) you[f] surely we (*would have*) been believers.

عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ٣١

32. Said who[r] *istakbaro*[41] (*they*[z] *affirmed their*[n] *prideful haughtiness*) for whom[r] *istodh'efo* (*they*[z] *had been deemed weaklings*):[42] have we repelled you[b] *a'n* (*off*) the *huda* (*divine-guidance*), after *edh* (*when/ since*) [*it*[x]] came (*to*) you;[b] rather you[c] were criminals.

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم ۖ بَلْ كُنتُم مُّجْرِمِينَ ٣٢

33. And said who[r] *istodh'efo*[43] (*they*[z] *had been deemed weaklings*) for whom[r] *istakbaro*[44] (*they*[z] *affirmed their*[n] *prideful haughtiness*): rather the night's and the *naha're* (*between sunrise and sunset*) machination, *edh* (*while*) you[z] command us that [*we*] unbelieve by Allah and [*that*][45] [*we*] make for Him compeers; and they[z] concealed the regret[w] *lamma* (*when/ whence*) they[z] saw the torment; and We made the shackles in the necks[w] (*of*) whom[r] unbelieved they;[z] are they[z] (*to be*) requited except what they[z] were working.

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ٣٣

34. And not We sent in a village[w] of *na'theeren* (*iterative warner*) except said its[w] *mutrafooha* (*they who were luxuriated*): verily we, by what you[c] (*had been*) sent by [it[x]], (*are*) unbelievers.

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ٣٤

35. And they[z] said: we (*are*) more (*in*) possessions and children and not we surely (*are*) *mu'aththabeena*[46] (*they who are: to be/ being tormented*).

وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ٣٥

36. Let-say [*you*[s]]: verily my Lord *yabsotto* (*swells/ expands*) [*He*] the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for whom[r] [*He*] wills and [*He*] straitens; [and,] but most (*of*) the mankind know not.

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٣٦

37. And not your[n] possessions and nor your[n] children surely which[u] near you[b] *enda* (*by munificence of/ by Rule of*) Us a nigh,[w] except whom[p] [*he*] believed and [*he*] worked righteously; then those for them the

وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ

[40] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..
[41] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..
[42] Ibid.
[43] Ibid.
[44] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..
[45] This [*that*] is a *virtual conjunction* for the antecedent "that," preceding "[*we*] believe," in this *Ayah*. See **إعراب القرآن، لمحمود صافي**. As if to say: that [*we*] believe by Allah and that [*we*] *make for Him compeers*.
[46] The word "*mu'athabeen*" is *masculine, plural objective noun* meaning they that were tormented.

double requital by what they[z] worked and they (*are*) in the chambers[w] *aa'menona* (*self-safety-securers*).

ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ
ءَامِنُونَ ﴿٣٧﴾

38. And who[r] they[z] endeavor[47] in Our *Aya'te*[w] (*miracles-/signs/proofs*) mutually bafflers those (*are*) in the torment *muhdharoona*[48] (*those that are made present predeterminedly vis-à-vis time and place*).

وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ
﴿٣٨﴾

39. Let-say [*you*[s]]: verily my Lord *yabsotto* (*swells/expands*) [*He*] the *rezqa* (*provision/victuals for sustenance/rain*) for whom[p] [*He*] wills of His *eba'de* (*worshippers-/submitters/slaves*) and [*He*] straitens for him; and what you[c] expended of a thing then He replaces it[x] and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم
مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ
ٱلرَّٰزِقِينَ ﴿٣٩﴾

40. And day [*He*] throngs them together, afterwards [*He*] says for the angels: are these *eyyakum*[49] (*indeed particularizing you*[b]) they[z] were worshipping.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ
أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾

41. Said they:[z] *subhana*[50] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You;[g] You[s] (*are*) our *Wa'leyyo* (*Guardian/Ally*) of lesser than/without them; rather worshipping they[z] were the Jinn, most (*of*) them by them believers.

قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن
دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ
أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾

42. So today, not possess some (*of*) you[b] for some a benefit and nor a harm; and [*We*] say for whom[r] *dhalama*[51] (*wronged*) they:[z] let-taste you[z] The Fire's[w] torment which[u] you[c] were by [it][w52] denying you.[z]

فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا
وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟
عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾

43. And if (*to be/being*) recited[w] on them Our *Ayat*[w] (*Qur'anic statements*) manifesters[w] said they:[z] not this except a man [*he*] wants to repel you[b] *amma* (*regarding*) what [were] worshipping your[n] fathers; and they[z] said not this except an *ufkon*[x] (*slanderous-fabrication-/specious concoction*)[x] *muftaran* (*craftily fabricated lie for*

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا
هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ
عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا
هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ

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[47] See footnote 6 above regarding "سعى."

[48] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

[49] The word "إيّاك," in "إيّاكم" ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*.

[50] The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*. So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

[51] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*."

[52] The pronoun particle "ها" in "بها" is in the *feminine* as it refers to the "النّار"= fire, in Arabic a *feminine gender*. This is in *contrast* to a "به" in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine* gender.

fraudulent end); and said who[r] unbelieved they[z] for the right[x] *lamma* (*when/whence*) [*it*[x]] came[x] (*to*) them: *en* (*not*) this except a magic manifester.

كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٤٣

44. And not *atahna* (*We accorded/gave*) them of books they[z] study it;[w] and not We sent to them before you[g] of *na'theeren* (*iterative warner*).

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ٤٤

45. And they[z] denied who[r] of before them; and not reached they[z] a tenth (*of*) what *atahna* (*We accorded-/gave*) them; so they[z] denied My messengers; so how [was] [*My*] *nakeeren*[53] (*demur/reproof/spurning*).

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ٤٥

46. Let-say [*you*[s]]: verily only [*I*] exhort[54] you[b] by a one-she:[y] that *taqumo*[55] (*you*[z] *up-to-fulfill*) for Allah doubly and singly;[56] afterwards you[z] rethink; not by your[n] companion of a *jennaten* (*insanity/stroke of Jinn*);[w] *en* (*not*) he (*is*) except *na'theeren* (*iterative warner*) for you[b] between both hands'[w57] (*of*) a torment severe.

۞ قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ٤٦

47. Let-say [*you*[s]]: not [*I*] asked you[c] of a remuneration[x] so it[x] (*is*) for you;[b] *en* (*not*) my remuneration[x] except on Allah; and He (*is*) over everything Witnesser-/Testifier.

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٤٧

48. Let-say [*you*[s]]: verily my Lord casts by the right, an *Aallamo* (*Ever/Stout Knower*) (*of*) the invisibles.

قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ٤٨

49. Let-say [*you*[s]]: came[x58] the right;[x] and not initiates the falsehood[x] and not [*it*[x]] repeats.[59]

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ٤٩

50. Let-say [*you*[s]]: *en* (*if*) I strayed, then verily only [*I*] stray on my-self;[w] and *en ihtadayto* (*found and accepted the divine-guidance I*) then (*that is*) by what reveals[60] to me my Lord; verily He (*is*) *Sa'meon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) near.

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ٥٠

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53 The speaker's pronoun "ي" in "نكير," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

54 The word "أعظكم" *rooted* in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*.

55 The word "تقوموا" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "تقفوا," in the sense of "*maintain*," "*sustain*," or "*uphold*."

56 That is when pondering about Allah then the *best way* is with *another one person only* or in *solitude*.

57 The expression "*between both hands*" is an Arabic *tongue* expression meaning *ahead of* or *before*.

58 Qur'an *commentators* say that the word "الحق"= "*right*" here means the *Qur'an*, the *revelation from Allah*.

59 The Arabic *tongue* expression "*neither it initiates nor it repeats*," in this case "*the untruth*," means it *perished*.

60 The word "يوحي" is rooted in "وحى أو أوحى" which denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

51. And if[61] [*you*[s]] see *edh* (*when/while*) they[z] dreaded; so no *fawta*[62] (*escape*) and (*are*) taken they[z] from a near place.

وَلَوۡ تَرَىٰٓ إِذۡ فَزِعُواْ فَلَا فَوۡتَ وَأُخِذُواْ مِن مَّكَانٖ قَرِيبٖ ٥١

52. And they[z] said: we believed by it[x] and wherefrom for them the *tana’wisho*[63] (*grasping/attainment of faith*) from a far place.

وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانِۭ بَعِيدٖ ٥٢

53. And *qad* (*already and affirmatively*) unbelieved they[z] by it[x] of before and cast they[z] by the invisible from afar place.

وَقَدۡ كَفَرُواْ بِهِۦ مِن قَبۡلُۖ وَيَقۡذِفُونَ بِٱلۡغَيۡبِ مِن مَّكَانِۭ بَعِيدٖ ٥٣

54. And (*had been*) interposed between them and [between] what they[z] wish; just-as (*had been*) done by their *ashya’ae* (*resemblers/likes*) of before; verily they were in a doubt suspect.[64]

وَحِيلَ بَيۡنَهُمۡ وَبَيۡنَ مَا يَشۡتَهُونَ كَمَا فُعِلَ بِأَشۡيَاعِهِم مِّن قَبۡلُۚ إِنَّهُمۡ كَانُواْ فِي شَكّٖ مُّرِيبِۭ ٥٤



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

1. The praise (*is*) for Allah, *Fa’tte’re* (*innately-perfect-Originator*) (*of*) the Heavens[w] and the Earth;[w] Maker [*He*] (*of*) the angels messengers, wings’ possessors, double and triple [and] quadruple; [*He*] augments in the creation whatever[1] [*He*] wills; verily Allah over everything (*is*) Omnipotent.

ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١

2. Whatever opens Allah for the mankind of a mercy[w] so no withholder for it;[w] and whatever [*He*] withholds so no sender for it[x] from after Him; and He (*is*) The Mighty The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).

مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ وَمَا يُمۡسِكۡ فَلَا مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢

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61 The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when.’ See مغني اللبيب، إبن هشام.

62 The word “فوت” has *no* English equivalent and there is *no short phrase* to express it. As “فوت” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target can*not* be reached. So, here since *they are the target* they do *not* have the “فوت,” i.e. the distance *just more* than what is aimed at them so *they get missed*. Thus, for lack of a better word I chose *fawt* (*escape*), *escape* is really “إفلات، أو نجاة.” Yes it gives the *general* meaning but does *not* depict the *exact/desired description*. And The Qur’an is *very exact* and *highly descriptive*.

63 That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*.

64 The word “مريب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي Also the word “*suspect*” could fit for a *noun* or an *adjective*. +

1 The particle “ما” is “إسم أو أداة شرط,” = *conditional* noun/particle; or “ما” = “إسم موصول” = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

2 See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

3 See the *Lexicon* attached to this *Translation* for “*hekma*.”

3. O, you the mankind let-remember you[z] Allah's boon[w4] on you;[b] is of a creator other than Allah, [*He*] provides you[b] from the Heavens[w] and the Earth;[w] no *elaha* (*deity*) except Him; then wherefrom[5] *to'afakona*[6] (*you:*[z] *to be off-right dissuaded/speciously concoct*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ ٣
4. And *en* (*if*) they[z] deny you[g] then *qad* (*already and affirmatively*) (*had been*) denied-she[y] messengers[x] of before you;[g] and to Allah (*is to be*) returned the matters.	وَإِن يُكَذِّبُوكَ فَقَدۡ كُذِّبَتۡ رُسُلٞ مِّن قَبۡلِكَۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٤
5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile[w] you[b] the life[w] (*of*) the world[w] and nor assuredly beguiles[x] you[b] by Allah the *gharoore*[x] (*beguiler*[x]).	يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ ٥
6. Verily the Satan (*is*) for you[b] a foe;[7] so *ittakhethoho*[8] (*let-you*[z] *take and make him*) a foe; verily only [*he*] invites his party to be they[z] of companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦
7. Who[r] they[z] unbelieved, for them (*is*) a severe torment; and who[r] they[z] believed and worked the righteous-works[w] they[z] for them (*is*) a forgiveness[w] and a remuneration big.	ٱلَّذِينَ كَفَرُواْ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٌ ٧
8. Is then who[p] (*had been*) adorned for him his ill-work so [*he*] saw it[x] *hasanan* (*ultimate meritorious deed*); so verily Allah misguides whom[p] [*He*] wills and [*He*] *yahdey* (*divinely-guides*) whom[p] [*He*] wills; so let not [*you*[s]] enervate/undo your[t] self[w] on them *hasraten*[w9] (*ardent contritions*);[w10] verily Allah (*is*) Omniscient by what *yass'na'o* (*carefully-craft*) they.[z]	أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ حَسَرَٰتٍۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَصۡنَعُونَ ٨
9. And Allah, Who[r] [*He*] sent the winds[w] so [*it*[w]] stirs the *saha'ban*[11] (*gliding-clouds*); then We drove it[x] to a *mayye'ten* (*dead/dying*) *bala'den* (*region/country a settlement*) so We quickened by[12] it[x] the land[w] after its[w] death;	وَٱللَّهُ ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَسُقۡنَٰهُ إِلَىٰ بَلَدٖ مَّيِّتٖ فَأَحۡيَيۡنَا بِهِ

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4 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

5 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

6 The word "تُؤفكون" = you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.*

7 The word "عدو," could be (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.

8 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking.*

9 The word "حسرة" is "أشدّ النّدم," see التاج. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.

10 The word "حسرة" is "أشدّ النّدم," see التاج. Thus "*contrition*" is *qualified* by *ardent* to indicate such *intensity.*

11 The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "سحابة." Whereas the "غيم" *appears stationary*. أنظر اللسان.

12 The particle "ب" in "به" commands *fourteen* different meanings, among them "*the causality*," as indicated

like *tha’leka* (*afar-that-it/that*)[x] the resurrection.

ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾

10. Whoever [*he*] [was] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka’lim* (*plural of word/sentence*) the good and the works the righteous elevates it;[x] and who[r] they[z] machinate the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] for them (*is*) a severe torment and machination (*of*) those it[x] (*becomes*) worthless.

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾

11. And Allah created you[b] of *tora’ben* (*crushed sand*); afterwards of a *nutfa’ten* (*sperm-drop*);[w] afterwards [*He*] made you[b] pairs; and not bears-she[y] of a female and not *tadha'o* (*she*[y] *births/delivers*[y]) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager[x] and nor (*to be*) decreased of his age except in a book; verily *tha’leka* (*afar-that-it/that*)[x] (*is*) on Allah easy.

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

12. And not level/even the two seas; this (*is*) *adhbon*[13] (*palatably-good*), strongly *foraton*[14] (*palatably-good*) wholesome (*is*) its[x] drink; and this (*is*) salty *ujajon*[15] (*strongly salty-bitter-hot*)); and from each you[z] eat fresh meat and *tastakhrejona* (*affirmably extract you*[z̃]) ornament you[z] wear it;[w] and [*you*[s]] see the *folka*[x] (*ship/ships*)[x] in it[x] plowers to *tabtagho* (*earnestly-quest you*[z̃]) from His munificence, and *la’alla* (*craving currently unavailable deed that, perhaps*) you[b] thank you.[z]

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. [*He*] transpierces the night in the *naha’re* (*between sunrise and sunset*)and [*He*] transpierces the *naha’ra* in the night and [*He*] subjugated the sun[w] and the moon[x] each runs to *ajalen*[16] (*term-limit*) *musamma*[17] (*that which is known and named*); *tha’lekum* (*collective-afar-that*)[x][18] Allah your[n] Lord, for Him (*is*) the proprietorship; and whom[r] you[z] invoke of lesser than/without Him they[z] possess not of a *qettmeeren*[19] (*date-stone’s pellicle*).

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

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here by “*by*.” See **مغني اللبيب**. Refer to the attached list of *References*.

13 The word “**عذب**” means *palatably good*. See **اللسان**

14 The word “**فرات**” means *strongly palatably-good*. See **اللسان**

15 The word “**أجاج**” means *salty*, and *strongly salty-bitter-hot*. For definition of “**أجاج**” see **الراغب و اللسان**.

16 The word “**الأجل**” means term-limit, see **اللسان**.

17 The word “*musamma*” is *masculine, singular, subjective noun*, meaning *that which is known and named*.

18 This “*thalekum*”= “**ذلكم**” is a *masculine plural demonstrative pronoun for addressing the addressees*, not available in English.

19 This is an example of *paucity* to indicate *littleness* to *nothingness* of the matter in reference.

14. *En* (*if*) you[z] invoke them they[z] hear not your[n] invocation; and if they[z] heard not *estajaba* (*favorably-responded*) they[z] for you;[b] and The *Qeyamatey's*[w] (*Judgment's*) Day they[z] disclaim by your[n] partnership (*of them as deities*) and not *youna'bbeo* ([*he*] *informs by piece-of-significant-and-availing-news*) you[g] like a Proficient.

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

15. O, you the mankind: you[f] (*are*) the poor[20] to Allah and Allah, He (*is*) The Rich The *Hameedo*[21] (*multitudinously praised, multitudinous praiser He*).

۞ يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

16. *En* (*if*) [*He*] wills [*He*] undoes you[z] and [*He*] comes by a new creation.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

17. And not *tha'leka* (*afar-that-it/that*)[x] (*is*) on Allah surely mighty/impracticable.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

18. And not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyrah* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra* (*an ill-burden/sin/offense*);[22] and *en* (*if*) invokes-/calls[23] *muthqalaton* (*a made encumbered-she*) to her burden not (*to be*) burdened of it[x] a thing, while albeit [was] (*of*) kin; verily only [*you*[s]] warn whom[r] *yakhsha* (*reverently fear*) they[z] their Lord by the invisible and *aqamo* (*they*[z] *upped-to-fulfill all prescribed obligations of*) the Prayer[w] they;[z] and whoever *tazakka*[24] (*he who iteratively purified/exculpated and befitted/suited himself*), then verily only *yatazakka* (*he iteratively exculpates and befits/suits*) for himself;[w] and to Allah (*is*) the destiny.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

19. And not level/even the blind and the *baseero* (*sharp seer*).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

20. And nor the darknesses[w] and nor the illumination.[x]

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

21. And not the shade and not the *haroor*[25] (*sun-heat*).

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

22. And not level/even the quicks and the dead; verily Allah (*makes to*) hear whom[r] [*He*] wills and not you[s] surely (*maker to*) hear whom[p] (*are*) in the graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

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[20] The word "فقير" versus the "مسكين" see the *Lexicon* attached to this *Translation* for the distinction.

[21] See the *Lexicon* attached to this *Translation* for this word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

[22] The word "وزر"=*we'zr* means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

[23] The word "تدعُ" is *present tense* of "دعا" having *many meanings*, i.e.: دعا صاحبه=ناداه و صاح به, invoked/*called him*. See الهادي.

[24] The word "تزكّى," is, and Allah is knowinger, [*he*] *had exculpated and befitted/suited himself*. See اللسان and التفاسير.

[25] The word "*haroor*" has several meanings: (1) the *hot winds* (day or night); (2) *sun-heat*; (3) *permanent heat*.

23. *En* (*not*) you[s] (*are*) except *na'theeron* (*iterative warner*).	إِنۡ أَنتَ إِلَّا نَذِيرٌ ٢٣
24. Verily We sent you[g] by the right, *basheeran*[26] (*iterative teller of pleasant tiding*) and *na'theeron* (*iterative warner*); and *en* (*not*) of an *Ummaten*[w] (*people/community*)[w] except (*is*) secluded/dedicated[27] in it[w] *na'theeron* (*iterative warner*).	إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٞ ٢٤
25. And *en* (*if*) they[z] deny you[g] then *qad* (*already and affirmatively*) denied they[z] whom[r] of before them, came-she[y][28] (*to*) them their messengers[x] by the evidences-she[y] and by the writs and by the book the illuminator.	وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلۡكِتَٰبِ ٱلۡمُنِيرِ ٢٥
26. Afterwards I took whom[r] unbelieved they;[z] then how [was] *nakee're*[29] ([*My*] *demur/reproof/spurning*).	ثُمَّ أَخَذۡتُ ٱلَّذِينَ كَفَرُواْۖ فَكَيۡفَ كَانَ نَكِيرِ ٢٦
27. Have [*you*[s]] not seen that Allah descended from the Heaven[w] water;[x] so *akhraja* (*emerged/produced*) We by it[x] *thamara'te*[w] (*trees/plant crops/fruits*)[w] different its[w] hues; and of the mountains *judadon*[30] (*streaks-/path*) white and red, different its[w] hues, and *gharabeebo*[31] (*intensely*) black.	أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦ ثَمَرَٰتٖ مُّخۡتَلِفًا أَلۡوَٰنُهَاۚ وَمِنَ ٱلۡجِبَالِ جُدَدُۢ بِيضٞ وَحُمۡرٞ مُّخۡتَلِفٌ أَلۡوَٰنُهَا وَغَرَابِيبُ سُودٞ ٢٧
28. And of the mankind and the *dawabbe*[w] (*she-moving creatures*) and the *an'aame*[w] (*cattle/camels/goats/and sheep*)[w] different (*are*) its[x] colors; like *tha'leka* (*afar-that-it/that*),[x] verily only *yakhsha* (*reverentially fear*) Allah of His *eba'de* (*worshippers/submitters/slaves*) the *ulama* (*erudites/scholars*); verily Allah (*is*) Mighty *Ghafooron* (*iterative Forgiver*).	وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ٢٨
29. Verily who[r] they[z] recite Allah's Book and *aqamo* (*they*[z] *upped-to-fulfill all prescribed obligations of*) the Prayer[w] they[z] and they[z] expended of what We provided them secretly and overtly[w] they[z] hope (*for*) a trade never [*it*[w]] *taboor* (*becomes worthless*).	إِنَّ ٱلَّذِينَ يَتۡلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ يَرۡجُونَ تِجَٰرَةٗ لَّن تَبُورَ ٢٩

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[26] The word "*mubashsheran*" is *masculine, singular, subjective noun, meaning proclaimer of good tiding*, with *no* English *equivalent*.

[27] The word "**خلا**" has *multiple* meanings, among them as in this case, "**خلا للامر أي تجرد له أو اقتصر عليه**," i.e. "*dedicated*." See **اللسان والهادي و محيط المحيط**.

[28] The reason for *feminizing* "come," making it "come-she[y]," because the *messengers* is a *broken plural*, hence its referent verb should be *feminized* according to Arabic Grammar.

[29] The speaker's pronoun "**ي**" in "**نكير**," by Arabic (*linguistic*) Rule, is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

[30] The word "**جُدَدٌ**" means *streaks* and *paths*.

[31] The word "**غرابيب**" is plural for "**غربيب**" which means *intensely* or *strongly black*. Hence, the phrase "**غرابيب سود**" means *intensely* black.

30. To fulfill[32] them [*He*] their remunerations and [*He*] augments them of His munificence; verily He, (*is*) *Ghaforon* (*iterative Forgiver*) *Shakooron* (*iterative Thanker*).

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And which[x] We revealed to you[g] of The Book, it[x] (*is*) the right, *musaddeqan* (*accepter as true*) for what (*is*) between its[x] both hands;[w33] verily Allah by His *eba’de* (*worshippers/ submitters/ slaves*) (*is*) surely Proficient *Baseeron* (*keenly: Seer/ Omniscient*).

وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾

32. Afterwards We bequeathed The Book (*to*) whom[r] *isstafa*[34] (*had superlatively and exclusively selected*) We of Our *eba’de* (*worshippers/ submitters/ slaves*); so of them a *dha’lemon* (*injustice-doer*) for himself[w] and of them a *muqtassidon*[35] (*occasional lapser/ not constant in being dutiful*) and of them a precedent in the *khayrate*[w] (*desirable-traits of worthiness and goodness*)[w] by Allah’s leave; *tha’leka* (*afar-that-it/ that*)[x] (*is*) the munificence the big.

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ﴿٣٢﴾

33. *Adnen’s* (*Eden’s*) paradises[w]/gardens[w] they[z] enter it;[w] (*to be*) adorned they[z] in it[w] of bracelets of gold and pearls and their *labaso*[36] (*wear/ inner-clothes/ garments*) in it[w] (*are*) silk.

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they[z] said: the praise (*is*) for Allah; Who undid the *hazanan*[37] (*permanent sadness*) *a’n* (*off*) us; verily our Lord surely (*is*) *Ghafooron* (*iterative Forgiver*) *shakooron* (*iterative thanker*).

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

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[32] The word “**يوفي**” in “**يوفيهم**,” from “**الوفاء**,” = “**التمام**,” meaning *gathering the last component of any obligation to make it a whole*. Thus, “**يوفي**” means *endeavor and gather the last part of an obligation to fulfill it*.

[33] The expression “*between its both hands*” is a lofty Arabic *tongue* expression meaning before it.

[34] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “**اصطفى**” means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* “**على**.” In the case of (a) it *could* include *more than a single element*. In the case of (a) “**الأصطفاء**”is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of “**الإصطفاء**.” In the case of (b) the subject of “**إصطفاء**.” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

[35] The word “*muqtassid*”= “**مقتصد**” has *several* meanings, but in *this context* Qur’an commentators are *not* in complete agreement as to the *exact* meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide unbelief*, i.e. they are hypocrites. See **القرطبي**. However, linguistically, the word “*muqtassid*”= “**مقتصد**” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “*economical*.” So, likewise in his worship he tends to be “*economical*.” I believe the “hypocrites” are not among those called “*muqtassid*”= “**مقتصد**,” as in this *Ayah*, Allah considers the “*muqtassid*”= “**مقتصد**” as among His *ebad* (*bonds-people*) whom He “*superlatively and exclusively selected*” and *bequeathed them the Book*.

[36] See the *Lexicon* attached to this *Translation* for this rather multi meaning word. But one rather important aspect of it is: “**لباس**”=the *inner clothing*, which comes in *direct* contact with the *bare* skin. But *figuratively* it means much more, including the “*garments*.”

[37] There is *hazan*=**حَزَن** with *fa’tha* on the **ح** = *permanent-sadness*; and *huznon*= **حزن** with *dhammah* on the **ح** =*sadness of limited duration*. See the *Lexicon* attached to this *Translation* for more elaborations.

35. Who [*He*] ensconced us the eternity's-home[w] of His munificence, not touches/betides us in it[w] a fatigue and nor touches/betides us in it[w] an exhaustion.

ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ٣٥

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36. And who[r] unbelieved they[z] for them Hell's[w] fire,[w] neither (*to be*) judged on them so they[z] die and nor (*to be*) lightened *a'n* (*off*) them of its[w] torment; like *tha'leka* (*afar-that-it/that*)[x] We requite every *kafooren*[38] (*multitudinous unbeliever/ingrate*).

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ٣٦

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37. And they mutually *yasttarekha* (*vehemently cry for help*) they[z] in it:[w] our Lord let-exit us [*You*[s]], we work righteously, other than which[x] we were working; have [and] not [*We*] aged you;[b] not reminisces in it[x] who[p] [*he*] reminisced; and came (*to*) you[b] the *na'theero* (*iterative warner*); so let-taste you[z] so not for the *dha'lemeena* (*injustice-doers* of *na'sseeren* (*iterative succorer*).

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧

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38. Verily Allah, knower (*of*) the Heavens'[w] and the Earth's[w] invisible; verily He, (*is*) Omniscient by the chests' possession.

إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٣٨

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39. He Who made you[z] *khala'ef*[39] (*iterative successors*) in the Earth;[w] so whoever [*he*] unbelieved then on him (*is*) his unbelief; and not augments the unbelievers their unbelief *enda* (*with/at/by Rule of*) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ٣٩

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40. Let-say [*you*[s]]: have seen you[z] your[n] partners, whom[r] you[z] invoke of lesser than/without Allah; let-show me you[z] what created they[z] of the Earth;[w] or for them a *sherkon* (*partnership with Allah*) in the Heavens;[w] or We gave them a book[x] then they (*are*) on an evidence[w] of it;[x] rather *en* (*not*) promise the *dha'le-moona* (*injustice-doers*) some of them (*to*) some except beguilement.

قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ٤٠

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41. Verily Allah holds the Heavens[w] and the Earth[w] *an* (*not*) *tazola*[40] (*both deviate/cease*); and *la'en* (*indeed if*) *zalata* (*both deviated/ceased*) not holds them both

۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا

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[38] The word "كُفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

[39] The word "خلائف" = *plural* for "خالف" which is a *masculine*; while "خلفاء" is the plural of "خليفة"

[40] The word "زَال" could mean *deviate* or *cease to be*. That is to say they all *stay moving within their orbits*.

of anyone of after Him; verily He [was] Forbearer *Ghaforan* (*iterative Forgiver*).

مِنۢ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤١

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42. And *aqsamo* (*they*[z] *oathed*) by Allah their *jahda* (*ultimate*) oaths, *la’en* (*if indeed*) came (*to*) them *na’theeron* (*iterative warner*) surely assuredly[41] they[z] be *ahda* (*more divinely-guided*) than *ehda*[w] (*one*[w]) (*of*) the *Ummame*[w] (*nations/peoples*);[w] so *lamma* (*when/whence*) came (*to*) them *na’theeron* (*iterative warner*), not augmented them [*that/he*] except an aversion.

وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِن
جَآءَهُمۡ نَذِيرٞ لَّيَكُونُنَّ أَهۡدَىٰ مِنۡ
إِحۡدَى ٱلۡأُمَمِۖ فَلَمَّا جَآءَهُمۡ نَذِيرٞ مَّا
زَادَهُمۡ إِلَّا نُفُورًا ٤٢

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43. *Istekbaran* (*affirmable standing haughtily above submission*) in the Earth[w] and the misdeed's machination; and not *ya’heqo* (*befalls besiegingly*) the machination the misdeed except by its[x] folks;[w] so they[z] do wait except the [firsts’] dispensation;[w] so never [*you*[s]] find for Allah’s dispensation[w] a substitution[x] and never [*you*[s]] find for Allah’s dispensation a transfer.

ٱسۡتِكۡبَارٗا فِي ٱلۡأَرۡضِ وَمَكۡرَ ٱلسَّيِّيِٕۚ
وَلَا يَحِيقُ ٱلۡمَكۡرُ ٱلسَّيِّئُ إِلَّا بِأَهۡلِهِۦۚ
فَهَلۡ يَنظُرُونَ إِلَّا سُنَّتَ ٱلۡأَوَّلِينَۚ
فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبۡدِيلٗاۖ وَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَحۡوِيلًا ٤٣

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44. Have not treaded they[z] in the land[w] then looked they[z] how [was] consequence[w] (*of*) whom[r] of before them; and they[z] were harder than them strength;[w] and was not Allah to enfeeble Him of a thing in the Heavens[w] and nor in the Earth;[w] verily He was Omniscient, Omnipotent.

أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَكَانُوٓاْ أَشَدَّ
مِنۡهُمۡ قُوَّةٗۚ وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ مِن
شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ
إِنَّهُۥ كَانَ عَلِيمٗا قَدِيرٗا ٤٤

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45. And had/if Allah *you'aakhetha*[42] (*retributively-punishes*) [*He*] the mankind by what earned they[z] [*He*] (*would have*) not left on its[w] back of a *dabba’ten*[w43] (*she-moving-creature*), [and] but [*He*] delays them, to *ajalen*[44] (*term-limit*) *musamma*[45] (*that which is known and named*); then if came their *ajalo* (*term-limit*); then verily Allah [was] by His *eba’de* (*worshippers/submitters/slaves*) *Baseeran* (*keenly: Seer/Omniscient*).

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا
كَسَبُواْ مَا تَرَكَ عَلَىٰ
ظَهۡرِهَا مِن دَآبَّةٖ وَلَٰكِن
يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا
جَآءَ أَجَلُهُمۡ فَإِنَّ ٱللَّهَ كَانَ
بِعِبَادِهِۦ بَصِيرَۢا ٤٥

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41 The "ل" in "ليكونن" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*.

42 The word “يؤآخذ” in “يؤآخذ هم” means retributively-*punishes*, certainly *not* “blames,” as what some might *presume*. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “آخذ” is *retributively-punished*.

43 For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

44 The word “الأجل” means term-limit, see اللسان.

45 The word “*musamma*” is *masculine, singular, subjective noun*, meaning *that which is known and named*. +

آياتها 83 Ayah | سورة يس **Surat Yaseen** | الترتيب 36 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Yaseen.*[1]	يسٓ ﴿١﴾
2. By[2] The Qur'an[x] The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾
3. Verily you[g] surely (*are*) of the *mursaleena* (*sent-messengers*).	إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾
4. On *Sseratten* (*single and specific Path*) straight.	عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾
5. A descending[5] (*of/caused by*) The Mighty *Ar-Raheeme* (*multitudinous mercy Giver*).	تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾
6. To warn [*you*[s]] a people not (*had been*) warned their fathers; so they (*are*) neglecters.	لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾
7. *Laqad* (*verily, already and affirmatively*) righted the say on most (*of*) them, so they believe not.	لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾
8. Verily We made in their necks[w] shackles, so it[w] (*being*) to the chins; so they (*are*) *muqmahoona* (*ones whose heads are forcefully bent backward so that they cannot look forward or down*).	إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾
9. And We made of between their hands[w6] a dam and of their rears a dam; so We overlaid them, so they discern/sight not.	وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾
10. And equal on them whether warned them you[h] or [*you*[s]] warned them not, not believe they.[z]	وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
11. Verily only [*you*[s]] warn whom[p] *ettaba'a* ([*he*] *closely-followed*) the *Thekra* (*Qur'an*) and *khasheya* ([*he*] *reverently-feared*) *Ar-Rahaman* by the invisible; so	إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ

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1 See the *Lexicon* attached to this *Translation* for some commentary on this.

2 In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "**القرآن**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

3 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

4 See the *Lexicon* attached to this *Translation* for "*hekma*."

5 The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

6 The expression "*between their hands*" is a lofty Arabic *tongue* expression meaning: *in from of them*.

bashsher[7] (*let-tell pleasant tidings*) [*you*[s]] (*to*) him by forgiveness[w] and a remuneration-*kareemen*[8] (*bounteous, ennobling and of many uses/effects*).	بِمَغۡفِرَةٖ وَأَجۡرٖ كَرِيمٍ ﴿١١﴾
12. Verily We quicken the dead and We write what they[z] advanced and their effects/footprints;[9] and every-thing *ahssaynaho*[10] (*We comprehensively reckoned it*[x]) in a principal manifester.	إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ﴿١٢﴾
13. And let-strike [*you*[s]] for them a parable/example, the village[w] companions *edh* (*when/since*) came (*to*) it[w] the *mursaloona* (*sent-messengers*).	وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ ﴿١٣﴾
14. *Edh* (*when/since*) We sent to them two, then they[z] denied them both, so we corroborated by a third; then they[z] said: verily we (*are*) to you[b] *mursaloona* (*sent-messengers*).	إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾
15. Said they:[z] not you[c] except human like us; and not descended *Ar-Rahman* of a thing; *en* (*not*) you[f] (*are*) except lying.	قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ﴿١٥﴾
16. Said they:[z] our Lord knows, verily we (*are*) to you[b] surely *mursaloona* (*sent-messengers*).	قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ ﴿١٦﴾
17. And not on us except the announcement the manifester.	وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿١٧﴾
18. They[z] said: verily we omened by you;[b] *la'en* (*indeed if*) not desisted you[z] surely assuredly[11] we stone[12] you[b] and surely assuredly touch/betides you[b] from us a painful torment.	قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ﴿١٨﴾
19. Said they:[z] your[n] omen (*is*) with you;[b] is *en*[13] (*if-/when*) (*had been*) reminded you[c14] rather you[f] (*are*) people prodigals/exceeders.[15]	قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡ أَئِن ذُكِّرۡتُمۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ﴿١٩﴾

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7 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرٌ.

8 The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*. It has *no* exact English equivalent, as explained at length in the *Lexicon* attached to this *Translation*. Summarily it means *bounty-giver ennobler*.

9 The word "الآثار" is specifically meant to be "*footsteps*," *to the mosques to perform the payers*. See القرطبي.

10 The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر.

11 The "ل" in "لنرجمنّكم" and "ليمسنّكم" are a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* in both cases by "*assuredly*".

12 The word "نرجم" in "نرجمنكم" is the *derivative* of "رجم," which has *many* meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

13 For the expression "أئن," *Emam al-Qurtobey*, rather noted Qur'an commentator, lists *nine* reading renditions of "أئن," each is *slightly different* than the other.

14 That is whenever you are *reminded* you *augured*, your omen is always with you.

15 The word "مُسرفون" translated as "*exceeders*" here in the sense of *immoderate* in *giving*, *saying* or *doing*. In =

20. And came from the city's[w] uttermost a man striding;[16] said [*he*]: O, my people *ettabe'ao* (*let-closely-follow*) you[z] the *mursaleena* (*sent-messengers*).

وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ
قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ
٢٠

21. *Ettabe'o* (*let-closely-follow you*[z]) whom[p] not asks you[b] [*he*] a remuneration while they (*are*) *muhtadoona*[17] (*they who found and accepted the divine-guidance*).

ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم
مُّهۡتَدُونَ ٢١

22. And what (*is*) for me not worship [*I*] Whom *fattara* (*had innately-perfectly-originated*) me [*He*] and to Him you[z] (*are to be*) returned.

وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي
وَإِلَيۡهِ تُرۡجَعُونَ ٢٢

23. *A'attakhetho*[18] (*do* [*I*] *take and presume*) of lesser than-/without Him *aaleha'tan* (*deities*); *en* (*if*) *Ar-Rahman* wants me by a *dhurren* (*persistent distress*) not enriches-/sufficed[19] *a'n* (*off*) me their intercession[w] a thing and nor they[z] rescue [*me*].[20]

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ
ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي
شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ٢٣

24. Verily I then surely in a misguidance manifester.

إِنِّيٓ إِذٗا لَّفِي ضَلَٰلٖ مُّبِينٍ ٢٤

25. Verily I believed by your[n] Lord, so let-hear [*me*][21] you.[z]

إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ٢٥

26. (*Had been*) said: let-enter [*you*[s]] the Paradise;[w] said [*he*]: *yalayta* (*O, for a longing*) my people know.

قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي
يَعۡلَمُونَ ٢٦

27. By what forgave me, my Lord and [*He*] made me of the *mukrameena* (*they who are hospitality accorded and honor bestowed*).

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
ٱلۡمُكۡرَمِينَ ٢٧

28. And not We descended on his people of after him of soldiers from the Heaven[w] and We were not *munzeleena*[22] (*Causers of the descending*).

۞وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن
جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ
٢٨

= this, case the addressees were "*exceeders*" in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers. Also, "مُسرفون" means according to التاج *unbelievers*. I could not find this meaning for "مُسرف" as *unbeliever* except in a single *not* a main entry in التاج.

[16] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "لام." See اللسان, and البصائر. Refer to the attached list of *References*.

[17] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

[18] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأَتّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[19] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

[20] The letter "ن" in "ينقذون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "ينقذون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[21] Ibid, only regarding اسمعون.

[22] The word "*munzeleen*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*. Hence "*munzeleen*" has *no* English equivalent. *Descenders= ones that descend*, give a *different* meaning.

29. *En* (*not*) was it[w] except a shriek-she[y] a one-she[y] then *edha* (*suddenly/whereas*) they (*are*) *kha'medona* (*stills/quiets*).	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ٢٩
30. Alas, *hasratan*[w23] (*ardent contrition*)[w] over the *eba'de* (*worshippers/submitters/slaves*) not *ya'atee*[x] (*approaches-/comes to*)[x] them of a messenger except they[z] were by him *yastah'zeona* (*they*[z] *are*: *affirmably-jesting/jesting*).	يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٠
31. Have not they[z] seen how-many[24] We perished before them of the generations; verily they, to them not return.	أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ٣١
32. And *en* (*not*) all *lamma*[25] (*but/except*) together *laday*[26] (*directly and possessively from*) Us *muhdharoona*[27] (*those that are made present predeterminedly vis-à-vis time and place*).	وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٣٢
33. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) the dead-she[y] [the] land[w] We quickened it[w] and *akhrajna* (*We emerged/produced*) from it[w] grains[x] so of it[x] they[z] eat.	وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣
34. And We made in it[w] gardens[w] of date-palms[w] and grapes and *fajjarna* (*We caused to gush*) in it[w] of the wells.[w]	وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ٣٤
35. To eat they[z] of its[x] *thama're*[x] (*trees/plant crops/fruits*)[x] and what worked their hands;[w] do then not they[z] thank.	لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ٣٥
36. *Subhana*[28] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who [*He*] created the pairs,[29] all of it[w] of what the Earth[w] sprouts[w] and of their selves[w] and of what not they[z] know.	سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ٣٦

[23] The word "**حسرة**" is "**أشدّ النّدم**," see **التاج**. So we *qualify* the word "*contrition*" by *ardent* to indicate such *intensity* of contrition.

[24] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[25] The particle "**لمّا**" has many functions, among them as an *exhaustive* particle, i.e.: restriction; so "but" here in *its sense* of *exception*. See **مغني اللبيب** and **القرطبي**.

[26] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer* spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See **اللسان**.

[27] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

[28] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

[29] The word "**زَوَج**" in "**زوجين**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوَج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See **اللسان**.

37. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) the night[x] We slough of it[x] the *naha'ra* (*between sunrise and sunset*); then *edha* (*suddenly/whereas*) they (*are*) *mudhle-moona* (*they that have darkness in them or who have lapsed in darkness*).

وَءَايَةٌ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ٣٧

38. And the sun[w] runs[w] for a *mustagarren* (*permanent-abode/ultimate realization*) for it;[w] *tha'leka* (*afar-that-it-/that*)[x] (*is*) a fating (*of*) The Mighty The Omniscient.

وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨

39. And the moon[x] We fated it[x] zodiacs until [*it*[x]] returned like the *orjoona* (*shrivelled date-palm stalk*) the old.

وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ٣٩

40. Neither the sun[w] befitting for it[w] to overtake the moon[x] and nor the night (*is*) the *naha're* (*between sunrise and sunset*) foregoer; and each (*is*) in an orbit swimming they.[z]

لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ أَن تُدۡرِكَ ٱلۡقَمَرَ وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ ٤٠

41. And an *Aya'ton*[w] (*miracle/sign/proof*) for them (*is*) (*that*) surely We carried their progeny[w] in the *folke*[x] (*ship*)[x] the laden.

وَءَايَةٞ لَّهُمۡ أَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ٤١

42. And We created for them of its[x] similar what they[z] ride.

وَخَلَقۡنَا لَهُم مِّن مِّثۡلِهِۦ مَا يَرۡكَبُونَ ٤٢

43. And *en* (*if*) [*We*] will [*We*] drown them, then neither a cry for them and nor (*are to be*) rescued they.[z]

وَإِن نَّشَأۡ نُغۡرِقۡهُمۡ فَلَا صَرِيخَ لَهُمۡ وَلَا هُمۡ يُنقَذُونَ ٤٣

44. Except a mercy[w] from Us and a *mata'an*[30] (*resource for a transitory worldly delight*) to a while.

إِلَّا رَحۡمَةٗ مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٖ ٤٤

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you*[z] *reverently-guard not to displease*) what (*is*) between your[n] hands[w31] and what (*is*) behind you[b] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamona*[32] (*to be mercy-given you*[z]).

وَإِذَا قِيلَ لَهُمُ ٱتَّقُواْ مَا بَيۡنَ أَيۡدِيكُمۡ وَمَا خَلۡفَكُمۡ لَعَلَّكُمۡ تُرۡحَمُونَ ٤٥

46. And not *ta'tey*[w] (*descend/come*)[w] them of an *Aya'ten*[w] (*miracle/sign/proof*) of their Lord's *Aya'te*[w] (*plural for Aya'ten*[w]) except they[z] were *a'n* (*regarding*) it[w] shunners.

وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ إِلَّا كَانُواْ عَنۡهَا مُعۡرِضِينَ ٤٦

47. And if (*being/had-been*) said for them: let-expend

وَإِذَا قِيلَ لَهُمۡ أَنفِقُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ

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[30] The word "متاع"="*mata'an*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See the *Lexicon* attached to this *Translation* for elaboration.

[31] The lofty say "*between your hands*" is an Arabic *tongue* expression, meaning: *before you*, or *in front of you*.

[32] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is *no* way to *exactly* render this in English *per se*. So the closest is to possibly say: "perhaps you[z] *torhamona* (*be given-mercy*) *you*[z]" thus introducing the idea of "giving-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which *cannot* be said in *correct* English, as there is *no* such word as "*mercied*."

you[z] of what provided you[b] Allah, said who[r] unbelieved they[z] to whom[r] they[z] believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom[p] if/had[33] wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you[f] (*are*) except in a misguidance manifester.

قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ مُّبِينٍ ٤٧

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48. And they[z] say: when (*is*) this the appointment, *en* (*if*) you[c] [were] *ssa'deqeena* (*always truth enforcers*).

وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَـٰدِقِينَ ٤٨

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49. Not wait they[z] except a shriek-she[y] one-she[y] [*it*[w]] takes-she[y] them while they dispute.

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ٤٩

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50. So not can they[z] (*make*) an enjoinment[w] and nor to their families[w] return they.[z]

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ٥٠

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51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they.[z]

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ٥١

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52. Said they:[z] *ya'waylana* (*O, for us: a lengthy stay in Hell-/ruin/woe*); who aroused/resurrected[34] us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).

قَالُوا۟ يَـٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ٥٢

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53. *En* (*not*) was except a shriek-she[y] one-she[y] then *edha* (*suddenly/whereas*) they (*are*) together *laday*[35] (*directly and possessively from*) Us *muhdharoona*[36] (*those that are made present predeterminedly vis-à-vis time and place*).

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٥٣

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54. So today not (*to be*) wronged[37] a self[w] a thing and nor (*to be*) requited you[z] except what you[c] were working.

فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٥٤

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55. Verily the Paradise's[w] companions today (*are*) in a work marveling.[38]

إِنَّ أَصْحَـٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَـٰكِهُونَ ٥٥

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56. They and their spouses (*i.e. wives*) (*are*) in shades on the couches recliners.

هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَـٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ٥٦

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[33] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if/had" or "when.' See مغني اللبيب، إبن هشام.

[34] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.

[35] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

[36] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

[37] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[38] The word "فاكهون" means "يتعجبون"=*marveling*, see التاج and القرطبي.

57. For them in it[w] fruit[w39] and for them what they[z] claim/wish.[40]	لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord *Raheemen* (*iterative mercy Giver*).	سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾
59. And *imtazo* (*let-be-you*[z] *distinguished*) today, O, you the criminals.[x]	وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾
60. Have not [*I*] covenanted to you[b] O, Adam's sons that not you[z] worship the Satan; verily he (*is*) for you[b] a foe[41] manifester.	۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾
61. And that let-you[z] worship Me; this (*is*) *Sseratton* (*road/way*) straight.	وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾
62. And *laqad* (*verily, already and affirmatively*) [*he*] misled of you[b] many generations; have then not been you[z] cerebrating.	وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾
63. This-she[y] (*is*) Hell,[w] which[u] you[c] [were] (*being*) promised.	هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾
64. *Isslaw*[42] (*let-broiled you*[z] *on/by*) it[w] today, by[43] what you[c] were unbelieving you.[z]	ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate[44] on their mouths[w] and talk (*to*) Us their hands[w] and witness/testify their feet[w] by what they[z] were earning.	ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾
66. And if[45] [*We*] will, surely We (*would have*) smothered on their eyes[w] then they[z] (*would have*) raced (*to*) the *Sseratte* (*road/way*), so wherefrom[46] they[z] sight.	وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾
67. And if[47] [*We*] will surely We (*would have*) deformed them on their station, so not could proceed they[z] and nor return they[z].	وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

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[39] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by.[w]
[40] The word "يدّعون" has *more than one meaning*. It could mean (1) *wish*, or (2) *claim*. See اللسان and القرطبي.
[41] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*,". see اللسان and الهادي.
[42] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.
[43] The particle "ب" in "بكم" commands *fourteen* different meanings, among them "*the causality*," as indicated here by "*by*" = "*for*." See مغني اللبيب.
[44] That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths.
[45] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when.' See مغني اللبيب، إبن هشام.
[46] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[47] See footnote 33 above regarding "لو."

68. And whomever [*We*] age him [*We*] (*turn*) him upside-down in the creation; do then not they[z] cerebrate.

وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۚ أَفَلَا يَعۡقِلُونَ ٦٨

69. And not We taught him the poetry; and (*is*) not befitting for him; *en* (*not*) it[x]/he[48] except a *Thekron* (*message/exhortation*) and a Qur'an manifester.

وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ ٦٩

70. To warn [*he*] whomever [*he*] [was] *hayyan* (*living-/alive*) and right [the] say on the unbelievers.

لِّيُنذِرَ مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ٧٠

71. Have [and] not seen they[z] (*that*) surely We created for them of what worked Our Hands[w49] *an'aaman*[w] (*cattle/sheep/goats/camels*)[w] so they (*are*) for it[w] possessors.

أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا مَٰلِكُونَ ٧١

72. And We humbled it[w] for them; so of it[w] (*are*) their rides/ride[50] and of it[w] eat they.[z]

وَذَلَّلۡنَٰهَا لَهُمۡ فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ ٧٢

73. And for them in it[w] benefits[w] and drinks; do then not thank they.[z]

وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۚ أَفَلَا يَشۡكُرُونَ ٧٣

74. And *ittakhatho*[51] (*they*[z] *took and presumed*) of lesser than/without Allah *aalehatan* (*deities*), *la'alla* (*craving currently unavailable deed that, perhaps*) they (*are to be*) succored.

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ٧٤

75. [Not] can they[z] succor them; and they for them soldiers *muhdharoona*[52] (*those that are made present predeterminedly vis-à-vis time and place*).

لَا يَسۡتَطِيعُونَ نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ٧٥

76. So let not sadden you[g] their say; verily We know what they[z] conceal and what they[z] disclose.

فَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٦

77. Has not seen the human (*that*) surely We created him of a *nuttfa'ten* (*sperm-drop*)[w] then *edha* (*suddenly-/whereas*) he (*is*), *kha'sseemon* (*iterative disputant/antagonist*) manifester.

أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٧٧

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48 The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: "أي محمّد: إِنَّ هُوَ," *Emam* القرطبي says: "أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" And said "الراّغب" "الذكر" = *Mohammad* (SAWS), just like "الكلمة" = "The Word"= *Esa*, son of *Maraima* (*Mary*), see الراّغب. Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: "*he*" or "*it*[x]."

49 Regarding "Our Hands," some maintain that the "hands" are symbols of divine Might or Power.

50 The word "رَكُوبُهم" with a "فتحة على الـ ر" is a *plural*, and said others "رُكُوبُهم" with "ضمّة على الر."

51 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming a thing* of what was taken. Thus, it is *not* just the mere *taking*.

52 The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

78. And [*he*] struck for Us a parable/example and [*he*] forgot[53] (*ceased paying attention to*) his creation; said [*he*]: Who[a] quickens the bones while it[w] decay.	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ٧٨
79. Let-say [*you*[s]]: quickens it[w] Who [*He*] established it[w] first once-she[y] (*time*[w]); and He (*is*) by every creation Omniscient.	قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٧٩
80. Who [*He*] made for you[b] of the trees[w] the green a fire;[w] then *edha* (*suddenly/whereas*) you[f] (*are*) of it[x] you[z] kindle.	ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ٨٠
81. Does not Who [*He*] created the Heavens[w] and the Earth[w] surely *Qadir*[54] (*He-Who is capable of: giving/doing-/enforcing/or influencing*) on to create like them; *bala*[55] (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.	أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ٨١
82. Verily only His command if [*He*] wanted a thing (*is*) to say for it:[x] let-be [*you*[s]], so [*it*[x]] is.	إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢
83. So *subhana*[56] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand[w57] *Malakooto*[58] (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you.[z]	فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[53] The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*. See **اللسان**.

[54] The word "**قادر**" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

[55] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[56] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

[57] Some maintain that the "hands" are *symbols* of divine Might or Power.

[58] The word "**ملكوت**" means kingship but of everlasting and absolute nature.

1. By[1] the *ssa'ffa'te*[2] (*rankers-she*[ym]) *ssaffan*[3] (*absolute ranking*).	وَٱلصَّٰٓفَّٰتِ صَفّٗا ١
2. So the *za'jera'te*[4] (*deterrers-she*[ym] / *drivers-she*[ym]) *zajran*[5] (*absolute deterring/ driving*).	فَٱلزَّٰجِرَٰتِ زَجۡرٗا ٢
3. So the reciters-she[ym6] *Thekra* (*Qur'an*).	فَٱلتَّٰلِيَٰتِ ذِكۡرًا ٣
4. Verily your[n] *elaha* (*deity*) (*is*) surely One.	إِنَّ إِلَٰهَكُمۡ لَوَٰحِدٞ ٤
5. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both and Lord (*of*) the *mashareqe* (*sunrises' loci*).[7]	رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ ٱلۡمَشَٰرِقِ ٥
6. Verily We bedecked the Heaven[w] (*of*) the world[w] by the stars'[w8] adornment.[w]	إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ٦
7. And an (*absolute*) keep-up[9] from every Satan *ma'reden* (*obdurate/ rebel*).	وَحِفۡظٗا مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ٧
8. Not *yassamma'ona*[10]3(*they*[z] *incline to hearken*) to the chiefs the highest; and (*are to be*) cast they[z] from every side.	لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن كُلِّ جَانِبٖ ٨
9. *Dohooran* (*ones that are being assuredly repelled from Allah's mercy*) and for them (*is*) a torment *wasseb* (*persevering/ everlasting*).	دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩
10. Except whom[p] [*he*] (*stealthily*) snatched a snatch[w] then followed him a *she'habon* (*flamer*) *tha'qib* (*piercer*).	إِلَّا مَنۡ خَطِفَ ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ١٠
11. So *istaf'te* (*let-[you*[s]*] seek situationally fitting and wise opinion of*)[11] them; are they harder creation or whom[p]	فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ

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1 In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "الصافّات," which is by *implication* by the "*Lord of the* الصافّات" So we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning in this context.

2 The word "الصافات" is a *feminine noun*, hence the [she-] prefix indicative.

3 The word "صفا" is the *infinitive* noun for the word "صفّ." Thus, in order to indicate this "*infinitive ness*" the word "*absolutely*" is prefixed to the word "ranking.'

4 The word "الزاجرات" is a *feminine noun*, hence the [she-] indication. Additionally, "الزاجرات" has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers.

5 The word "زجرا" is the *infinitive* noun for the word "زجر." Thus, in order to *indicate* this "*infinitive ness*" the word "*absolutely*" is prefixed to the words "*deterring/ driving*.'

6 The word "التاليات" some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief* of the angels. Others have said *any one* who recites the Qur'an.

7 Sunrise's locus = "المشرق" versus sunrise= "الشروق".

8 The word "كوكب" is the plural of "كوكب," from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.

9 The word "حفظاً" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "*keep up*" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*). Also the word "حفظا" is an *infinitive noun* to *indicate* the *absolute function of the verb*, hence the prefix "*absolute*," see إعراب القرآن، محمود صافي.

10 The word "*yassamma'o*" = "يَسَّمَّعُ" in "يَسَّمَّعُونَ" is "يُصغي،أي يميل بالرأس و الأذن للسمع بجدٍ,"so they *incline* to *hearken*, but they will not achieve their goal. See اللسان.

11 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

We created; verily We created them of a mud *la’zib* (*cohesive/ adhesive*).	خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ﴿١١﴾
12. Rather marveled/wondered you[h] and scorn they.[z]	بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾
13. And if (*had-been*) reminded they[z] not remember they.[z]	وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ﴿١٣﴾
14. And if they[z] saw an *Aya’tan*[w] (*miracle/ sign/ proof*) *yastaskherona*[12] (*they*[z] *deem scorning*).	وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾
15. And they[z] said: *en* (*not*) this except a magic manifester.	وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾
16. Is if we died and we were *tora’ban* (*crushed sand*) and bones, are verily we surely *maboothoona* (*ones that are to be resurrected*).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾
17. Are our fathers the [firsts] (*too*).[13]	أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿١٧﴾
18. Let-say [*you*[s]]: yes and[14] you[f] (*are*) *dakherona* (*they who became contemptible or of no significance*).	قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾
19. So verily only, she/it[w] (*is*) a *zaj’raton* (*screech-she*[y]-*/determent-she*[y]) one-she[y] then *edha* (*suddenly/ whereas*) they (*are*) looking.[15]	فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾
20. And they[z] said: *ya'waylana*[16] (*for us*: *a lengthy*: *stay in a valley in Hell/ bane/ woe*) this (*is*) the Deen’s[17] Day.	وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾
21. This (*is*) Day (*of*) t *ya'waylana* (*O, for us: a lengthy stay in Hell/ ruin/ woe*)he *Fa’ssle*[18] (*Sunderance*), which[x] were you[c] by it[x19] denying,	هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾
22. Let-throng you[z] whom[r] *dhalamo*[20] (*they*[z] *wronged*) and their *azwa’je*[21] (*similars/ categories*) and what they[z] were worshipping they.[z]	۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾
23. Of lesser than/without Allah, then let-you[z] *ehdo* (*divinely-guide*) them to *Sseratte* (*road/ way*) (*of*) the *Jaheeme’s*[22] (*intensely-blazing Fire*[w]).	مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾

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12 Ibid, for the “س.”

13 That is are our fathers too to be resurrected?

14 This “و” here could be “حالية” = “*while*.”

15 That is *what is to be done with them*. Hence “ينظرون” could mean “*waiting*” *what is to be done with them*.

16 *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

17 The “*Deen’s Day*” means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly.

18 That is the Day when Allah *decides* and *sunders* each and everyone *according* to their *dues*, *good or bad*.

19 The pronoun particle “هـ” in “به” is in the *masculine* as it refers to the “اليوم”= *day*, in Arabic a *masculine gender*. This in *contrast* to a “بها” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine* gender, so the reference there is *feminized* by *it*[w].

20 See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “*injustice-doer*” and “ظلم”= “*wronged*.”

21 The word “زَوج” *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* = “صنف” (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوج” is its *plural*: (1) “أزواج,” which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See اللسان.

22 The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

24. And let-stand them you;[z] verily they (*are*) *masoolona*[23] (*ones that are to be questioned*).	وَقِفُوهُمۡۖ إِنَّهُم مَّسۡـُٔولُونَ ٢٤
25. What (*is*) for you[b] not mutually-succor you.[z]	مَا لَكُمۡ لَا تَنَاصَرُونَ ٢٥
26. Rather today they (*are*) surrenderors.	بَلۡ هُمُ ٱلۡيَوۡمَ مُسۡتَسۡلِمُونَ ٢٦
27. And *aqbala* (*forwardly-came*) some (*of*) them on some, mutually querying they.[z]	وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ٢٧
28. Said they[z]: verily you[b] you[c] were *ta'atona*[x] (*approaches-/comes to us*)[x] of[24] the *ya'mene* (*power/ right-side/ religion*).	قَالُوٓاْ إِنَّكُمۡ كُنتُمۡ تَأۡتُونَنَا عَنِ ٱلۡيَمِينِ ٢٨
29. They[z] said: rather not you[z] were believers.	قَالُواْ بَل لَّمۡ تَكُونُواْ مُؤۡمِنِينَ ٢٩
30. And [was] not for us on you[b] of an authority; rather you[c] were people *ttaqeena*[25] (*tyrants*).	وَمَا كَانَ لَنَا عَلَيۡكُم مِّن سُلۡطَٰنِۭۖ بَلۡ كُنتُمۡ قَوۡمٗا طَٰغِينَ ٣٠
31. So righted on us our Lord's say: verily we (*are*) surely tasters.	فَحَقَّ عَلَيۡنَا قَوۡلُ رَبِّنَآۖ إِنَّا لَذَآئِقُونَ ٣١
32. So we *aghawayna* (*we caused you*[b] *to stray because of fallacious belief*); verily we were *ghaweena*[26] (*strayers because of fallacious belief resulting in disappointment*).	فَأَغۡوَيۡنَٰكُمۡ إِنَّا كُنَّا غَٰوِينَ ٣٢
33. Then verily they then-day (*are*) in the torment partners.	فَإِنَّهُمۡ يَوۡمَئِذٖ فِي ٱلۡعَذَابِ مُشۡتَرِكُونَ ٣٣
34. Verily We like *tha'leka* (*afar-that-it/ that*)[x] [*We*] do by the criminals.	إِنَّا كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ٣٤
35. Verily they were if (*had-been*) said to them: no an *elaha* (*a deity*) except Allah *yestakberoona*[27] (*they*[z] *affirm their prideful haughtiness*).	إِنَّهُمۡ كَانُوٓاْ إِذَا قِيلَ لَهُمۡ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسۡتَكۡبِرُونَ ٣٥
36. And say they:[z] are verily we surely leavers/leaving our *aalehah* (*deities*) for a maniac[28] poet.	وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓاْ ءَالِهَتِنَا لِشَاعِرٖ مَّجۡنُونِۭ ٣٦
37. Rather came [*he*] by the right and *ssaddaqa* (*affirmed as credible* [*he*]) the *mursaleena* (*sent-messengers*).	بَلۡ جَآءَ بِٱلۡحَقِّ وَصَدَّقَ ٱلۡمُرۡسَلِينَ ٣٧
38. Verily you[b] surely (*are*) tasters (*of*) the torment the painful.	إِنَّكُمۡ لَذَآئِقُواْ ٱلۡعَذَابِ ٱلۡأَلِيمِ ٣٨
39. And not (*to be*) requited you[z] except what you[c] were working.	وَمَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ٣٩

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[23] In a true *Hadeeth*, it is said that whoever was made to *stand for questioning* on *Day of Judgment*, is *really in rather dire trouble and doom.*

[24] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.

[25] The "*tyrants*" = "**طاغون**" those who are *oppressive, harsh and arbitrary in* their conduct.

[26] The word "**الغاوين**" strayers *because of fallacious belief resulting in disappointment for them*. See **الراغب**and **اللسان**.

[27] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[28] The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

40. Except Allah's *eba'de* (*worshippers/ submitters/ slaves*) the *mukhlasseena*[29] (*they who are: purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a *rez'qon*[x] (*provision/ victuals for sustenance*)[x] *ma'aloomon* (*that which known*).	أُوْلَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
42. Fruits[w] and they (*are*) *mukramoona* (*they that are hospitality accorded and honored*).	فَوَٰكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾
43. In paradises[w]/gardens[w] (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾
44. On beds mutually (*are*) they[z] fronting (*tête-à-tête*).	عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾
45. (*Being/ to-be*) circumambulated over them by a goblet[30] of *ma'eenen* (*ever-flow*).	يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾
46. White[w] a delectableness[w] for the drinkers.	بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾
47. Neither in it[w] headiness/havoc and nor they (*are*) because[31] (*of*) it[w] *younzafona*[32] (*they*[z] *are to be intoxicated-/drink-depleted*).	لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾
48. And they[z] have *qa'sser'te-atta'rfey*[33] (*eye-extremities'*[w] *confiners*)[w] *eeynon* (*wide-eyed*).[w]	وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾
49. As verily they[y] (*were*) eggs *maknoon* (*rather clean, covered and well sheltered*).	كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
50. Then *aqbala* (*forwardly came*) some (*of*) them on some mutually querying they.[z]	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate.	قَالَ قَآئِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [*he*]: are surely you[g] assuredly[34] of the *mussaddeqeena*[35] (*accepters of the say or its sayer as credible*).	يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾
53. Is (*it*) if we died and we were *tora'ban* (*crushed sand*) and bones are verily we surely *madeenoona*[36] (*ones-judged-upon*).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾
54. Said [*he*]: are *mutta'leona*[37] (*profound-observers you*[z]).	قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

[29] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.
[30] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "**كأس**"= "*goblet*," in the Arabic came to mean the *goblet which contains* "**الخمر**," meaning *wine* or such *alcoholic* beverage.
[31] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**.
[32] The word "**يُنزَفُون**" could *also* mean *their drink gets depleted*, in which case this *Ayah negates* such *depletion*.
[33] The expression "**قاصرات الطرف**"= "*eye-extremities' confiners*" means *those that restrict their sights to their husbands*.
[34] The "**ل**" in "**لمن**" is "**ل**"= "**ل المزحلقة**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed here by "*assuredly*".
[35] The word "*musaddeqeen*" is more than "*affirmers*," as "*affirmers* are *directly* for *affirmation* or *confirmation*.
[36] The word "**مدينين**" = *ones-judged-upon*, i.e. "**مجزيين**,"= *to be recompensed, good* or *bad each accordingly*. See **الراغب**.
[37] The word "**مطلع**" = "**الواقف على الامور و العالم بها**," i.e. *profound observer*.

55. So *itta'la'a*[38] ([*he*] *profoundly-observed*); then [*he*] saw him in the *Jaheeme's*[39] (*intensely-blazing Fire*[w])'s middle.	فَٱطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾
56. Said [*he*]: *ta-Allahey*[40] (*by Allah*) *en* (*surely*) *kedta* (*you*[g] *nighed/verged/almost*) surely die [*me*][41] out[42].	قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرۡدِينِ ﴿٥٦﴾
57. And *lawla* (*had it not been for*) my Lord's boon[w43] surely I (*would have*) been of the *muhdhareena*[44] (*those that are made present predeterminedly vis-à-vis time and place*).	وَلَوۡلَا نِعۡمَةُ رَبِّي لَكُنتُ مِنَ ٱلۡمُحۡضَرِينَ ﴿٥٧﴾
58. Are then not we surely dying.	أَفَمَا نَحۡنُ بِمَيِّتِينَ ﴿٥٨﴾
59. Except our dying[w] the first[w] and not we (*are*) surely *mo'athabeen* (*ones that are to be tormented*).	إِلَّا مَوۡتَتَنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُعَذَّبِينَ ﴿٥٩﴾
60. Verily this surely it[x] (*is*) the win the great.	إِنَّ هَٰذَا لَهُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٠﴾
61. For like this then let work the workers.	لِمِثۡلِ هَٰذَا فَلۡيَعۡمَلِ ٱلۡعَٰمِلُونَ ﴿٦١﴾
62. Is *tha'leka* (*afar-that-it/that*)[x] *khayron* (*superior/worthiest*) *nozolan* (*hospitality-abode*) or tree[w] the *zaggoomen* (*most distasteful and evil fruit in Hell*).	أَذَٰلِكَ خَيۡرٞ نُّزُلًا أَمۡ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾
63. Verily We made it[w] an essay[w] for the *dha'lemeena*[45] (*injustice-doers*).	إِنَّا جَعَلۡنَٰهَا فِتۡنَةٗ لِّلظَّٰلِمِينَ ﴿٦٣﴾
64. Verily it[w] (*is*) a tree[w] [*it*[w]] emerges[w] in the *Jaheeme's*[46] (*intensely-blazing Fire*[w]) *ass'le* (*origination/base/root*).	إِنَّهَا شَجَرَةٞ تَخۡرُجُ فِيٓ أَصۡلِ ٱلۡجَحِيمِ ﴿٦٤﴾
65. Its[w] sheath (*is*) like that it[x] (*is*) the Satans' heads.	طَلۡعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾
66. So verily they surely (*are*) eaters of it[w] then fillers they[z] (*are*) of it[w] the bellies.	فَإِنَّهُمۡ لَأٓكِلُونَ مِنۡهَا فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ﴿٦٦﴾
67. Afterwards verily for them on it[w] surely (*is*) an admixture of *hameemen*[47] (*maximally heated/cooled water*).	ثُمَّ إِنَّ لَهُمۡ عَلَيۡهَا لَشَوۡبٗا مِّنۡ حَمِيمٖ ﴿٦٧﴾

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[38] The word "**إطّلع**" could also mean: looked from a height downwards.

[39] See footnote 4734 above regarding *Jaheem*..

[40] The word "*ta-Allahey*" is made up of *two distinct* components: the "*ta*"= "**ت**" and "*Allahey*." The "*ta*" is "**تـ القسم**" =a "*jurative particle*," in English it's equivalent to "*by*" in the sense of: "*in the name of*;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*."

[41] The letter "**ن**" in "**لتردين**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**لتردين**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

[42] The word "**لتردين**" means to *die* (*me*) *out*, i.e. cause me to cease living completely.

[43] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[44] 44 The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

[45] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[46] See footnote 22 above regarding *Jaheem*.

[47] The word "*hameemen*"="**حميم**," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameemen*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*. See **اللسان**.

68. Afterwards verily their return surely (*is*) to the *Jaheeme's*[48] (*intensely-blazing Fire*[w]).	ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾
69. Verily they *alfo* (*they*[z] *sadly commonly found*) their fathers, strayers.	إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾
70. So they (*are*) on their footsteps *youh'ra'ona* (*they*[z] *are being hastened*).	فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
71. And *laqad* (*verily, already and affirmatively*) strayed before them most (*of*) the firsts.	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾
72. And *laqad* (*verily, already and affirmatively*) We sent in them *muntheereena* (*iterative warners*).	وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾
73. So let-look [*you*[s]] how [was] consequence[w] (*of*) the *munthareena* (*those that were warned*).	فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾
74. Except Allah's *eba'da* (*worshippers/submitters/slaves*) the *mukhlasseena*[49] (*they who are purged and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾
75. And *laqad* (*verily, already and affirmatively*) called Us *Noohon* (*Noah*), so surely *ne'ama* (*most excellent*) (*are*) the answerers.	وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾
76. And *najjaynaho* (*We iteratively delivered him*) and his family[w] from the distress the great.	وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾
77. And We made his progeny[w] they (*are*) the remainders/survivors.	وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾
78. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾
79. Peace (*is/be*) on *Noohen* (*Noah*) in the worlds.	سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾
80. Verily We, like *tha'leka* (*afar-that-it/that*)[x] requite [*We*] the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾
81. Verily he (*is*) of Our *eba'de* (*worshippers/submitters-/slaves*) the believers.	إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾
82. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾
83. And verily of his sect[w]/faction[w50] surely (*is*) *Ebraheema* (*Abraham*).	۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾
84. *Edh* (*when/since*) came [*he*] (*to*) his Lord by a *sa'leemen* (*free of blights and defects/sound*) heart.	إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾
85. *Edh* (*when/since*) [*he*] said for his father and his people: what (*are*) you[z] worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

48 See footnote 22 above regarding *Jaheem*.
49 The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.
50 The word "شيعة"= "sect/faction" in the sense of a party whose members *mutual follow and succor each other*.

86. Is *efkan*[x] (*slanderous-fabrication/ specious concoction*)[x] *a’lehatan*[w] (*deities*)[w] lesser than/without Allah you[z] want.	أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾
87. So what (*is*) your[n] presumption by the worlds’ Lord.	فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾
88. Then [*he*] looked a look[w] in the stars.	فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾
89. Then [*he*] said: verily I am ill.	فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾
90. So they[z] diverted, *a’n* (*off*) him retreaters.	فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then *ragha* ([*he*] *dodged/ furtively swerved*) to their *aalehata*[w] (*deities*);[w] then said [*he*]: would not[51] you[z] eat.	فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. What (*is*) for you,[b] not pronounce you.[z]	مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾
93. Then *ragha* ([*he*] *dodged/ furtively swerved*) over them beating by the *yameene*[52] (*right-hand*).	فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾
94. Then *aqbalo* (*forwardly-came they*[z]) to him *yazeffona* (*crowdedly hastening they*[z]).	فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾
95. Said [*he*]: do you[z] worship what you[z] carve.	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. And Allah created you[b] and what you[z] work.	وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They[z] said: let-build you[z] for him a *bon’yanan*[x] (*fixed-and-aggrandized build*)[x] then let-throw him you[z] in the *Jahee’me*[53] (*intensely-blazing Fire*[w]).	قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾
98. So they[z] wanted by him a scheme so We made them the lowest.	فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَسْفَلِينَ ﴿٩٨﴾
99. And [*he*] said: verily I am a goer to my Lord [*He*] will *yahdeen*[54] (*divinely-guide* [*me*]).	وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ﴿٩٩﴾
100. My Lord: let-grant for me [*You*[s]] of the *ssa’leheena* (*righteous-people*).	رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾
101. So *bashsharna*[55] (*We had told pleasant tidings to*) him by a *gholamon*[56] forbearer.	فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾

[51] Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحضيض” i.e. *urging* or *desiring*, *promoting* the action of the following verb. In this case the “desiring” action.

[52] The word “*the right*” here could have *several* meanings, as seems to be the case, as mentioned by the various Qur’an commentators. It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*. (2) It could mean: by *the oath*, which he made “*And by Allah I shall surely contrive against your idols after you turn away retreaters.*” (S21:57). (3) Or possibly by “*the justice= the right.*” (S69:44).

[53] See footnote 4734 below regarding *Jaheem*.

[54] The letter “ن” in “سيهدين,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستَغنى عنها” which *precedes the speaker’s pronoun* “ي.” The speaker’s pronoun “ي” in “سيهدين” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[55] The word *bashshara* =“بشَّر,” has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them..

[56] The word “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/ slave*.

102. So *lamma* (*when/whence*) [*he*] reached with him the *sa'aya*[57] (*endeavor*), said [*he*]: O, my little-son,[58] verily I see in the *mana'me* (*sleep-vision/sleep*) verily I am slaying/slaughtering you;[g] so let-[*you*[s]] look what [*you*[s]] see; said [*he*]: O, my father do what [*you*[s]] (*are being*) commanded, [*you*[s]] shall find me *en* (*if*) willed Allah of the *ssa'bereen* (*people of patience*).

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلۡمَنَامِ أَنِّىٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ١٠٢

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103. Then *lamma* (*when/whence*) both consigned[59] (*their-selves*) and *tallaho*[60] ([*he*] *tipped/flung him*) for the *ja'bee'ne*[61] (*on the side of the forehead between the eye and the ear*).

فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ ١٠٣

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104. And We called him that O, *Ebraheemo* (*Abraham*).

وَنَٰدَيۡنَٰهُ أَن يَٰٓإِبۡرَٰهِيمُ ١٠٤

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105. *Qad* (*already and affirmatively*): *ssaddaqata* (*you*[s] *affirmed as true*) the *ru'aya* (*dream/vision*); verily We, like *tha'leka* (*afar-that-it/that*)[x] requite [*We*] the benefactors.

قَدۡ صَدَّقۡتَ ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِى ٱلۡمُحۡسِنِينَ ١٠٥

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106. Verily this, surely it[x] (*is*) the essay the manifester.

إِنَّ هَٰذَا لَهُوَ ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ ١٠٦

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107. And We ransomed him by a *thebhen*[62] (*an offering to be slaughtered, i.e. corban*) great.

وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٍ ١٠٧

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108. And We left on him in the lasts.

وَتَرَكۡنَا عَلَيۡهِ فِى ٱلۡأٓخِرِينَ ١٠٨

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109. Peace (*be/is*) on *Ebraheema* (*Abraham*).

سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ ١٠٩

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110. Like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite the benefactors.

كَذَٰلِكَ نَجۡزِى ٱلۡمُحۡسِنِينَ ١١٠

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111. Verily he (*is*) of Our *eba'de* (*worshippers/submitters-/slaves*) the believers.

إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ١١١

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112. And *bashsha'rnaho*[63] (*We told him pleasant tidings*) by *Is-haqa* (*Isaac*), a prophet of the *ssa'leheena* (*righteous people*).

وَبَشَّرۡنَٰهُ بِإِسۡحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ١١٢

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113. And We blessed on him and on *Is-haqa* (*Isaac*); and of progeny[w] (*of*) them both a benefactor and *dha'lemon*[64] (*injustice-doer*) for himself[w] manifester.

وَبَٰرَكۡنَا عَلَيۡهِ وَعَلَىٰٓ إِسۡحَٰقَۚ وَمِن ذُرِّيَّتِهِمَا مُحۡسِنٌ وَظَالِمٌ لِّنَفۡسِهِۦ مُبِينٌ ١١٣

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[57] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientiously concerted effort toward an end*, as in *this context* the *boy reached the age where he endeavors the life's endeavors*[t] *help his father*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

[58] The word "بني"= "*little son*" is an Arabic *tongue* expression meaning *endearment*, *certainly not of slighting*.

[59] That is *consigned*, i.e. *they both entrusted* their selves to *Allah and His command through Abraham's vision*.

[60] The word "تلّ" in "تلّه" means "كبّه على وجهه بدرجة من القوة," the best I can find in English is *tipped* or *flung*.

[61] There is no English equivalent for "جَبِين" *per se. So, I chose to transliterate* and *parenthetically explain*..

[62] The word "الذّ بح" means that which is to be slaughtered. See البصائر.

[63] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر \ يُبَشّر \مُبَشّر.

[64] The word ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice."

114. And *laqad* (*verily, already and affirmatively*) surely *manana*[65] (*We graced Our boon*[w]) on *Mosa* (*Moses*) and *Haroona* (*Aaron*).	وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١١٤﴾
115. And *najjayna* (*We iteratively delivered*) them both and people (*of*) them both from the distress the great.	وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾
116. And We succored them so they[z] were they the overcomeers.	وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿١١٦﴾
117. And *aa’tayna* (*We accorded*) them both the book the *mustabeena*[66] (*self-evident/ seeker/ demander of evidence*).	وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾
118. And *hadayna* (*We divinely-guided*) them both the *Sseratta* (*single and specific Path*) the straight.	وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts.	وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ﴿١١٩﴾
120. Peace (*be/ is*) on *Mosa* (*Moses*) and *Haroona* (*Aaron*).	سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾
121. Verily We like *tha’leka* (*afar-that-it/ that*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both (*of*) them (*are*) of Our *eba’de* (*worshippers/ submitters/ slaves*) the believers.	إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily *Eliasa* surely (*is*) of the *mursa’leena* (*sent-messengers*).	وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edh* (*when/ since*) said [*he*] to his people: should not[67] *tattaqoo* (*you*[z] *reverentially guard not to displease Allah*).	إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you[z] invoke *Ba’alan*[68] (*i.e. the idol Ba’al*) and you[z] leave/forsake *ahsa’na*[69] (*perfectest and beautifulest*) (*of*) the creators.	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾
126. Allah (*is*) your[n] Lord and Lord (*of*) your[n] fathers the firsts.	ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿١٢٦﴾
127. So they[z] denied him; so verily they surely (*are*) *muhdharoona*[70] (*those that are made present predeterminedly vis-à-vis time and place*).	فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

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65 The word “مَنَّ” in “يَمُنّ” means “نعمة يُنعِمُها.” That a “*boon* He *graces it*.”

66 The word “*mustabeen*” has *two distinct* but *supportive* (to each other) *meanings*: (1) that the book is *self-evident*, for whoever looks into it *rationally* and *unbiasedly*; and (2) The book is “*seeker*,” in the sense of a *demander of proof* vis-à-vis anyone or anything that *contradicts* it.

67 Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحضيض” i.e. *urging* or *desiring*, *promoting* the action of the following verb. In this case the “*urging*” action.

68 The word “*Ba’alan*” is only grammatically inflected for “*Ba’al*,” which was the name of an idol some Arabs (in present day town of Ba’albek, Lebanon) were worshipping.

69 There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

70 The word “*muhdharoon*” is plural of “*muhdhar*,” *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

128. Except Allah's *eba'da* (*worshippers/ submitters/ slaves*) the *mukhlaseena*[71] (*they that were purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ١٢٨
129. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ١٢٩
130. Peace (*be/ is*) on *El-Yaseen*.	سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ١٣٠
131. Verily We like *tha'leka* (*afar-that-it/ that*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١٣١
132. Verily he (*is*) of Our *eba'de* (*worshippers/ submitters- / slaves*) the believers.	إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١٣٢
133. And verily *Loottan* (*Lott*) (*is*) surely of the *mursaleena* (*sent-messengers*).	وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ١٣٣
134. *Edh* (*when/ since*) *najjaynaho* (*We iteratively delivered him*) and his family[w] wholes.	إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ١٣٤
135. Except *ajoozan* (*aged-woman*) in the *gha'bereena* (*residuum/ remnants*).	إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ١٣٥
136. Afterwards We destroyed the others.	ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ١٣٦
137. And verily you[b] surely you[z] pass-by on them by-morning.	وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ١٣٧
138. And by night; do then not cerebrate you.[z]	وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ١٣٨
139. And verily *Younisa* (*Jonah*) surely (*is*) of the *mursaleena* (*sent-messengers*).	وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ١٣٩
140. *Edh* (*when/ since*) [*he*] absconded to the laden *folke*[x] (*ship*).[x]	إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ١٤٠
141. Then [*he*] lotted; then [*he*] [was] of the *mudhadheena* (*losers in the lot*).	فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ١٤١
142. So gulped him the fish/whale, while he (*was*) blameworthy.	فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ١٤٢
143. So *lawla* (*had it not been for*) that he [was] of the *musabbeheena* (*subhana Allah sayers*).[72]	فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ١٤٣
144. Surely (*he would have*) waited in its[x] belly to the day (*to be*) resurrected they.[z]	لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤٤
145. So *nabathnaho* (*We caused the whale to regurgitatie him*) by the open while he (*was*) *saqeemon* (*longly-ill*).	۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ١٤٥
146. And we sprouted on him a tree[w] of gourd.	وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ١٤٦

[71] The word "*mukhlaseena*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

[72] "*Subhana Allah*" means: *hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah.*

147. And We sent him to one hundred[w] thousand or swell they.[z]	وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
148. So they[z] believed; so *matta'anahum* (*We let them relish the transitory worldly delight*) to a while.	فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾
149. So *istaf'tehim* (*let-[you*[s]*] seek situationally fitting and wise opinion of them*); is (*it*) for your[t] Lord the daughters and for them the sons.	فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾
150. Or We created the angels females while they (*were*) witnesses.	أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾
151. Indeed, verily they from their *efkey*[x] (*slanderous-fabrication/specious concoction*)[x] surely they[z] say.	أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾
152. Begotten Allah;[73] and verily they surely (*are*) liars.	وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾
153. Has *isstafa*[74] (*[He] superlatively and exclusively selected*) the daughters over the sons.	أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾
154. What (*is*) for you;[b] how you[z] rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Do then not you[z] reminisce.	أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
156. Or for you[b] an authority manifester.	أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾
157. So *oa'to* (*let-produce/present you*[z]) by your[n] book, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾
158. And they[z] made between Him and [between] the *jenna'te* (*Jinn/angels*) a lineage; and *laqad* (*verily, already and affirmatively*) knew the Jinn verily they surely (*are*) *muhdharoona*[75] (*those that are made present predeterminedly vis-à-vis time and place*).	وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
159. *Subhana*[76] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *a'n* (*off*) what describe they.[z]	سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾

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[73] That is: begat Allah a *child*. So Allah says: surely they are liars, for saying such a fallacious say.

[74] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element*. In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

[75] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

[76] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

160. Except Allah's *eba'da* (*worshippers/submitters*) the *mukhlaseena*[77] (*they that were purified and saved*).	إِلَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ١٦٠
161. So verily you[b] and what you[z] worship.	فَإِنَّكُمۡ وَمَا تَعۡبُدُونَ ١٦١
162. Not you[f] on it[x] surely (*are*) essaying.	مَآ أَنتُمۡ عَلَيۡهِ بِفَٰتِنِينَ ١٦٢
163. Except whom[p] he (*is*) *ssaley*[78] ([*he*] *broils on/by*) the *Jaheeme's*[79] (*intensely-blazing Fire*[w]).	إِلَّا مَنۡ هُوَ صَالِ ٱلۡجَحِيمِ ١٦٣
164. And not of us except for him a *maqamon*[80] (*status/station*) *ma'aloomon* (*that which is known*).	وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٞ مَّعۡلُومٞ ١٦٤
165. And verily we, surely (*are*) the *ssaffona* (*row-rankers*).	وَإِنَّا لَنَحۡنُ ٱلصَّآفُّونَ ١٦٥
166. And verily we, surely (*are*) the *musabbehoona* (*subhana-Allah sayers*).	وَإِنَّا لَنَحۡنُ ٱلۡمُسَبِّحُونَ ١٦٦
167. And *en* (*albeit*) they[z] were surely saying they.[z]	وَإِن كَانُواْ لَيَقُولُونَ ١٦٧
168. Had that we have a *thekran* (*book like those*) of the firsts.	لَوۡ أَنَّ عِندَنَا ذِكۡرٗا مِّنَ ٱلۡأَوَّلِينَ ١٦٨
169. Surely we (*would have*) been Allah's *ebada* (*peoples-/submitters*) the *mukhlaseena*[81] (*they that were purified and saved*).	لَكُنَّا عِبَادَ ٱللَّهِ ٱلۡمُخۡلَصِينَ ١٦٩
170. So unbelieved they[z] by it[x]/him,[82] so they[z] will know.	فَكَفَرُواْ بِهِۦۖ فَسَوۡفَ يَعۡلَمُونَ ١٧٠
171. And *laqad* (*verily, already and affirmatively*) preceded Our word[w] for Our *eba'de* (*worshippers/submitters-/slaves*), the *mursaleena* (*sent-messengers*).	وَلَقَدۡ سَبَقَتۡ كَلِمَتُنَا لِعِبَادِنَا ٱلۡمُرۡسَلِينَ ١٧١
172. Verily they, surely they (*are*) the (*had been made*)-overcomeers.	إِنَّهُمۡ لَهُمُ ٱلۡمَنصُورُونَ ١٧٢
173. And verily Our soldiers surely they (*are*) the prevailers.	وَإِنَّ جُندَنَا لَهُمُ ٱلۡغَٰلِبُونَ ١٧٣
174. Then let-divert [*you*[s]] *a'n* (*off*) them until a while.	فَتَوَلَّ عَنۡهُمۡ حَتَّىٰ حِينٖ ١٧٤
175. And let-discern/sight them [*you*[s]] then they[z] will discern/sight.	وَأَبۡصِرۡهُمۡ فَسَوۡفَ يُبۡصِرُونَ ١٧٥
176. Do then by Our torment *yasta'ajelona* (*affirmably hasten they*[z]).	أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ ١٧٦

[77] See footnote 49 above for "*mukhlaseena*."

[78] The word "**صال**" *transliterated* "*ssaley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

[79] See footnote 22 above regarding *Jaheem*.

[80] Qur'an commentator say this is with respect to the angels.

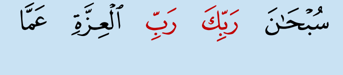
[81] See footnote 49 above, "*mukhlaseena*."

[82] The pronoun "**هـ**" in "**بـه**" refers mostly to The Qur'an, it[x], as The Qur'an is a *masculine* gender in Arabic; or possibly to Prophet Mohammad (SAWS).

177. So if [it[x]] descended by their court[w] then fouled the *munthareen's* (*ones that were warned*) morning.
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾

178. And let-divert [*you*[s]] *a'n* (*off*) them until a while.
وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And let-discern/sight [*you*[s]] then will discern-/sight they.[z]
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

180. *Subhana*[83] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) your[t] Lord, Lord (*of*) the prestige[w84] *a'nmma* (*regarding*) what describe they.[z]


181. And peace (*be/is*) on the *mursaleena* (*sent-messengers*).
وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾

182. And the praise (*is*) for Allah, the worlds' Lord.
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ssad.*[1] By[2] The Qur'an, the *Thek're* (*repute/message-/reminder*) possessor.
صٓ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾

2. Rather who[r] unbelieved they[z] (*are*) in haughtiness[w3] and a discord.
بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾

3. How-many[4] We perished of before them of a generation; so they[z] called, while not then *mana'-ssen*[5] (*escape-place*).
كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾

4. And they[z] wondered that came (*to*) them a warner of them; and said the unbelievers: this (*is*) a magician *kaththabon* (*iterative liar*).
وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ﴿٤﴾

5. Has [*he*] made the *aalehata*[w] (*deities*)[w] an *elahan* (*a deity*) one; verily this (*is*) surely a thing (*of*) *aojabon* (*a wonderment*).
أَجَعَلَ ٱلْـَٔالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾

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[83] See footnote76 regarding *subhana*.
[84] The word "العِزّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others.*+
[1] See the *Lexicon* attached to this *Translation* for commentary on this.
[2] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "القرآن," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.
[3] The word "عزة" here is *not* "prestige," of *widely recognized prominence of esteem and honor by others towards an entity*. This "عزة" is haughtiness, i.e. *scornful and condescending pride towards others.*
[4] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."
[5] The word "مناص" is a *place* to escape to or take refuge into it.

6. And launched the chiefs of them (*saying they*[z]): that let-walk you[z] and *issbero* (*let-you*[z] *hold on patiently*) on your[n] *aaleha'te*[w] (*deities*);[w] verily this (*is*) a thing (*to be/being*) wanted.	وَٱنطَلَقَ ٱلۡمَلَأُ مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ ٦
7. Not we heard by this in the [sect/faith]-she[y6] the last-she;[y] *en* (*not*) this except a fabrication.	مَا سَمِعۡنَا بِهَٰذَا فِي ٱلۡمِلَّةِ ٱلۡأٓخِرَةِ إِنۡ هَٰذَآ إِلَّا ٱخۡتِلَٰقٌ ٧
8. Has (*had-been*) descended on him the *Thek'ro* (*Qur'an*) from among us; rather they (*are*) in a doubt of My *Thek're*; rather *lamma* (*not yet*)[7] they[z] tasted a torment.	أَءُنزِلَ عَلَيۡهِ ٱلذِّكۡرُ مِنۢ بَيۡنِنَاۚ بَلۡ هُمۡ فِي شَكّٖ مِّن ذِكۡرِيۚ بَل لَّمَّا يَذُوقُواْ عَذَابِ ٨
9. Or do they have your[t] Lord's mercy-treasures, The Mighty The *Wahha'be* (*iterative Granter*).	أَمۡ عِندَهُمۡ خَزَآئِنُ رَحۡمَةِ رَبِّكَ ٱلۡعَزِيزِ ٱلۡوَهَّابِ ٩
10. Or for them the Heavens'[w] and the Earth's[w] proprietorship and what (*are*) between them both; then let ascend they[z] in the causes (*means*).	أَمۡ لَهُم مُّلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ فَلۡيَرۡتَقُواْ فِي ٱلۡأَسۡبَٰبِ ١٠
11. Soldiers, whatever far-there,[8] *mahzoomon* (*he who is defeated*) of the parties.	جُندٞ مَّا هُنَالِكَ مَهۡزُومٞ مِّنَ ٱلۡأَحۡزَابِ ١١
12. Denied-she[y9] before them *Noohen's* (*Noah's*) people and *Aadon* and Pharaoh the pickets'[10] possessor.	كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَفِرۡعَوۡنُ ذُو ٱلۡأَوۡتَادِ ١٢
13. And *Thamado* and *Lootten's* (*Lott's*) people and *lay'ka'te* (*wood's*[w]) companions; those (*are*) the parties.	وَثَمُودُ وَقَوۡمُ لُوطٖ وَأَصۡحَٰبُ لۡـَٔيۡكَةِۚ أُوْلَٰٓئِكَ ٱلۡأَحۡزَابُ ١٣
14. *En* (*not*) All except denied they[z] the messengers; so, righted[11] [*My*][12] punishment.	إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ١٤
15. And not wait[13] those except a shriek-she[y14] one-she[y] not for it[w] of a *fawa'qen*[15] (*time span between two she-camel milkings*).	وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ مَّا لَهَا مِن فَوَاقٖ ١٥

6 The word "المِلّة" is a *feminine gender*, so its *qualifier* "last" is *likewise*. Hence, *superscripted*[w].

7 The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*but*." See مغني اللبيب and القرطبي.

8 In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنا لك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

9 The word "كذّبت"= denied[w] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبت."

10 The expression "*Pharaoh the pickets' possessor*" is the title of the Pharaoh at the time of Moses, either because *he built those pyramids that look like the pigs or pickets in the ground* or because *he fastened his victims with pickets in the ground* as he slew them.

11 That is upon them.

12 The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

13 The word "ينظر" here means "ينتظر," see القرطبي.

14 The Arabic word "صيحة" is *singular feminine noun*, and its qualifying numerical "واحدة" is likewise *feminine*. Hence the prefix [she-] for both to indicate that.

15 The word "*fawaq*" or "*fowaq*" means the time span between two milkings, when the udder has time to get some milk back into it.

16. And they[z] said: O, our Lord, let-hasten [*You*[s]] for us our chit[16] (*portion*) before day (*of*) the reckoning.

وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ﴿١٦﴾

17. *Issber* (*let-*[*you*[s]] *hold on patiently*) on what they[z] say and let-remember [*you*[s]] Our *abda*[17] (*slave/worshipper*) *Dawooda* (*David*) the *ay'de* (*strength/might*) possessor; verily he (*is*) *awwabon* (*iterative repenter*).

ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾

18. Verily We subjugated the mountains with him, *yousabbehna*[18] (*she-they say*: *subhana Allah*) by the *aashe'yye*[19](*last part of day*) and the *ishra'qe*[20] (*surrounding lighting due to sunshine from sunrise*).

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ﴿١٨﴾

19. And the birds, *mahshooratan*[w21] (*it-standers-thronged*);[w] all for him *awwabon* (*iterative returnee-repenter*).

وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾

20. And We hardened his kingship and *aa'taynaho* (*We accorded him*) the *hekmata*[w22] (*wisdom*)[w23] and *fassla al-kheytta'be*[24] (*the speech-sunderance*).

وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَـٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾

21. And has *atakaka*[x] (*descended/came to you*[g])[x] *naba'o*[25] (*piece-of-significant-and-availing-news*) (*of*) the antagonist *edh* (*when/while*) they[z] climbed the niche.

۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾

22. *Edh* (*when/while*) they[z] entered on *Dawooda* (*David*); then [*he*] startled from them; they[z] said: let-not fear [*you*[s]]; twain disputants/antagonist transgressed some (*of*) us on some; so let-rule [*you*[s]] between us by the right and let-not *tosh'ttett* (*exceed* [*you*[s]]); and *ehdena* (*let-divinely-guide us* [*you*[s]]) to intent/center (*of*) the *Sseratte* (*road/way*).

إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾

23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe[26] and for me ewe-she[y] one-she;[y] then

إِنَّ هَـٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ

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[16] The word "**قِطّ**" is a *written deed*, or a *short letter* or *note*, i.e. a *chit* wherein stated *portion of provision or rewards*. However, *figuratively* "**قِطّ**" means book. Also it came to mean a "portion." See **اللتاج**.

[17] The word "*abda*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration. This "*abda*" is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days. This is rather very hard to do.

[18] The word "*yousabbehna*" means *she: it/they* say: "*subhana Allah*," that is: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Mountains and birds are "*broken plural*" in Arabic, so their reference is *feminized*, hence "**يسبحن**"= she-they/it say…..

[19] The word: "**العشِي**" = "*last part of day*," this is *by and large*, See **اللتاج**. However, "**العشِي**" could mean according to some *from immediately afternoon till morning*. Clearly there is *no* English *equivalent* for "**العشى**."

[20] The word "**الإشراق**" = "**الإضاءة و انبساط نور الشمس على الأرض، طبعاً بعد الشروق**," see **اللتاج**. That means when the *sun fully rises over the Earth*. This is *not* to be confused with "*initial-sunrise*" = "**البزوغ**," i.e. when the sun *first appears* like the crescent but *not* fully out. And "**الشروق**" which is *basically* the atmospheric illumination/lighting due to the unobstructed *sunshine after sunrise*. Thus, "**الإشراق**" = *sunshine*.

[21] The word "*mahshooratan*" is an *objective plural noun*, with *no* English equivalent, meaning: *it-standers thronged*."

[22] See the *Lexicon* attached to this *Translation* for "*hekma*."

[23] Ibid.

[24] The expression "**فصل الخطاب**," is Arabic *tongue* expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become lucidly apparent.

[25] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[26] In Arabic *tongue* the word "*ewe*" could denote a *female* (*or a wife*).

[*he*] said: let-[*you*[s]] sponsor me it,[w] and [*he*] outwitted me in the speech.

نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي ٱلْخِطَابِ ﴿٢٣﴾

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24. Said [*he*]: *laqad* (*verily, already and affirmatively*) [*he*] wronged[27] you[g] by his request (*of*) your[t] ewe to his ewes; and verily many of the mixers surely transgress some over some except whom[r] they[z] believed and they[z] worked the righteous-works;[w] and (*there are*) a few of them; and presumed *Dawoodo* (*David*) that only We essayed him; so *istaghfara* ([*he*] *sought forgiveness*) (*of*) his Lord and [*he*] tumbled, *ra'key'an* (*he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning/holding on the knees*) and *anaba*[28] ([*he*] *returned-penitently*).

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾

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25. So We forgave for him *tha'leka* (*afar-that-it/that*);[x] and verily for him *endana* (*by Our: munificence/Rule*); surely (*is*) a nigh[w] and *husna*[29] (*ultimate meritorious and beautiful*) *ma'aabe* (*willful-penitent-return*).

فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾

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26. O, *Dawoodo* (*David*); verily We made you[g] a vicegerent[30] in the Earth;[w] so let-rule [*you*[s]] among the mankind by the right and let-not *tattabe'a* (*closely-followed* [*you*[s]]) the *hawa* (*tendentious liking*)[x] then [*it*[x]] misleads you[g] *a'n* (*off*) Allah's path; verily who[r] stray/mislead they[z] *a'n* Allah's path for them (*is*) a severe torment; by what they[z] forgot[31] (*ceased paying attention to*) Day (*of*) the reckoning.

يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِي ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾

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27. And not We created the Heavens[w] and the Earth[w] and what (*are*) between them both falsely; *tha'leka* (*afar-that-it/that*)[x] (*is*) presumption (*of*) whom[r] unbelieved they;[z] so *waylon* (*lengthy: stay in a valley in Hell/bane-/woe*) for whom[r] unbelieved they[z] of The Fire.[w]

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾

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28. Or do We make who[r] believed they[z] and worked they[z] the righteous-works,[w] like the corrupters in the Earth;[w] or do We make the *muttaqeena* (*they that reverentially guard against Allah's displeasure*) as the *fujja're*[32] (*religious-cover-rippers*).

أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾

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27 The *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger.*"

28 The word "**أناب**" means *iteratively returned penitently*. See **الراغب**.

29 Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*. See **الهادي**

30 The word "**خليفة**" is a *masculine* and the **ـة** in "**خليفة**" is for *intensification* as in **علاّمة**. See **كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي**. Also"**خليفة**"=Ameer of the believers, *highest authoritative person*.

31 The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

32 The word "**فجّار**"= "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from =

29. A book[x] We descended it[x] to you[g] blessed;[x] to ruminate they[z] its[x] *Aya'te*[w] (*Qur'anic statements*); and to reminisce the *alba'be*[33] (*hearts-intellects staff*) possessors.

كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٢٩

30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo*[34] (*slave-/worshipper*); verily he (*is*) *awwabon* (*iterative returnee-repenter*).

وَوَهَبۡنَا لِدَاوُۥدَ سُلَيۡمَٰنَۚ نِعۡمَ ٱلۡعَبۡدُ إِنَّهُۥٓ أَوَّابٌ ٣٠

31. *Edh* (*when/since*) (*had been*) paraded on[35] him by late after-noon, the *ssafena'te*[w36] (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)[w] the coursers.

إِذۡ عُرِضَ عَلَيۡهِ بِٱلۡعَشِيِّ ٱلصَّٰفِنَٰتُ ٱلۡجِيَادُ ٣١

32. Then [*he*] said: verily I loved, love (*of*) the *khayre*[37] (*horses*) *a'n*[38] (*off*) *thek're* (*Prayer for*) my Lord until it[w] (*the sun*) faded by the veil (*of darkness*).

فَقَالَ إِنِّيٓ أَحۡبَبۡتُ حُبَّ ٱلۡخَيۡرِ عَن ذِكۡرِ رَبِّي حَتَّىٰ تَوَارَتۡ بِٱلۡحِجَابِ ٣٢

33. *Ruddo*[39] (*let-you*[z] *forthwith return*) it[w40] on me; then commenced [*he*] striking by the legs and the necks.

رُدُّوهَا عَلَيَّۖ فَطَفِقَ مَسۡحَۢا بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ ٣٣

34. And *laqad* (*verily, already and affirmatively*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan*[41] (*tinged-physique*); afterwards *anaba*[42] ([*he*] *returned-penitently*).

وَلَقَدۡ فَتَنَّا سُلَيۡمَٰنَ وَأَلۡقَيۡنَا عَلَىٰ كُرۡسِيِّهِۦ جَسَدٗا ثُمَّ أَنَابَ ٣٤

35. Said [*he*]: my Lord let-[*You*[s]] forgive for me and let-[*You*[s]] grant for me a proprietorship not befitting for an *ahaden*[43] (*a lone/any-one*) of after me; verily You,[g] You[s] (*are*) The *Wahha'bo* (*Ever/Stout Grantor*).

قَالَ رَبِّ ٱغۡفِرۡ لِي وَهَبۡ لِي مُلۡكٗا لَّا يَنۢبَغِي لِأَحَدٖ مِّنۢ بَعۡدِيٓۖ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٣٥

36. So We subjugated for him the wind;[w] [*it*[w]] runs[w] by his command gently whence *assaba* ([*he*] *aimed*).

فَسَخَّرۡنَا لَهُ ٱلرِّيحَ تَجۡرِي بِأَمۡرِهِۦ رُخَآءً حَيۡثُ أَصَابَ ٣٦

= committing crimes in the open. So when the rippers of religious cover rip off such a cover they *exceed* the bounds. See **الراغب** for the word "**فاجر**."

[33] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "**ذوالألباب**"= the *albab's* possessors.

[34] The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[35] It is important to note here that "**على**" = "*on*," in "**عليه**" is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*. See **المغني**.

[36] The word "*safenat*" means those horses that are *poised* on *three legs* and have the *hoof of the forth leg barely touching* the ground.

[37] The word "**الخير**" here *in this context* means "*horses*," as the Arabs call the *horses* by *such a term*. See **اللتاج**.

[38] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"**عن**."

[39] The word "**رُدُّوها**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[z] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86).

[40] That is the horses.

[41] The word "**جسدا**"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*. See **الراغب**

[42] The word "**أناب**" means *iteratively returned penitent*. See **الراغب**.

[43] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

37. And the Satans, each a builder and a diver.	وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٖ وَغَوَّاصٖ ۝٣٧
38. And others *muqarra'neena*[44] (*multitudinously bound*) in the manacles.	وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلۡأَصۡفَادِ ۝٣٨
39. This (*is*) Our giving; so *amnon*[45] (*let-*[*you*[s]] *grace a boon*[w]) or let-withhold [*you*[s]] by other than reckoning/count.	هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ ۝٣٩
40. And verily for him *endana* (*by Our munificence/Rule*) surely a nigh[w] and *husna*[46] (*ultimate meritorious and beautiful*) *ma'aa'be* (*willful-penitent-return*).	وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ۝٤٠
41. And let-remember [*you*[s]] Our *abda*[47] (*a slave-/worshipper*) *Ayyouba* (*Job*) *edh* (*when/since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by an anguish and a torment.	وَٱذۡكُرۡ عَبۡدَنَآ أَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ بِنُصۡبٖ وَعَذَابٍ ۝٤١
42. Let-kick/run [*you*[s]] by your[t] feet;[w] this (*is*) a *mughtasalon* (*water for bathing and showering*) cool and a drink.	ٱرۡكُضۡ بِرِجۡلِكَۖ هَٰذَا مُغۡتَسَلُۢ بَارِدٞ وَشَرَابٞ ۝٤٢
43. And We granted for him his family[w] and their like with them, a mercy[w] from Us and a reminiscence-/remembrance[w48] for the *albab's* (*hearts-intellects staff*)'s possessors.	وَوَهَبۡنَا لَهُۥٓ أَهۡلَهُۥ وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنَّا وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ۝٤٣
44. And let-take [*you*[s]] by your[t] hand a bunch[x] (*of grass or shrubs*)[x] then let-strike [*you*[s]] by it[x] and let-not *tah'nath* ([*you*[s]] *perjure/suborn*); verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (*is*) the *abdo*[49] (*a slave/worhipper*); verily he (*is*) *awwabon* (*iterative penitent-returnee* [*he*]).	وَخُذۡ بِيَدِكَ ضِغۡثٗا فَٱضۡرِب بِّهِۦ وَلَا تَحۡنَثۡۗ إِنَّا وَجَدۡنَٰهُ صَابِرٗاۚ نِّعۡمَ ٱلۡعَبۡدُ إِنَّهُۥٓ أَوَّابٞ ۝٤٤
45. And let-mention/remember [*you*[s]] Our *ebada* (*worshippers/submitters/slaves*) *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *abssa're* (*insights/discernments*).	وَٱذۡكُرۡ عِبَٰدَنَآ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَ أُوْلِي ٱلۡأَيۡدِي وَٱلۡأَبۡصَٰرِ ۝٤٥
46. Verily We refined them by a refinement[w] a reminiscence[w]/remembrance[w50] (*of*) the home[w] (*the world/the Hereafter*).	إِنَّآ أَخۡلَصۡنَٰهُم بِخَالِصَةٖ ذِكۡرَى ٱلدَّارِ ۝٤٦

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[44] The word "**مقرّنين**" is "**مشدّدة للكثرة**," as stated in **التاج و البصائ**.
[45] The word "**مَنَّ**" in "**أمنن**" means "**نعمة يُنعِمُها**." That a "*boon he graces it.*"
[46] Some *linguists* suggest that **الحسن** is for the *face* while **الجمال** is for the *parts of the body and other things*. See **الهادي**
[47] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[48] The word "**ذكرى**" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S*6: 68).
[49] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[50] See footnote 48 above regarding *reminiscence*.

47. And verily they (*are*) *endana* (*by Our Munificence-/Rule*) surely of the *musstafeena*[51] (*superlatively and exclusively selected*) the *akhya're* (*the ones that are: bounteously endowed with riches/who are good all around*).	وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾
48. And let-mention/remember [*you*[s]] *Ismaeela* (*Ishmael*) and *Alyasa'a* (*Eloisa*) and *Thal-Kef'le* (*Isaiah*) and everyone (*of them is*) of the *akhya're* (*the ones that are bounteously endowed with riches and who are good all around*).	وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾
49. This (*is*) *thek'ron* (*Qur'an*) and verily for the *mutaqeena* (*they who reverentially guard against Allah's displeasure*) surely *husno*[52] (*ultimately meritorious beautiful*) *ma'aaben* (*penitent return*).	هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾
50. *Adnen's* (*Eden's*)[53] Paradise[w]/Gardens[w] *mufattahatan*[w] (*fully opened, automatically get open*)[w] for them the doors.	جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾
51. Reclining they[z] (*are*) in it;[w] they[z] summon[54] in it[w] by fruit-she[y55] much[w56] and a drink.[x]	مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾
52. And they have *qa'sser'to-atta'rfey*[57] (*eye-extremities'*[w] *confiners*)[w] *atra'bon*[58] (*agers-identical*).	۞ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾
53. This, what (*is has been/being*) promised you[z] for day (*of*) the reckoning/accountability.	هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾
54. Verily this (*is*) surely Our *rez'qa*[x] (*provision/victuals for sustenance*)[x] not for it[x] of depletion.	إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾
55. This; and verily for the tyrants[59] surely (*is*) eviler *ma'aaben* (*penitent-return*).	هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾
56. Hell[w] *yasslawna*[60] (*they*[z] *be broiled on/by*) it;[w] so wretched the *meha'do* (*bed/cradle/fixed expanse*).	جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾

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[51] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element*. In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

[52] Some *linguists* suggest that **الحسن** is for the *face* while**الجمال** is for the *parts of the body and other things*. See **الهادي**

[53] The word "**عدن**" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "**عدن**" is center of Paradise. According to Abdullah Ibn Omar, "**عدن**" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

[54] That is whatever they *call*, *by way of their wishes*, they are provided.

[55] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by the suffix *-she*[y].

[56] This superscript ([w]) is to *feminize* much.

[57] The expression "**قاصرات الطرف**"= "*eye-extremities' confiners*" means *those that restrict their sights to their husbands*.

[58] The word "**أتراب**" means they were *born at the same time*.

[59] The "*tyrants*" = "**طاغون**" those who are *oppressive, harsh and arbitrary in* their conduct.

[60] The word "**يصلون**" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

57. This; so let taste it[x] they[z] *hameemon*[x61] (*maximally heated/ cooled water*)[x] and *ghassaqon* (*cold-purulent*[x]).	هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ٥٧
58. And another of its[x] form [similars/pairs].[62]	وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ٥٨
59. This (*is*) a drove *mugtahemon* (*temerariously-entrant*) with you;[b] not welcome by them; verily they *ssalo*[63] (*they*[z] *who broil on/ by*) The Fire.[w]	هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ٥٩
60. Said they:[z] rather you[f] (*are*) not welcome by you;[b] you[f] offered/advanced it[x] for us; so wretched the abode.	قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ أَنتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ ٱلْقَرَارُ ٦٠
61. Said they:[z] O, our Lord, who[A] [*he*] offered this to us, so let-augment him [*You*[s]] double torment in The Fire.[w]	قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ٦١
62. And they[z] said: what (*is*) for us we see not men we were counting them of the evils.	وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ٦٢
63. *A'ttakhathna*[64] (*have we had taken and made*) them scornfully or (*had*) swerved *a'n* (*off*) them the *abssa'ro* (*insights/ discernments*).	أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ٦٣
64. Verily *tha'leka* (*afar-that-it/ that*)[x] (*is*) surely right The Fire[w] folks'[w] dispute.	إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ٦٤
65. Let-say [*you*[s]]: verily only I am a warner and not of an *elahen* (*a deity*) except Allah, The One The *Qahha'ro* (*Ever/ Stout Subduer*).	قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٦٥
66. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both, The Mighty The *Ghffa'ro* (*Ever/ Stout Forgiver*).	رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ٦٦
67. Let-say [*you*[s]]: it[x] (*is*) a great *naba'on*[x65] (*piece-of-significant-and-availing-news*).[x]	قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ٦٧
68. You[f] re *a'n* (*regarding*) it[x] (*are*) shunners.	أَنتُمْ عَنْهُ مُعْرِضُونَ ٦٨
69. Not [was] for me of a knowledge by *mala'e* (*the chiefs*) the highest, *edh* (*when/ while*) they[z] dispute.	مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ٦٩

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61 The word "*hameemon*"="**حميم**," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameemon*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللسان**.

62 The word "**زَوْج**" in "**زوجين**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See **اللسان**.

63 The word "**صالو**" *transliterated* "*ssalo*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

64 The word "**إتّخذ**" from "**الإتّخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some-thing* of what was taken. Thus, it is *not* just the mere *taking*.

65 See the *Lexicon* attached to this *Translation* for "*naba'a*."

70. *En* (*not*) (*being*) revealed[66] to me except that only I am *na'theeron* (*iterative warner*) manifester.	إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ٧٠
71. *Edh* (*while/since*) said your[t] Lord for the angels: verily I am creating a human of a mud.	إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ٧١
72. So *edha* (*when/if*) *sawwayto* (*I erected/evened/set*) him, and I blew in him of My *Rou'he* (*Soul*), then let-fall you[z] for him kowtowing.	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ٧٢
73. So kowtowed the angels all (*of*) them wholes.	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ٧٣
74. Except Eblis *istakbara*[67] ([*he*] *affirmed his prideful haughtiness*) and [*he*] [was] of the unbelievers/ingrates.	إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٧٤
75. Said [*He*]: O, *Eblis*, what prevented you[g] that not[68] [*you*[s]] kowtow for what I created by My Both Hands;[w69] have *istakbarata*[70] ([*you*[h]] *affirmed your*[t] *prideful haughtiness*) or you[h] were of the highs.	قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ٧٥
76. Said [*he*]: I am *khayron* (*choicer/superior/worthier*) than him, [*You*[s]] created me of a fire[w] and [*You*[s]] created him of a mud.	قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ٧٦
77. Said [*He*]: then let-exit [*you*[s]] from it;[w] so verily you[g] (*are*) *rajeemon* (*one who is ever iteratively stoned-/cursed*).	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧٧
78. And verily on you[g] (*is*) My curse[w] to the *Deen's* (*Judgment's/Requital's*) Day.	وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ٧٨
79. Said [*he*]: my Lord, then let-reprieve me [*You*[s]] to a day (*to be*) resurrected they.[z]	قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ٧٩
80. Said [*He*]: so verily you[g] (*are*) of the *mundhareena* (*they who are reprieved*).	قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٨٠
81. To [day] (*of*) the time, the *ma'aloome* (*that which is known*).	إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ٨١
82. Said [*he*]: by Your[t] prestige[w] surely I (*shall*) assuredly[71] *aghaweyannhom*[72] (*I cause them to indulgently stray and have disappointment*) wholes.	قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٨٢

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66 The word "أوحى" in "يوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

67 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

68 The particle "أن" = "لئلا," see مغني اللبيب.

69 The indication of the "hands" here says Emam القرطبي is for closeness of *hospitality* and *ennoblement extended to Adam* by Allah SWT. As in this world the "boss" does not directly do the work himself except by way *ennobling the product*. Others say: the "hands" are symbols of divine Might or Power. Under *all* circumstances, Allah's "Hands is unlike anything imaginable or knowable, as with respect to Allah: "None (*is*) as His like a thing," (S42:11), hence no place for comparison at all.

70 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

71 The "ل" in "لأغوينهم" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

72 The word "غوى," in "أغوَيَنَّ" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*. See اللسان.

83. Except Your[t] *ebada* (*worshippers/ submitters/ slaves*) the *mukhlasseena*[73] (*purified and saved*).	إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾
84. Said [*He*]: So the right, and the right [*I*] say.	قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾
85. Surely [*I*] assuredly[74] fill Hell[w] from you[g] and of whom[p] [*he*] followed you[g] of them wholes.	لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Let-say [*you*[s]]: not [*I*] ask you[b] over it[x] of remuneration and not I am of the *mutakallefeena* (*ones that are officious or pretentious*).	قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾
87. *En* (*not*) it[x] except *Thekron*[x] (*Qur'an/ messenger-reminder*)[x] for the worlds.	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾
88. And surely assuredly[75] know you[z] *naba'a*[76] (*piece-of-significant-and-availing-news*) it[x77] after a while.	وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍ ﴿٨٨﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Descending[1] (*of*) The Book (*is*) from Allah, The Mighty The *Hakeeme*[2] (*infinite hekmah*[3] *Possessor*).	تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾
2. Verily We descended to you[g] The Book by the right; so let-worship [*you*[s]] Allah, *mukh'lessan* (*sincerely/ faithfully/ honestly*) for Him (*is*) the religion.	إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾
3. Lo. For Allah (*is*) the religion the pure; and who[r] *ittakhatho*[4] (*they*[z] *took and presumed*) of lesser than-/without Him *aw'leyaa*[5] (*guardians/ allies*), not [*we*] worship them except to near us they[z] to Allah a nigh;[w] verily Allah rules among them in what they (*are*) in it[x] differing they;[z] verily Allah divinely-guides not whom[p] he (*is*) a liar *kaffaron* (*ever/ stout ingrate*).	أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾

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[73] The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.
[74] The "ل" in "لأملأنّ" is a *juratory* "ل"= "ل القَسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".
[75] The "ل" in "لتعلمنّ" is a *juratory* "ل"= "ل القَسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".
[76] See the *Lexicon* attached to this *Translation* for "*naba'a*."
[77] The pronoun "هـ" in "نبأه" refers to the *thekro* = The Qur'an. +
[1] The word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See التاج.
[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
[3] See the *Lexicon* attached to this *Translation* for "*hekma*."
[4] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.
[5] The word "أولياء" could also mean, among them: *protector, friend*.

4. Had Allah wanted to *yattakhetha*[6] ([He] *takes and makes*) a child, surely (*would have*) *isstafa*[7] ([He] *superlatively and exclusively selected*) of what [*He*] creates whatever[8] [*He*] wills; *subhana*[9] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, He (*is*) Allah The One The *Qahha'ro* (*Ever/Stout Subduer*).

لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا
لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ
سُبْحَـٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
﴿٤﴾

5. [*He*] created the Heavens[w] and the Earth[w] by the right; *youkawwero* ([*He*] *wraps/transposes*) the night over the *naha're* (*between sunrise and sunset*) and *youkawwero* the *naha'ra* over the night; and [*He*] subjugated the sun[w] and the moon[x] each runs for *ajalen*[10] (*term-limit*) *musamma*[11] (*that which is designated and/or named*); ha, He (*is*) The Mighty The *Ghaffaro* (*Ever/Stout Forgiver*).

خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ
يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ
ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ
ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ
ٱلْغَفَّـٰرُ ﴿٥﴾

6. [*He*] created you[b] of one[w] self;[w] afterwards [*He*] made of her/it[w] her/its[w] spouse (*wife*);[12] and [*He*] descended for you[b] of the *an'aa'me*[w] (*cattle/camels-/sheep/goats*)[w] eight pairs;[13] [*He*] creates you[b] in your[n] mother's bellies, a creation of after a creation in three darknesses;[w] *tha'lekum* (*collective-afar-that*)[x] Allah (*is*) your[n] Lord; for Him (*is*) the proprietorship; no an *elaha* (*a deity*) except Him, so wherefrom[14] you[z] (*are being*) distracted.

خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ
مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَـٰمِ
ثَمَـٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ
أُمَّهَـٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى
ظُلُمَـٰتٍ ثَلَـٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ
ٱلْمُلْكُ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ
﴿٦﴾

7. *En* (*if*) you[z] unbelieve then verily Allah (*is*) rich *a'n* (*regarding*) you;[b] and not delights [*He*] for His *eba'de*

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ

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[6] See footnote 4 above regarding **اتخذ**.

[7] See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word "**اصطفى**" means: *selected the best* from among other similars. The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**." In the case of (a) it *could* include *more than a single element.* In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**." In the case of (b) the subject of "**إصطفاء**." is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity.*

[8] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *whatever*, or *that which.* See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[9] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him.*" Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness.* So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[10] The word "**الأجل**" means term-limit, see **اللسان**.

[11] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

[12] The word "*spouse*" here means "*wife*," because in (*S* 7:189) Allah says: "to quiet [*he*] to her."

[13] The word "**زَوج**" in "**زوجين**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes.*), (3) *hues.* See **اللسان**.

[14] The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

(*worshippers/submitters/slaves*) the unbelief; and if you[z] thank [*He*] delights it[x] for you;[b] and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra*[15] (*an ill-burden/sin/offense*); afterwards to your[n] Lord (*is*) your[n] return then *youn'be'o* (*inform by piece-of-significant-and-availing-news*) you[b] [*He*] by what you[c] were working; verily [*He*] (*is*) Omniscient by the chests' possession.

وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

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8. And if touched/betided the human *dhurron* (*persistent distress*) [*he*] invoked his Lord, *muneeban*[16] (*iteratively penitent-returnee*) [*he*] to Him; afterwards if *khawwala* ([*He*]*fostered/nurtured*) him a boon[w17] from Him, [*he*] forgot[18] (*ceased paying attention to*) what [*he*] [was] invoking of before; and [*he*] made for Allah compeers, to stray [*he*] *a'n* (*off*) His path; let-say [*you*[s]]: *tamatta'ao* (*let-relish the transitory worldly delights* [*you*[s]]) by your[t] unbelief a little; verily you[g] (*are*) of The Fire's[w] companions.

۞ وَإِذَا مَسَّ ٱلْإِنسَـٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَـٰبِ ٱلنَّارِ ﴿٨﴾

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9. O/is[19] who[p] [*he*] (*is*) a *gha'neton* (*he-devotedly-obeyers-/submitter*) the night's segments, kowtowing [*he*] and standing [*he*], *yah'tharo* ([*he*] *takes caution*) (*regarding*) the Hereafter[w] and *yarjo*[20] ([*he*] *fears/hopes*) His Lord's mercy;[w] let-say [*you*[s]]: are level who[r] they[z] know and who[r] not know they;[z] verily only reminisce the *alba'be's* (*hearts-intellects staff*)'s possessors.

أَمَّنْ هُوَ قَـٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْـَٔاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٩﴾

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10. Let-say [*you*[s]]: O, [*My*] *eba'de* (*worshippers/submitters-/slaves*) who[r] believed they[z] *ettaqo* (*let-*[*you*[z]] *reverentially guard not to displease*) your[n] Lord; for whom[r] *ahasano* (*they*[z] *rendered: meritorious-deed*) in this-she[y21] the world[w] a *hasanaton*[w] (*meritorious-deed*);[w]and Allah's Earth[w] (*is*) vast;[w] verily only (*to be*) fulfilled[22] the *ssa'beroona* (*people of patience*) their remuneration by other than a count.

قُلْ يَـٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

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[15] The word "وِزْر"=*we'zr* means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

[16] The word "منيبا" from "أناب" means *iteratively penitent*. See الراغب.

[17] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[18] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The *second* meaning *especially applies where Allah says*: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

[19] The word "أمّن" means "يامن," see القرطبي.

[20] That is seeks the delight of Paradise[w].

[21] "*The world*" in Arabic is *feminine*. So, the indication to it is by *this-she*[y]."

[22] The word "يوفى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "يوفى" means to be *endeavored and gathered the last part of an obligation and fulfilled it*.

11. Let-say [*you*[s]]: verily I (*had been*) commanded to worship Allah *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) the religion.	قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾
12. And I (*had been*) commanded to that [*I*] be first (*of*) the Muslims.	وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾
13. Let-say [*you*[s]]: verily I fear/know,[23] *en* (*if*) I disobeyed my Lord, a great day's torment.	قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾
14. Let-say [*you*[s]]: Allah [*I*] worship *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) my religion.	قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِي ﴿١٤﴾
15. So let-worship you[z] what willed you[c] of lesser than/without Him; let-say [*you*[s]]: verily the losers (*are*) who[r] lost they[z] their selves[w] and their families[w] The *Qeyamatey's*[w] (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/that*)[x] it[x][24] (*is*) the *khusra'ne*[25] (*perdition/waste-/misguidance*) the manifester.	فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٥﴾
16. For them from above them shades of Fire[w] and from beneath them shades; *tha'leka* (*afar-that-it-/that*)[x] frightens Allah by it[x] His *eba'da* (*worshippers-/submitters/slaves*); O, [*My*] *eba'de* so *ettago'ne* (*let-you*[z] *reverentially guard against the displeasure of*) [*Mine*].[26]	لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾
17. And who[r] avoided they[z] the *Ttaghoota* ("*devil*"/"*tyrant*"-/*irreligious man-made system*/"*of rules contravening Sharey'ah*") to worship it[w] and *anabo*[27] (*they*[z] *iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*[w] (*pleasing-tiding*);[w][28] so *bashsher*[29] (*let-[you*[s]*] tell pleasant tidings*) [*My*] *eba'de* (*worshippers/submitters/slaves*).	وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾
18. Who[r] *yasta'meaona*[30] (*they*[z] *affirmably hear*) the say then *yattabe'ona* (*they*[z] *closely-follow*) its[x] *ahsa'na*[31] (*perfectest and beautifulest*), those (*are*) whom[r] *hada* (*divinely-guided*) them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors.	ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾

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23 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
24 The pronoun "**هو**" refers to the "*loss*" which is a *masculine* gender in Arabic.
25 The word "**الخسران**," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see **البصائر**.
26 The letter "**ن**" in "**فاتّقون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فاتّقون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**
27 The word "**أنابوا**" from "**أناب**" means *iteratively returned penitent*. See **الراغب**.
28 Here again there is *no single* word in English for the *noun* "**بُشرى**;" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "**بُشرى**," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).
29 Ibid, only here regarding **بشِّر**.
30 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.
31 There is no English word for **أحسن** =*ahsane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

19. Is then whoever righted on him the torment's word,[w] are then you[s] rescuing who[a] (*is*) in The Fire.[w]	أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾
20. But who[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) their Lord, for them chambers[w] above it[w] chambers[w] *mabneyyaton*[w] (*that which are built*)[w] run[w] under it[w] the rivers; Allah's promise, not unfulfills Allah the appointment.	لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾
21. Have not seen [*you*[s]] that Allah descended from the sky[w] water;[x] then [*He*] threaded it[x] springs in the Earth;[w] afterwards *youkhrejo* ([*He*] *emerges/produces*) by it[x] *zer'an*[32] (*crop that had germinated/sprouted/became ready for harvesting*) variant its[x] hues;[x] afterwards [*it*[x]] desiccates then [*you*[s]] see it[x] *mussfarran* (*turning-yellow-/all yellow*); afterwards [*He*] makes it[x] debris; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) a reminiscence-/remembrance[w33] for the *alba'be's* (*hearts-intellects staff*)'s possessors.	أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾
22. Is then whomever *sharaha* (*delightedly opened*) Allah his chest for [the] Islam, so he (*is*) on an illumination from his Lord; so *waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for the indurate[w34] (*are*) their hearts of *thekre* (*Qur'an/mention of*) Allah; those (*are*) in a misguidance manifester.	أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٢﴾
23. Allah *nazzala* (*iteratively descended*) *ahsana* (*excellenter*) (*of*) the discourse[x] a Book[x] similar (*are its*[x] *Aya'te i.e. its statements*), twain, *taq'sha'erro* (*get-gooseflesh/shudder*) from it[x] skins (*of*) whom[r] *yakhshawna* (*they*[z] *reverently-fear*) their Lord; afterwards soften their skins and their hearts to Allah's *thek're* (*Qur'an*); *tha'leka* (*afar-that-it/that*)[x] (*is*) Allah's *huda* (*divine-guidance*), *yahdey* ([*He*] *divinely-guides*) by it[x] whom[r] [*He*] wills and whom[r] misleads Allah, then not for him of a *haden* (*divinely-guider*).	ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾
24. Has then whoever *yattaqey* (*cautiously-guards he*) by his face ill (*of*) the torment[35] The *Qeyamatey's*[w]	أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ

[32] See the *Lexicon* attached to this *Translation* for this very important word.

[33] The word "ذكرى" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S*6: 68).

[34] The word "قلوب" = "hearts" is a "جمع تكسير" ="broken plural." And the word " قاسية، أو قسية، كماقال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا" and "قاسية" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural.*" Hence: "indurate[w]" as so stated.

[35] Qur'an commentators say that there is an *intended omission* of an obvious "*predicative clause*"= *better than he who is saved and delighted*? Such omission is due to the *eloquence*, *brevity*, and *obviousness*. As the person will guard =

(*Judgment's*) Day;[36] and (*had been*) said for the *dha'lemeena*[37] (*injustice-doers*) let-taste you[z] what you[c] were earning.	يَوْمَ ٱلْقِيَـٰمَةِ ۚ وَقِيلَ لِلظَّـٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ٢٤
25. Denied they[z] who[r] of before them; then *ata*[x] (*betided/eventuated*)[x] them the torment from whence not perceive they.[z]	كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٥
26. So Allah (*had caused*) them (*to*) taste the ignominy in the life[w] (*of*) the world[w] and surely the Hereafter's[w] torment (*is*) bigger, if they[z] were (*to*) know.	فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٢٦
27. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this, The Qur'an[x] of every a parable/example, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.[z]	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَـٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ٢٧
28. Qur'an[x] Arabic, other than possessing crookedness; *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).	قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ٢٨
29. Struck Allah a parable/example: a man (*slave*) in him contentious partners and a man *salaman*[38] (*peaceful/slave of a sole owner*) for a man; are both level/even parable/example; the praise (*is*) for Allah; rather most (*of*) them not know.	ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَـٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٩
30. Verily you[g] (*are*) *mayye'ton* (*eventually dying*) and verily they (*are*) [*too*] *mayye'toon* (*=plural of mayye'ton*).	إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ٣٠
31. Afterwards verily you[b] (*are*) The *Qeyamatey's*[w] (*Judgment's*) Day *enda* (*by Rule of*) your[n] Lord you[z] dispute.	ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ٣١
32. Then who[a] (*is*) wronger[39] than who[p] [*he*] lied on Allah and denied [*he*] by the truth *edh* (*when/since*) [*it*[x]] came (*to*) him; is not in Hell[w] a *mathwa*[40] (*forced: long-term-abode*) for the unbelievers.	۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ٣٢
33. And who[x] [*he*] came by the truth[x] and *ssaddaqa*	وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ

= against any danger to his "face," the most distinctive feature of his entity, by his hands. But in this case his hands are bound and shackled to his neck. Thus, he has no other mean to guard against any danger except by his *face=his entire entity* as he is flung into Hell.

[36] There is an *omitted* predicate (*=better or he who is in Paradise*) at the end of this sentence. See **القرطبي**.

[37] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[38] The word "**سلما**"= *peaceful* see **التاج**, it also means *owned by a sole owner*, according to **القرطبي**.

[39] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

[40] In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

(*affirmed as true*) by it[x] those they (*are*) the *muttaqoona* (*they*[z] *who reverentially guard against Allah's displeasure*).	أُوْلَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ٣٣
34. For them whatever[41] they[z] will *enda* (*by munificence of/by Rule of*) their Lord; *tha'leka* (*afar-that-it/that*)[x] (*is*) a requital (*of*) the benefactors.	لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ٣٤
35. To expiate Allah *a'n* (*off*) them evilest (*of that*) which[x] they[z] worked and [*He*] requites them their remuneration by *ahsane* (*most perfect and beautiful deed/say*) (*of that*) which[x] they[z] were working.	لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُواْ يَعْمَلُونَ ٣٥
36. Is not Allah surely sufficer (*of*) *abdehe*[42] (*His slave*); and they[z] frighten you[g] by whom[r] (*are*) of lesser than/without Him; and whom[p] Allah misleads then not for him of a *haden* (*divine-guider*).	أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٦
37. And whom[p] Allah *yahdey* (*divinely-guides*) then not for him of a misleader; is not Allah surely Mighty revenge-possessor.	وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ٣٧
38. And *la'en* (*indeed if*) you[g] asked them: Who[a] created the Heavens[w] and the Earth;[w] surely assuredly[43] say they:[z] Allah; let-say [*you*[s]]: have seen you[c] what you[z] invoke of lesser than/without Allah; *en* (*if*) Allah wanted me by *dhurren* (*persistent distress*), are they[y44] removers-she[y] (*of*) His *dhurre* (=*dhurren*); or if [*He*] wanted me by a mercy[w] are they[y] withholders-she[y] (*of*) His mercy;[w] let-say [*you*[s]]: Allah (*is*) my sufficiency;[45] on Him trust the trusters.	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦۚ قُلْ حَسْبِىَ ٱللَّهُۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ٣٨
39. Let-say [*you*[s]]: O, my people let-work you[z] on your[n] station,[46] verily I am a worker; so you[z] will know.	قُلْ يَٰقَوْمِ ٱعْمَلُواْ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌۖ فَسَوْفَ تَعْلَمُونَ ٣٩
40. Whom[p] *ya'ateehe*[x] (*betides/eventuates him*)[x] a torment, disgracing him and befalling/legitimating on him torment *muqeemon* (*iteratively sustainer*).	مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٠
41. Verily We descended on you[g] The Book for the mankind by the right; so whoever *ihtada* (*he became divinely-guided*) so for himself;[w] and whoever [*he*] strayed, so verily only [*he*] strays on it;[w] and not you[s] (*are*) on them surely a custodian.	إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَاۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ٤١

41 See footnote 8 above regarding *whatever*.
42 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.
43 The **"ل"** in **"ليقولن"** is a *juratory* **"ل"= "ل القسم"** *amounting* to= **"التأكيد,"** i.e. *affirmation*, expressed by "*assuredly*".
44 The pronoun "**هُنّ**" refers to the "*aalehah*[w]" (*deities*)[w] which are in the "*broken plural*" so it is *feminized*.
45 The word "**حسب في حسبنا**" = "**مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر**." Thus, "**المصدر**" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See **التاج**.
46 That is the social position or rank.

42. Allah *yatawaffa* ([*He*] *receives: before death/in unconscious state*) the selves[w] while [its[w]][47] death; and which[u] died not in its[w] *mana'me*[48] (*sleep/sleep-locale*) then [*He*] with-holds (*that*) which[u] [*He*] judged on it[w] the death and [*He*] sends the other[w] to *ajalen*[49] (*term-limit*) *musamma*[50] (*that which is designated/named*); verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a people rethinking.

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

43. Or *ittakhatho*[51] (*they*[z] *took and made*) of lesser than-/without Allah intercessors; let-say [*you*[s]]: do even while albeit[52] they[z] [were] neither possessing a thing and nor they[z] cerebrate.

أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَۚ قُلۡ أَوَلَوۡ كَانُواْ لَا يَمۡلِكُونَ شَيۡـٔٗا وَلَا يَعۡقِلُونَ ٤٣

44. Let-say [*you*[s]]: for Allah (*is*) the intercession[w] together; for Him (*is*) the Heavens'[w] and the Earth's[w] proprietor-ship; afterwards to Him (*is to be*) returned you.[z]

قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٤٤

45. And if (*had-been*) mentioned Allah alone disgusted[w] hearts (*of*) whom[r] not believe they[z] by the Hereafter;[w] and if (*had-been*) mentioned whom[r] (*are*) lesser than/without Him, *edha* (*suddenly/whereas*) they (*are*) *yestabsheroona*[53] (*they*[z] *affirm pleasant tidings*).

وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٥

46. Let-say [*you*[s]]: *Allahohumma*[54] (*O, Allah*), The Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*); the invisible and the visible Knower; you[s] rule among Your[t] *eba'de* (*worshippers/submitters/slaves*) in what they[z] were in it[x] differing they.[z]

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٤٦

47. And had that for whom[r] *dhalamo*[55] (*they*[z] *wronged*) what (*are*) in the Earth[w] together and its[x] like with it[x] surely (*would have*) ransomed they[z] by it[x] from the ill torment, The *Qeyamatey's*[w] (*Judgment's*) Day;

وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِۚ وَبَدَا

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47 That *each individual self*, without exception.

48 As sleep is the *minor* death.

49 The word "الأجل" means term-limit, see اللسان.

50 The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

51 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

52 The construct "أولو" is made up of *three distinct* components: (1) "أ، الإستفهام الإستنكاري"= *disapprobatory interrogative*, (2) "و، الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

53 The word "استبشر" means (a) he *affirmed the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

54 The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah.

55 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged.*"

and (*would have*) appeared for them from Allah what not could *yahta'sebona* (*they:*[z] *reckon/presume/expect*).	لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾
48. And appeared for them *sayye'aa'to*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] earned and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yasta'hzeona* (*they*[z] *jest/affirmably jest*).	وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾
49. So if touched/betided the mankind *dhurron* (*persistent distress*) [*he*] invoked Us; afterwards when *khawwalna* (*We fostered/nurtured*) him a boon[w56] from Us, said [*he*]: verily only [*I*] (*had-been*) given that on knowledge;[57] rather it[w] (*is*) an essay;[w] [and] but most (*of*) them not know.	فَإِذَا مَسَّ ٱلْإِنسَـٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَـٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾
50. *Qad* (*already and affirmatively*) said it[w] who[r] of before them; so not sufficed/enriched[58] *a'n* (*regarding*) them what they[z] were earning they.[z]	قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾
51. So betided them *sayye'aa'to*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] earned; and who[r] *dhalamo*[59] (*they*[z] *wronged*) of these, shall betide them *sayye;aa'to*[w] (*of*) what earned they[z] and not they (*are*) surely enfeeblers.	فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَـٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾
52. Have [and] not they[z] known that Allah *yabsotto* (*swells/expands*) [*He*] the *rez'qa*[x] (*provision/victuals for sustenance*)[x] for whomever [*He*] wills and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a believing people.	أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾
53. Let-say [*you*[s]]: O, My *eba'deya* (*worshippers/submitters-/slaves*) who[r] squandered they[z] on their selves:[w] let-not despond you[z] of Allah's mercy;[w] verily Allah forgives the offenses together; verily Allah, [*He*] (*is*) The *Ghafooro* (*iterative Forgiver*) *Raheemo* (*iterative mercy Giver*).	۞ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾
54. And *aneebo*[60] (*let you*[z] *iteratively return-penitently*) to your[n] Lord and *aslemo* (*let-you*[z] *surrender submittingly*)	وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن

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56 See the *Lexicon* attached to this *Translation* for the word "**نعمة**," the *next best approximation* in English for "**نعمة**" is "boon." in *fact* there is *no* English equivalent *per se* for "**نعمة**," as "**نعمة**" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

57 That is: *over knowledge* "I have," he claims. See **الطبري**.

58 The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

59 See footnote 55 above regarding "**ظالم**"="**فاعل الظلم**," and "**ظلم**"= "*wronged*."

60 The word "**أنيبوا**" from "**أناب**" = "**عاد مرة بعد مرة**": *iteratively returned penitent*. See **الهادي و الراغب**.

for Him from before that *ya'ateyakom*[x] (*betides-/eventuates you*[b])[x] the torment; afterwards not (*to be*) succored you.[z]

قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا
تُنصَرُونَ ﴿٥٤﴾

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55. And *ettabe'ao* (*let-closely-follow you*[z]) *ahsa'na*[61] (*perfectest and beautifulest*) (*of*) what (*had been*) descended to you[b] from your[n] Lord of before that *yaáteyakom* (*haps/comes to you*[b]) the torment suddenly[w] while you[f] not perceive you.[z]

وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُم مِّن قَبْلِ أَن
يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ
لَا تَشْعُرُونَ ﴿٥٥﴾

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56. That says a self:[w] Alas *hasrata*[y62] (*ardent contrition*)[w63] over what *farratto*[64] (*I had-remiss*) in (*my duty*) towards Allah and *en* (*surely*) I was certainly of the scoffers.

أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ
فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ
﴿٥٦﴾

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57. Or says [*the self*]: had Allah *hada* (*divinely-guided*) me, surely (*I would have been*) of the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى
لَكُنتُ مِنَ ٱلْمُتَّقِينَ ﴿٥٧﴾

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58. Or says [*the self*] when seeing the torment: if that for me (*another*) a recurrence[w] then [*I*] be of the benefactors.

أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ
لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ
﴿٥٨﴾

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59. *Bala*[65] (*certainly-not*); *qad* (*already and affirmatively*) came-she[y] (*to*) you[g] My *Aya'te*[w] (*messages/signs/proofs*) then denied you[g] by it[w] and *istakbarata*[66] ([*you*[g]] *affirmed your*[t] *prideful haughtiness*) and you[g] were of the unbelievers.

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ
بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ
ٱلْكَٰفِرِينَ ﴿٥٩﴾

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60. And The *Qeyamatey's*[w] (*Judgment's*) Day [*you*[g]] see who[r] lied they[z] on Allah their faces (*are*) blackened;[w67] is not in Hell[w] a *mathwa* (*obligatory: long-term/semi-permanent-abode*) for the *mutakabberena*[68] (*haughtiness-practicers*).

وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟
عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ
فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

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61. And *younajjey* (*iteratively delivers*) Allah whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) by their achievement;[w69] touches/betides

وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا

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[61] There is no English word for أحسن =*ahsane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.
[62] The word "حسرة" is "أشدّ النّدم," see التاج. Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition.
[63] The word "حسرة" is "أشدّ النّدم," see التاج. Thus "*contrition*" is *qualified* by *ardent* to indicate such *intensity*.
[64] The word "فرّط" in "فرّطت" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*. But "فرّط" and "فرّطت" all are *verbs* in the *past tense*. So I chose "*had-remiss*."
[65] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous with "yes"="نعم," the *Lexicon* attached to this *Translation* for more elaboration.
[66] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..
[67] The expression "*face blackened*" is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress.
[68] There is *no noun* in English for "متكبّر" = *who is prideful/haughty*. To make a noun= "*haughtiness-practicers*".
[69] The word "مفازة" = "مَنجاة," meaning *rescue-achievement*. For the meaning of "مفازة" = "مَنجاة," see التاج.

them neither the ill and nor they sadden.	هُمۡ يَحۡزَنُونَ ٦١
62. Allah, Creator (*of*) every-thing and He (*is*) over every-thing a Custodian.	ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢
63. For Him (*are*) the Heavens'[w] and the Earth's[w] *maqa'-leedo* (*keys/lockers*); and who[r] unbelieved they[z] by Allah's *Aya'te*[w] (*messages*) those they (*are*) the losers.	لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٣
64. Let-say [*you*[s]]: is then other than Allah you[z] surely command me to worship, O you[z] the *jahiloona*[70] (*you*[z] *who act ignorantly or incorrectly*).	قُلۡ أَفَغَيۡرَ ٱللَّهِ تَأۡمُرُوٓنِّيٓ أَعۡبُدُ أَيُّهَا ٱلۡجَٰهِلُونَ ٦٤
65. And *laqad* (*verily, already and affirmatively*) (*had been*) revealed[71] to you[g] and to whom[r] of before you[g] *la'en* (*indeed if*) you[s] partner (*others with Allah*) surely assuredly[72] miscarries your[t] work and surely assuredly [*you*[s]] be of the losers.	وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥
66. Rather Allah so let-worship [*you*[s]] and let-be [*you*[s]] of the thankers.	بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦
67. And not appraised they[z] Allah His right appraisement, while the Earth[w] together (*is*) His grasp[w] The *Qeyamatey's*[w] (*Judgment's*) Day; and the Heavens[w] (*are*) rolled[w] in His *Yame'ne* (*Power/Right-Hand*[w]); *subhana*[73] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [He]) *amma* (*regarding*) what they[z] partner (*other deities with Him*).	وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٧
68. And (*had been*) blown in the horn then swooned whomever (*are*) in the Heavens[w] and whomever (*are*) in the Earth[w] except whomever Allah willed; after-wards (*had been*) blown in it[x] another[w] then *edha* (*suddenly/whereas*)they (*are*) *qeyamon* (*standers*) looking waiting.[74]	وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ٦٨

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[70] The word "**جاهلون**"="*jaheloona*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahiloona*" are *they who act ignorantly or incorrectly*.

[71] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

[72] The "**ل**" in "**ليحبطن**" and "**لتكونن**" are *juratory* "**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both case by "*assuredly*".

[73] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him.*" Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

[74] The word "**ينظرون**" here could also mean "*waiting*" what is to be done with everyone.

69. And *ashraga'te*[75] (*atmospherically illuminated*) the Earth[w] by its[w] Lord's Illumination;[x] and (*had been*) put the Book and (*had been*) come by the Prophets and [*by*] the witnesser/martyrs,[76] and (*had been*) judged among them by the right while they (*are*) not *yodh'lamoona*[77] (*to be wronged they*[z]).	وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾
70. And (*had been*) fulfilled[w78] every self[w] what [*it*[w]] worked-she[y] and He (*is*) knowinger by what they[z] do.	وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾
71. And (*had been*) driven whom[r] unbelieved they[z] to Hell[w] (*in*) troops, until *edha* (*when/whereas*) they[z] came (*to*) it[w] then (*had been*) opened its[w] doors and said for them its[w] *khazanato* (*treasurers/warders*): have not *ya'ateekom*[x] (*approaches/comes you*[b])[x] messengers[x] of you[b] reciting on you[b] *Aya'te*[w] (*messages*) (*of*) your[n] Lord and warning you[b] *leqa'a* (*meeting with*) your[n] day this; said they:[z] *bala*[79] (*certainly-not*); [and,] but righted the torment's word[w] on the unbelievers.	وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾
72. (*Had been*) said: let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it;[w] so wretched *mathwa*[80] (*long-term-obligatory abode*) (*of*) the *mutakabberena*[81] (*haughtiness-practicers*).	قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾
73. And (*had been*) driven whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) to the Paradise[w] (*in*) troops, until *edha* (*when/whereas*) they[z] came (*to*) it[w] and (*had been*) opened its[w] doors and said for them its[w] *khazanato* (*treasurers/warders*): peace (*be*) on you[b] *ttebtom* (*gladdened you*[c]) so let-enter it[w] you[z] immortals you.[z]	وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾
74. And they[z] said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land[w82] *natabawa'a* ([*we*] *deservedly*	وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ

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[75] The word "*ashraga'te*"= "**أشرَقَتْ**" is made up of two parts: the pronoun of the "**ت التأنيث**" = the feminizing "**تـ**" and the past tense "**أشرق**"= *had illuminated/lighted*. This past tense comes from "**الشروق**" which is *basically* the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise.

[76] The word "**شُهَدَاء**" could bear a *double* meaning and both *could be applicable* as so indicated above.

[77] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

[78] The word "**وفِّيت**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*. Thus, "**وفِّيت**" means had been *endeavored and gathered the last part of an obligation and fulfilled it*.

[79] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[80] In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

[81] There is *no noun* in English for "**متكبِّر**" = *who is prideful/haughty*. To make a noun= "*haughtiness-practicers*".

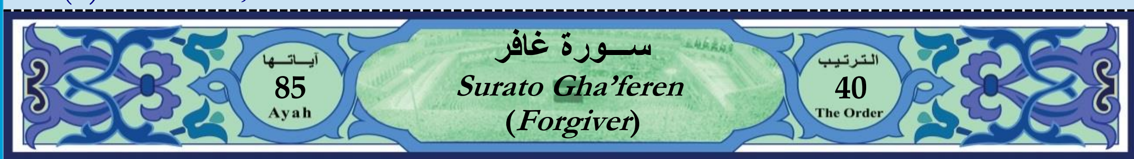
[82] The word "**الأرض**" = "the land[w]" is land[w] of Paradise[w] as the land of Paradise is of *two* types. =

ensconce) from the Paradise[w] whence [*we*] will; so *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿٧٤﴾

75. And [*you*[s]] see the angels surrounders/surrounding from around The *Arsh*[83] (*Throne of Kingship*), *yousabbehona*[84] (*he-they say*: *subhana Allah*) by their Lord's praise and (*had been*) judged/finished among them by the right; and (*had been*) said: the praise (*is*) for Allah, the world's Lord.

وَتَرَى ٱلْمَلَـٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ ۚ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ﴿٧٥﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem*.[1]

حمٓ ﴿١﴾

2. Descending[2] (*of*) The Book (*is*) from Allah The Mighty The Omniscient.

تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾

3. Forgiver [*He*] (*of*) the offense and Accepter [*He*] (*of*) the repentance; severe (*in*) the punishment [*He*] (*is*) possessor (*of*) *attaw'le*[3] (*munificence/wealth-/resources*) [*He*], no an *elaha* (*a deity*) except Him; to Him (*is*) the destiny.

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾

4. Not dispute in Allah's *Aya'te*[w] (*Qur'anic statements*) except whom[r] unbelieved they;[z] so let not deceive you[g] their transpose[4] in the *bela'de* (*country/region*).

مَا يُجَـٰدِلُ فِىٓ ءَايَـٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَـٰدِ ﴿٤﴾

5. Denied-she[y5] before them *Noohen's* (*Noah's*) people and the parties of after them; and purposed-she[y] every *Ummaten*[w] (*people/community*)[w] by their messenger to take[6] him; and disputed they[z] by the falsehood[x]

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَـٰدَلُوا۟ بِٱلْبَـٰطِلِ لِيُدْحِضُوا۟ بِهِ

= One type for *those deserving* to be in Paradise[w] and the other for those who *could* have deserved it but *failed* to do so. Therefore, *their portion* of such land goes to the *deservers* of Paradise in *addition* to their portions. And so *is the case with respect to the land of Hell*. Hence, the Paradise and Hell people *each* gets "*double*" land.

83 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

84 The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

1 See the *Lexicon* attached to this *Translation* for a commentary on this.

2 The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

3 The word "*attawl*" does *not* have an *exact* English *equivalent per se*. It *generally* means: *wealth, resources* and *munificence*.

4 The word "**تقلبهم**"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

5 The word "**كذّبَت**"= denied[w] is in reference to the "people," which is **جمع تكسير**= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "**ت**" in "**كذّبَت**."

6 That is to punish him.

to refute by it[x] the right;[x] so I took them; so how [was] [*My*] punishment.[7]	ٱلْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ٥
6. And like *tha'leka* (*afar-that-it/that*)[x] righted-she[y] your[t] Lord's word-she[y] on whom[r] unbelieved they;[z] verily they (*are*) The Fire's[w] companions.	وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ٦
7. Who they[z] bear The *Arshe*[8] (*Kingship-Throne*) and who[p] (*are*) around it[x] *yousabbehona*[9] (*he-they say: subhana Allah*) by their Lord's praise and they[z] believe by Him and *yastaghferona* (*they*[z] *seek forgiveness*)[10] for whom[r] believed they:[z] our Lord, You[h] widened[11] (*included-/subsumed*) everything a mercy[w] and omniscience; so let-forgive [*You*[s]] for whom[r] repented they[z] and *ettaba'a* (*closely-followed*) they[z] Your[t] path; and let-preclude them [*You*[s]] the *Jaheeme's*[12] (*intensely-blazing Fire*[w])'s torment.	ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ٧
8. (*O*), our Lord: and let-admit them [*You*[s]] *Adn's* (*Eden's*)[13] Paradises[w]/Gardens[w] which[u] You[h] promised them and who[p] *ssalaha*[14] (*who had obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progeny;[w] verily You[g] You[s] The Mighty The *Hakeem*[15] (*infinite hekmah*[16] *Possessor*).	رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِي وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٨
9. And let-preclude them [*You*[s]] the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and whom[r] [*You*[s]] preclude the *sayye'aa'te*[w] then-day, so *qad* (*already and affirmatively*) *ra'hema*[17] (*had mercy-given*) him You;[h] and *tha'leka*	وَقِهِمُ ٱلسَّيِّـَٔاتِۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥۚ

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7 The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or for *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

8 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

9 The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

10 The word "يستغفرون" = "يطلبون الغفران" = "[*they*] *seek forgiveness*." In English there is *no seemly way* to say: "يستغفرون" *per se*. So I settled for saying: "[*they*] *seek forgiveness*."

11 The word "وَسِعَت" = "included" means *is already broadened* to contain/encompass.

12 The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

13 The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

14 The word "صلح"="*salaha*" (1) it's "فعل ماض لازم" = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive* verb, "أصلح." And (2) "صلح" is very difficult to *exactly define*, let alone translate, as the *criteria* could *differ* among different *people* and different *eras*. However, a "*divine criterion*," such as the "*Pillars of Islam*" or any such criterion which is *Allah sanctioned* would do. Any "righteous" work done according to, say, *secular* criteria will *not* avail in this *respect*, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: "…*while he* (*is*) *a believer*." For e.g.: "And whoever works the righteous works[w] of a male or a female while he (*is*) a believer, then those they[z] enter the Paradise,[w]" (S4:124).

15 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

16 See the *Lexicon* attached to this *Translation* for "*hekma*.

17 The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be =

(*afar-that-it/that*)[x] (*is*) the win the great.	وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٩
10. Verily who[r] unbelieved they[z] (*to be*) called they:[z] surely Allah's abhorrence (*is*) bigger than your[n] abhorring your[n] selves[w] *edh* (*when/while*) you[z] (*are being*) invited to the belief then you[z] [unbelieve].	إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ١٠
11. Said they:[z] (*O*), our Lord [*You*[s]] deadened[18] us twice and [*You*[s]] quickened us twice then we confessed by our offenses; so is to a *khorojen* (*an egress*[x]/*return*[x] *to worldly life*) of a path.	قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ١١
12. *Tha'lekum* (*collective-afar-that*)[x] because verily it[x] if (*had been*) invoked Allah alone, unbelieved you;[c] and *en* (*if*) (*to be*) partnered (*other deities*) by Him you[z] believe; so the rule (*is*) for Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*[x] (*Big beyond comparison/comprehension, Predates/Antedates all things*).	ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ١٢
13. He Who shows you[b] His *Aya'te*[w] (*miracles/signs/proofs*) and *younazzelo* ([*He*] *iteratively descends*) for you[b] from the Heavens[w] a *rez'qan*[x] (*rain*);[x] and not reminisces except who[p] *youneebo*[19] ([*he*] *iteratively return-penitent*).	هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣
14. So let-invoke you[z] Allah faithfully/sincerely for Him the religion, and albeit disliked the unbelievers.	فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ١٤
15. *Ra'feeo* (*Multitudinous Superior/Upgrader*)[20] (*of*) the ranks[w] [*He*]; the *Arsh's*[21] (*Kingship-Throne*) Possessor; He casts[22] *ar-Rooha*[23] (*The: Qur'an, revelation, Arch Angel Gabriel*) of His command on whom[r] He wills of His *eba'de* (*worshippers/submitters/slaves*) to warn (*about*) the *tala'qe* (*meeting with Allah and His other creatures*) Day.	رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ١٥

= *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you (*had*) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."

18 The word "**أمات**," in "**أمَتَّنا**" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

19 The word "**ينيب**" from "**أناب**" = "**رجع مرة بعد مرة**," meaning: *iteratively returned penitent*. See **الهادي و الراغب**.

20 The word "**رفيع**" could mean: (a) *Superior, no thing above Him*, or (b) "**رفيع**" the *intensive* form of "**رفع**," and "**رفيع**" means "**على وزن فعيل بمعنى رافع**." See **القرطبي**.

21 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

22 That is in the sense of: *bestow* or *confer*.

23 It is stated in "**اللسان**" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*.

16. Day they (*are*) apparent, not hides on Allah of them a thing; for Whom[a] (*is*) the proprietorship today; for Allah The One, The *Qahha're* (*Ever-/Stout Subduer*).

يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ١٦

17. Today (*to be*) requited every self[w] by what [*it*[w]] earned-she;[y] no injustice today; verily Allah (*is*) swift (*in*) the account.

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٧

18. And let-warn them [*you*[s]] (*about*) the *A'zefa'te*[w24] (*She-imminent-Resurrection Event*)[w] Day, *edh* (*when-/while*) the hearts (*are*) *lada*[25] (*directly at/by*) the larynxes suppressor; not for the *dha'lemeena*[26] (*injustice-doers*) of a *hameemen*[27] (*affectionate friend*) and nor an intercessor (*to be*) obeyed.

وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ١٨

19. [*He*] knows the treachery[w] (*of*) the eyes[w28] and what conceals the chests.

يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ١٩

20. And Allah judges by the right; and who[r] they[z] invoke of lesser than/without Him not judge they[z] by a thing; verily Allah, He (*is*) The *Sameeo*[29] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The *Basseero* (*keenly: Seer/Omniscient*).

وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ٢٠

21. Have [and] not treaded they[z] in the Earth[w] then see they[z] how [was] consequence[w] (*of*) whom[r] they[z] were of before them; they[z] were, [they][30] harder than them a strength[w] and effects/traces in the land;[w] then took them Allah by their offenses and not [was] for them from Allah of a preventer.

۞ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ٢١

22. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they

ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ

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24 The word "*Aazefah*" is *singular, feminine, subjective noun*, meaning *imminent* with *no* English equivalent *per se*. It is a synonym for the *impending Day of Judgment*, in Arabic **يوم القيامة**, which is *feminine*.

25 The word "**لدى**" from "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*. So *lada* ="*directly at/by*" seems to indicate such *closeness*. See **اللسان**.

26 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

27 The word "**حميم**" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*." However, in Arabic *tongue* expression: "**الصديق الحميم**" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend." I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "**الصديق الحميم**," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language. So for "**الصديق الحميم**," I am settling for: "*true, cherisher, compassionate and sympathetic friend*, *mutually affectionate*" and for short: "*mutually affectionate friend*."

28 The expression "**خائنة الأعين**"= "*treacherous-eyes*" means those eyes that *stealthily look* or *gaze* at what they should *not* look or gaze at.

29 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمع**."

30 This [they] is for emphasis.

were[w] *ta’atey*[x] (*approaches/ comes to*)[x] them their messengers by the evidences-she[y] then unbelieved they;[z] so took them Allah; verily He (*is*) strong, severe (*in*) the punishment.

رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَكَفَرُواْ فَأَخَذَهُمُ ٱللَّهُۚ إِنَّهُۥ قَوِيّٞ شَدِيدُ ٱلۡعِقَابِ ٢٢

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23. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya’te*[w] (*miracles/ signs/ proofs*) and an authority[x] manifester.[x]

وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٢٣

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24. To Pharaoh and *Hamana* and *Qaroona*; then they[z] said: a magician *kaththabon* (*ever/ stout liar*).

إِلَىٰ فِرۡعَوۡنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُواْ سَٰحِرٞ كَذَّابٞ ٢٤

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25. Then *lamma* (*when/ whence*) [*he*] came (*to*) them by the right from *enda* (*by munificence of/ by Rule of*) Us, they[z] said: let-you[z] kill sons (*of*) whom[r] believed they[z] with him and *istahyou*[31] (*you*[z] *affirmably let live*) their women; and not the unbelievers’ scheme except in a waste/misguidance.

فَلَمَّا جَآءَهُم بِٱلۡحَقِّ مِنۡ عِندِنَا قَالُواْ ٱقۡتُلُوٓاْ أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُۥ وَٱسۡتَحۡيُواْ نِسَآءَهُمۡۚ وَمَا كَيۡدُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ٢٥

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26. And said Pharaoh let me kill *Mosa* (*Moses*) and let him invoke his Lord; verily I fear/know[32] that [*he*] substitutes your[n] religion or that [*he*] manifests in the land[w] the corruption.

وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمۡ أَوۡ أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ٢٦

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27. And said *Mosa* (*Moses*): verily I refuged by my Lord and your[n] Lord from every *mutakabberen*[33] (*haughtiness-practicer*) not believing [*he*] by day (*of*) the reckoning.

وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ بِيَوۡمِ ٱلۡحِسَابِ ٢٧

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28. And said a man believer from Pharaoh’s *aa´le* (*family/ house/ kin/ chiefs/ followers*) concealing his belief: do you[z] kill a man that says [*he*] my Lord (*is*) Allah and *qad* (*already and affirmatively*) [*he*] came (*to*) you[b] by the evidences-she[y] from your[n] Lord; and *en* (*if*) *yako* (*surely* [*he*]*is/ be*) a liar then on him (*is*) his lying; and *en yako ssa’deqan* (*always-truth-enforcer*), betides you[b] some (*of*) that [*he*] promises you;[z] verily Allah not *yahdey* (*divinely-guides*) whom[p] he (*is*) prodigal/exceeder[34] *kaththabon* (*ever/ stout liar*).

وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدۡ جَآءَكُم بِٱلۡبَيِّنَٰتِ مِن رَّبِّكُمۡۖ وَإِن يَكُ كَٰذِبٗا فَعَلَيۡهِ كَذِبُهُۥۖ وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ ٱلَّذِي يَعِدُكُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ مُسۡرِفٞ كَذَّابٞ ٢٨

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[31] See the *Lexicon* attached to this *Translation* for the *effect* of the letter **س** when *added* to a word, as **استحيوا**.

[32] *Linguistically* the word “**خفت**” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

[33] There is *no noun* in English for "**متكبّر**" = *who is prideful/ haughty*. To make a noun= “*haughtiness-practicer*”.

[34] The word “**مُسرف**” translated as “*prodigal/ exceeder*” here in the sense of *immoderate* in *giving*, *saying* or *doing*. In this, case Pharaoh and his peoples were “lavishers” in their *stubbornness* vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, “**مُسرف**” means according to **اللتاج** *unbeliever*. I could not find this meaning for “**مُسرف**” as *unbeliever* except in a single *not* a main entry in **اللتاج**.

29. O, my people: for you[b] the kingship[35] today, ascenders[36] you[z] (*are*) in the land;[w] so who[r] [*he*] succors us from Allah's *ba'se*[x] (*intense torment*)[x] *en* (*if*) [*it*[x]] came (*to*) us; said Pharaoh: not [*I*] show you[b] except what [*I*] see and not divinely-guide you[b] [*I*] except the *rashad's* (*mature-discernment/rational guidance to the right*) path.

يَٰقَوۡمِ لَكُمُ ٱلۡمُلۡكُ ٱلۡيَوۡمَ ظَٰهِرِينَ
فِي ٱلۡأَرۡضِ فَمَن يَنصُرُنَا مِنۢ بَأۡسِ
ٱللَّهِ إِن جَآءَنَاۚ قَالَ فِرۡعَوۡنُ مَآ أُرِيكُمۡ
إِلَّا مَآ أَرَىٰ وَمَآ أَهۡدِيكُمۡ إِلَّا سَبِيلَ
ٱلرَّشَادِ ٢٩

30. And said [*he*] who[r] [*he*] believed: O, my people, verily I fear/know[37] on you[b] like the parties' day.

وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ إِنِّيٓ أَخَافُ
عَلَيۡكُم مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ٣٠

31. Like wont/praxis people (*of*) *Noohen* (*Noah*) and *Aaden* and *Thamooda* and who[r] (*are*) of after them; and not Allah wants an injustice for the *eba'de* (*worshippers/submitters/slaves*).

مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ
وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا
لِّلۡعِبَادِ ٣١

32. And O, my people: verily I fear/know[38] on you[b] the mutual summoning day.[39]

وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ
٣٢

33. Day you[z] flee/diverge retreaters, not for you[b] from Allah of a safeguard; and whom[r] Allah misleads then not for him of a *haden* (*divinely-guider*).

يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ
مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ
هَادٖ ٣٣

34. And *laqad* (*verily, already and affirmatively*) came (*to*) you[b] *Yousifo* (*Joseph*) of before by the evidences[w] then not ceased you[c] in doubt of what [*he*] came (*to*) you[b] by it;[x] until *edha* (*when/whereas*) [*he*] perished said you:[z] never missions[40] Allah from after him a messenger; like *tha'leka* (*afar-that-it/that*)[x] misleads Allah whom[p] he (*is*) an exceeder/prodigal suspecter.[41]

وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ
بِٱلۡبَيِّنَٰتِ فَمَا زِلۡتُمۡ فِي شَكّٖ مِّمَّا
جَآءَكُم بِهِۦۖ حَتَّىٰٓ إِذَا هَلَكَ
قُلۡتُمۡ لَن يَبۡعَثَ ٱللَّهُ مِنۢ بَعۡدِهِۦ
رَسُولٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ
هُوَ مُسۡرِفٞ مُّرۡتَابٌ ٣٤

35. Who[r] they[z] dispute in Allah's *Aya'te*[w] (*miracles/signs-/proofs*) by other than an authority *ata*[x] (*descended-/came to*)[x] them; enlarged an abhorrence *enda* (*by Rule of*) Allah and *enda* (*by rule of*) whom[r] believed they;[z] like *tha'leka* (*afar-that-it/that*)[x] stamps[42] Allah on every heart (*of*) a *mutakabberen*[43] (*haughtiness-*

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ
بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡۖ كَبُرَ مَقۡتًا
عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُواْۚ
كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلۡبِ

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[35] The word "مُلْك، بضمة على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).
[36] The word "ظاهرين" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.
[37] See footnote 32 above regarding *fear/know*.
[38] Ibid.
[39] That is *in the Hereafter* when the *Paradise people* call the *Hell people* and *vice versa* for *various reasons*.
[40] The word "بعث" carries *several meanings*, among them: *sent*, *missions*, *arouse*, *resurrected*, *awaken*, and *prompted*.
[41] The word "مريب" the word "*suspect*" could fit for a *noun* or an *adjective*.
[42] The expression: "stamps on the hearts…" is an Arabic *tongue* expression meaning that *if the hearts were to be stamped* then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.
[43] There is *no noun* in English for "متكبّر" = *who is prideful/haughty*. To make a noun= "*haughtiness-practicer*".

practicer) jabbaren (vigorous compeller/ ever contumacious stubborn).

مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

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36. And said Pharaoh: O, *Hamana* let-build [*you*[s]] for me an edifice *la'alla* (*craving currently unavailable deed that/ perhaps*) I [*I*] reach the means.

وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾

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37. Means of the Heavens[w][44] so *attale'ao* ([*I*] *ascend-observing*) [to] *Mosa's* (*Moses'*) *elaha* (*deity*); and verily I surely presume him a liar; and like *tha'leka* (*afar-that-it/ that*)[x] (*had been*) adorned for Pharaoh his ill-work and [*he*] (*had been*) repelled *a'n* (*off*) the path; and not Pharaoh's connivance except in *tababen* (*bane/ mar/ discomfiture*).

أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ﴿٣٧﴾

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38. And said who[x] [*he*] believed: O, my people *ettabe'aoney* (*let-closely-follow me*[45] *you*[z]); *ahdey* ([*I*] *divinely-guide*) you[b] the *rashad's* (*mature-discernment/ rational guidance to the right*)'s path.

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾

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39. O, my people; verily only this,[w] the life[w] (*of*) the world,[w] (*is*) a *mata'aon*[46] (*resource for a transitory worldly delight*) and verily the Hereafter,[w] [she] (*is*) the permanent-home.[w]

يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾

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40. Whoever [*he*] worked a *sayye'aa'tan*[w] (*demeritorious-deed*)[w] then not (*to be*) requited [*he*] except its[w] like; and whoever [*he*] worked righteously of a male or a female while he (*is*) a believer, then those they[z] enter the Paradise[w] (*to be*) provided they[z] in it[w] by other than a count.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

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41. And O, my people: what (*is*) for me [*I*] invite you[b] to the deliverance[w] and you[z] invite me to The Fire.[w]

۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾

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42. You[z] invite me to unbelieve by Allah and partner [*I*] (*other deities*) by Him, what not for me by it[x] a knowledge; and [*I*] invite you[b] to The Mighty The *Ghaffa're* (*Ever/ Stout Forgiver*).

تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ﴿٤٢﴾

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[44] The expression "أسباب السماوات" = "means of the Heavens" is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc.

[45] The letter "ن" in "فاتّبعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فاتّبعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[46] The word "متاع"="*mata'aon*" is rooted in the word "متَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

43. *La’jarama*[47] (*inevitably-right*), verily only you[z] invite me to it[x] not for it[x] a case[w] in the world[w] and not in the Hereafter;[w] and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire’s[w] companions.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا وَلَا فِى ٱلْـَٔاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾

44. So shall remember you[z] what [*I*] say for you[b] and [*I*] consign my matter to Allah; verily Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by the *eba’de* (*worshippers/submitters/slaves*).

فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

45. So precluded him Allah *sayye'aa'te*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] machinated and *haqa* (*deservedly besieged*) by Pharaoh’s *aala* (*family, house, kin, chiefs, followers*) the ill torment.

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾

46. The Fire[w] (*being*) exposed they[z] (*are*) over it[w] *ghodowan* (*dawn-until-sunrise*) and *asheyya*[48] (*night's start or whole night*); and day *taqumo* (*ups-to-fulfill*)[w49] The Hour[w] (*it’s said*): let-you[z] admit Pharaoh’s *aala* (*family/house-/kin/chiefs/followers*) the hardest torment/torture.

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾

47. And *edh* (*when/while*) mutually argue they[z] in The Fire[w] so say the weaklings to whom[r] *istakbaro*[50] (*they*[z] *affirmed their*[n] *prideful haughtiness*); verily we were for you[b] followers, so are you[f] sufficers *a’n* (*off*) us a lot of the Fire.[w]

وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾

48. Said who[r] *istakbara*[51] *istakbaro*[52] (*they*[z] *affirmed their*[n] *prideful haughtiness*): verily we (*are*) all in it;[w] verily Allah *qad* (*already and affirmatively*) ruled [*He*] among the *eba’de* (*worshippers/submitters/slaves*).

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾

49. And said who[r] (*are*) in The Fire[w] to Hell’s[w] *khazana’te* (*warders/treasurers*): let-invoke you[z] your[n] Lord (*to*) lighten *a’n* (*off*) us a day of the torment.

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾

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[47] The word “**لا جرم**” means *inevitably-right*. See **التاج**. To make the Arabic “**لا**” corresponds to the English *counterpart* “not” the “*inevitable*” is legitimately modified to “*not-evitable*” and “rightly” is of course added to it to complete the meaning. Thus, “**لا جرم**” = “*Not evitable rightly*”= inevitably right.

[48] In English there is *no* exact corresponding words for “**غدو**” = “*ghodow*” (grammatically inflected “*ghodowan*) and “**عشي**” = “*asheya*” *per se*. As “**غدو**” means (*dawn-until-sunrise*) and “**عشي**” = “*asheyya*” (*early night or the whole night*). It must be pointed out *not early evening or evening*, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

[49] There is a *distinction* between “**تقوم**” = “*up*” = “*get up* or *rise*” (*in the intransitive sense*, and “*stands*” = “**تقف**.” Also the expression “**تقوم الساعة**” is an Arabic *tongue* expression meaning: *enormous happening= Day of Jugment*.

[50] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[51] Ibid.

[52] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

50. Said they:[z] has [and] not *tako*[53] (*it*[w] *be*) *ta'tey*[w] (*haps-/comes to*)[w] you[b] your[n] messengers by the evidences-she;[y] Said they:[z] *bala*[54] (*certainly-not*); said they:[z] then let-invoke/pray[55] you[z] and not the unbelievers' invocation/prayer except in a misguidance/waste.

قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَـٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ٥٠

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51. Verily We surely succor Our messengers and whom[r] they[z] believed in the life[w] (*of*) the world[w] and day up[56] the witnessers/testifiers.[57]

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ ٥١

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52. Day not benefits the *dha'lemeena*[58] (*injustice-doers*) their apology[w] and for them (*is*) the curse[w] and for them (*is*) the ill-home.[w]

يَوۡمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعۡذِرَتُهُمۡۖ وَلَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٥٢

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53. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the *huda* (*divine-guidance*) and We bequeathed Israel's sons the book.

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡهُدَىٰ وَأَوۡرَثۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ ٥٣

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54. A *huda* (*divine-guidance*) and a reminiscence-/remembrance,[w59] for the *alba'be's* (*the hearts-intellects staff*)'s possessors.

هُدٗى وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ٥٤

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55. So *issber* (*let-hold on patiently* [*you*[s]]); verily Allah's promise (*is*) right; and *istaghfer*[60] (*let-*[*you*[s]] *seek forgiveness*) for your[t] offense and *sabbeh*[61] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise by the *aasheyye*[62] (*the early part of night or the whole night*) and the *ebka're*[63] (*a little after sun rise until mid-day*).

فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ ٥٥

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56. Verily who[r] they[z] dispute in Allah's *Aya'te*[w] (*messages/signs/proofs*) by other than an authority[x] *ata'hum* (*accorded to them*), *en* (*not*) in their chests

إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ

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53 *Tako=ta'kon*, shortened for *resoluteness and assertiveness.*

54 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

55 The word "**دعاء**," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

56 The word "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*).

57 The word "*witnessers*" = "**الأشهاد**" could *also* mean "*the Prophets*," according to some. See **اللسان**.

58 The word "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation.*

59 The word "**ذكرى**" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*Surah* 6: 68).

60 The word "**استغفر**" = "**اطلب الغفران**" = "*let-seek forgiveness* [*you*[s]]." In English there is *no seemly way* to say: "**استغفر**" *per se.* So I settled for saying: *let-seek forgiveness* [*you*[s]]."

61 The phrase "*subhana Allah,*" means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

62 The word: **العشي** = "*asheyy*" see footnote 48 above.

63 The word: **إبكار**=the time period spanning *a little after sun rise until mid-day.*

except *kebron* (*arrogation of self-pridefulness*) not they surely reaching it;[x] so *ista'eth* (*let-[you*[s]*] affirmably-refuge*) by Allah; verily He, He (*is*) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The *Basseeron* (*keenly: Seer/Omniscient*).

إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا
هُم بِبَٰلِغِيهِ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

57. Surely creation (*of*) the Heavens[w] and the Earth[w] (*is*) *akbaro* (*bigger/antedates compeers*) than the mankind's creation, [and] but most mankind know not.

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not level/even the blind and the *basseero* (*keen: seer*) and who[r] believed they[z] and they[z] worked righteous-works[w] and nor the evil-doer; little surely[64] you[z] reminisce.

وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا
ٱلْمُسِىٓءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

59. Verily The Hour[w] (*is*) surely *aa'teya'ton* (*approaching-/comer-she*[y]), no suspicion[x] (*is*) in it;[w] [and,] but most [the] mankind believe not.

إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ
﴿٥٩﴾

60. And said your[n] Lord: let-you[z] invoke Me *astajib*[65] (*[I]favorably-answer*) for you;[b] verily who[r] *yestakberoona*[66] (*they*[z] *affirm their prideful haughtiness*) *a'n* (*regarding*) My *eba'da'te*[w] (*worship/servility-to-Me*)[w] shall enter they[z] Hell[w] *dakhereena* (*he-they who became contemptible/of no significance*).

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ
لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ
﴿٦٠﴾

61. Allah, Who made for you[b] the night to repose-/quiet you[z] in it[x67] and the *naha'ra* (*between sunrise and sunset*) *mubsseran*[x] (*discernment-enabler*);[x] verily Allah (*is*) surely munificence-possessor on the mankind [and] but most (*of*) the mankind thank not.

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟
فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

62. *Tha'lekum* (*collective-afar-that*)[x] Allah (*is*) your[n] Lord, Creator (*of*) every-thing; no an *elaha* (*a deity*) except Him; then wherefrom[68] *to'afakona*[69] (*you*[z] *to be off-right dissuaded/speciously concoct*).

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ
كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ
تُؤْفَكُونَ ﴿٦٢﴾

63. Like *tha'leka* (*afar-that-it/that*)[x] *you'afako* (*to be: off-right dissuaded/dissuaded speciously*) who[r] they[z] [were] by Our *Aya'te*[w] (*messages*) reject they.[z]

كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟
بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾

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[64] The particle "ما" is for *intensity* of *paucity*. See إعراب القرآن، لمحمود صافي.
[65] The word "استجب" is rooted in "استجاب" = *answered* plus *made available* what was *requested*, i.e. "*favorably answered.*"
[66] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.
[67] The pronoun "ه" in "فيه" refers to the *night*, which is a *masculine* gender in Arabic, hence [he-] it[x].
[68] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[69] The word "تُؤفكون" means you are *dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.*

64. Allah, Who made for you[b] the Earth[w] an abode and the Heaven[w] a *bena'an*[70] (*a build-in-progress*); and [*He*] portrayed/fashioned you[b] then *ahasana* ([*He*] *ultimately perfected and beautified*) your[n] portraiture-/fashion; and [*He*] provided you[b] of the goodies;[w71] *tha'lekum* (*collective-afar-that*)[x] your[n] Lord, so *tabaraka*[72] (*firmly bestows multitudinous goodness and worthiness*) Allah, the worlds' Lord.

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾

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65. He, (*is*) The *Hayyo* (*Living/Alive*), no an *elaha* (*a deity*) except Him; so let-invoke Him you[z] faithfully-/purely for Him the religion; the praise (*is*) for Allah the worlds' Lord.

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾

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66. Let-say [*you*[s]]: verily I (*had been*) restrained to worship [*I*] whom[r73] you[z] invoke of lesser than-/without Allah, *lamma* (*when/whence*) came (*to*) me the evidences-she[y] from my Lord; and I (*had been*) commanded that *aslema* (*become Muslim/submit to Allah*) [*I*] for the worlds' Lord.

۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾

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67. He Who created you[b] from a *tora'ben* (*crushed sand*); afterward from *nutfa'ten*[74] (*sperm-drop*);[w] afterwards from *alaqa'ten*[75] (*adherent-suspender/blood-clot*);[w] afterwards *youkhrejo* ([*He*] *emerges/produces*) you[b] a baby; afterwards to reach you[z] your[n] *ashuda*[76] (*prime/full strength*); afterwards to be you[z] *shuyoukhan* (*old-aged ones*); and of you[b] who[p] *youtawaffa*[77] (*is caused to die*) of before;

هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ وَمِنكُم

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[70] The word "بناءاً"= "*bena-an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: "And the Heaven[w] We built it[w] by *ay'den* (*divine Might*), and verily We surely (*are*) expanding/expanders." (S51:47). Also it could mean: (2) first time going in *privacy with a bride after* the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

[71] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.

[72] See the *Lexicon* attached to this *Translation* for this important word "تبارك." In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness..

[73] The pronoun "whom" is the objective case of "who," which clearly applies for the *singular* or the *plural*. In *this context* it *could* read for the *singular*, *when in fact it's intended for the plural*. Thus, the "*them*" is affixed to *insure the plural sense of it*.

[74] The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

[75] The word "علقة" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/clot*" could be of *any* thing. But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*).

[76] The Arabic word "*ashudah*"="أشده" translated as [his "*prime, full strength*] meaning reached the ideal age of physical and mental strengths.

[77] The word "*youtawaffa*"= "يُتَوفى" is a *transitive, present tense, always passively constructed*. Thus, it is different than "يموت," a *transitive* verb meaning to die. But in the case of "*youtawaffa*"= "يُتَوفى," which *must always* be *passively constructed*, because when death occurs to some-one, *that one* gets to be *deprived of life by Allah* or *His agents* (the angels) *on His command*. Thus, his *soul* is *received* by Allah or His agent. That is why the person =

and to reach you[z] *ajalan*[78] (*term-limit*) *musamma*[79] (*that which had been designated and/or named*) and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you.[z]	مَن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓاْ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ٦٧
68. He Who [*He*] quickens and [*He*] deadens;[80] then when He judged a matter, then verily only says [*He*] to/for[81] it:[x] let-be [*you*[s]]/[*it*[x]] so [*he/it*[x]] is.	هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٦٨
69. Have not seen [*you*[s]] to them that dispute in Allah's *Aya'te*,[w] (*miracles/signs/proofs*) so wherefrom they[z] (*are to be/being*) distracted.	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ٦٩
70. Who[r] they[z] denied by The Book[x] and by what We sent by it[x] Our messengers then will know they.[z]	ٱلَّذِينَ كَذَّبُواْ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ٧٠
71. *Edh* (*when/while*) the shackles (*are*) in their necks[w] and the chains[w] (*to be/being*) dragged they.[z]	إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ٧١
72. In the *hameeme*[82] (*maximally heated/cooled water*), after-wards in The Fire[w] (*to be/being*) filled they.[z83]	فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ٧٢
73. Afterwards (*had been*) said for them: where (*are*) what you[c] were partnering.[84]	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ٧٣
74. Of lesser than/without Allah; said they:[z] strayed they[z] *a'n* (*off*) us; rather we not invoked of before a thing; like *tha'leka* (*afar-that-it/that*)[x] misleads Allah the unbelievers.	مِن دُونِ ٱللَّهِ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمْ نَكُن نَّدْعُواْ مِن قَبْلُ شَيْـًٔا كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ٧٤
75. *Tha'lekum* (*collective-afar-that*)[x] by what you[c] were rejoicing in the Earth[w] by other than the right and for what you[c] were exulting you.[z]	ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ٧٥
76. Let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it;[w] so wretched (*is*) a *mathwa*[85] (*forced: long-term-*	ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا

= is *caused to die*. After death, there is a *reception* of the *soul* or the *body and soul* by *Allah* or *His agent* to the *soul* or the *soul and body* on Allah's command.

[78] The word "الأجل" means term-limit, see اللسان.

[79] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

[80] The word "أمات," in "يميت" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary.*

[81] The letter "ل" in "له" is *congruent* or *corresponding* to "*to.*" See, مغني اللبيب for the *twenty* meanings of "ل."

[82] The word "*hameem*"="حميم," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

[83] The word "يسجرون" comes from the root word "سجر," meaning: filled. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجور بالنار أي مملوء." See اللسان.

[84] That is "*other deities with Allah.*"

[85] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*obligingly: long-term/semi-permanent-abode*" seems to me rather appropriate.

abode) (*of*) the *mutakabberena*[86] (*haughtiness-practicers*).

فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٧٦

77. So *issber* (*let-[you*[s]*] hold on patiently*); verily Allah's promise (*is*) right; so either [*We*] assuredly show you[g] some (*of*) which[x] [*We*] promise them or *natawaffayy-ana* ([*We*] *assuredly take before dying*) you;[g] then to Us (*to be*) returned they.[z]

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ٧٧

78. And *laqad* (*verily, already and affirmatively*) We sent Our messengers from before you;[g] of them whom[p] We narrated on you[g] and of them not narrated [*We*] on you;[g] and not [was] for a messenger to *ya'ateya*[x] ([*he*]*approaches/comes*)[x] by an *Aya'ten*[w] (*miracle-/sign/proof*) except by Allah's leave; so if Allah's command came, (*then had been*) judged by the right and lost far-there[87] the falsifiers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ ٧٨

79. Allah, Who made for you[b] the *an'aama*[w] (*cattle-/camels/goats/and sheep*)[w] to you[z] ride of them[w] and of them[w] you[z] eat.

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ٧٩

80. And for you[b] in it[w] benefits[w] and to reach you[z] on it[w] a need[w] in your[n] chests and on it[w] and on the *fluke*[w] (*ship/ships*)[w] you[z] (*are to be*) carried.

وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ٨٠

81. And [*He*] shows you[b] His *Aya'te*[w] (*miracles/signs-/proofs*); so which (*of*) Allah's *Aya'te*[w] you[z] disclaim-/dismiss.

وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ٨١

82. Have not they[z] treaded in the land;[w] then look they[z] how [was] consequence[w] (*of*) whom[r] of before them; they[z] [were] more than them and harder a strength[w] and effects/traces in the land;[w] so not enriched/sufficed[88] *a'n* (*off*) them what they[z] were earning.

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ٨٢

83. Then *lamma* (*when/whence*) came-she[y] (*to*) them their[x] messengers[x] by the evidences-she[y] reveled-/rejoiced they[z] by what they[z] had of the knowledge and *haqa* (*deservedly besieged*) by them what they[z] [were] by it[x] *yastah'zeona* (*they*[z] *affirmably jesting*).

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٨٣

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[86] There is *no noun* in English for "**متكبّر**" = *who is prideful/haughty*. To make a noun= "*haughtiness-practicers*".

[87] In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنلك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)." For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

[88] The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

84. Then *lamma* (*when/whence*) they[z] saw Our *ba'sa* (*intense torment*) said they:[z] we believed by Allah alone and we unbelieved by what we were by it[x] *mushrekeena* (*they*[z] *who partner deities with Allah, he-polytheists*).	فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾
85. Then not was benefiting them their belief *lamma* (*when/whence*) they[z] saw Our *ba'sa* (*intense torment*); Allah's dispensation[w] which[u] *qad* (*already and affirmatively*) ceded-she[y] in His *eba'de* (*worshippers-/submitters/slaves*) and lost far-there[89] the unbelievers.	فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem.*[1]	حمٓ ﴿١﴾
2. A descending[2] from *Ar-Rahma'ne,*[3] *Ar-Rahee'me* (*The iterative mercy Giver*).	تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٢﴾
3. A Book[x] (*had been*) expounded-she[y] its[x] *Aya'te*[w] (*Qur'anic statements*) Qur'an[x] Arabic, for a knowing people.	كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾
4. A *basheeran*[4] (*an iterative teller of pleasant tidings*) and *na'theeran* (*iterative warner*); then shunned most (*of*) them; so they hear not.	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾
5. And said they:[z] our hearts (*are*) in coverts[x] of what [*you*[s]] invite us to it;[x] and in our ears (*is*) a *wagron* (*hearing-heaviness*); and [of][5] between us and [between] you[g] (*is*) a *heja'bon* (*veil/shroud*); so let-work [*you*[s]], verily we (*are*) working/workers.	وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾
6. let-say [*you*[s]]: verily only I am a human like you[b] (*being*) revealed[6] to me that only your[n] *elaho* (*deity*)	قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ

[89] See footnote 87 above regarding **هنالك**. +

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

[3] The word "*Ar-Rahman*" is *Allah's name*, according to (*S* 17:110): "you call upon Allah or you call upon *Ar-Rahman*, whatever that you call upon surely for Him the names the *husna* (*most all around beautiful*)."

[4] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر \ يُبَشِّر\مُبَشِّرُ**.

[5] The particle "**من**" has *many* meanings, among them "**في**,"= "*in*" as in this *Ayah*, see **مغني اللبيب**.

[6] The word "**أوحى**" in "**يوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "**الوحي**" is *fire* or *king*. See **اللسان**.

(*is*) an *elahon* (*deity*) One; so *ista'qemo*[7] (*let-you*[z] *affirmably straighten*) for Him and *istaghfero*[8] (*let-you*[z] *seek forgiveness from*) Him; and *waylon* (*lengthy*: *stay in a valley in Hell-bane/woe*) for the *mushrekeena* (*they who partner deities with Allah/he-polytheists*).

أَنَّمَآ إِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ٦

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7. Who[r] not *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w9] (*prescribed percentage of personal possessions*)[w] and they (*are*) by the Hereafter[w] they (*are*) unbelievers.

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ٧

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8. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] for them a remuneration other than slighted/severed.[10]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٨

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9. Let-say [*you*[s]]: verily assuredly you[b] surely unbelieve by Whom [*He*] created the Earth[w] in two days and you[z] make for Him compeers *tha'leka* (*afar-that-it/that*)[x] (*is*) the worlds' Lord.

۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَـٰلَمِينَ ٩

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10. And [*He*] made in it[w] anchors[11] (*catches/fasteners-/stabilizers*) of its[w] atop and [*He*] blessed in it[w] and [*He*] fated in it[w] its[w] subsistences[x]/sustenances[x] in four days, equal for the askers.

وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَـٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ١٠

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11. Afterwards *istawa*[12] (*set Himself*) [*He*] to the Heaven[w] while it[w] (*is being*) a smoke; then said [*He*] for it[w] and for the Earth:[w] *eateya*[x] (*let-approach/come*[x] *you-both*) voluntarily or forcibly;[13] said both: *atayna* (*we both approached/came*) (*as*) volunteers[14]/voluntarily.

ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ١١

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12. So [*He*] judged/finished them[y] seven Heavens[w] in two days; and [*He*] [revealed][15] in every Heaven[w] its[w] command;[x] and We adorned/bedecked the

فَقَضَىٰهُنَّ سَبْعَ سَمَـٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا

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[7] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[8] The word "**استغفروه**" = "**اطلبوا غفرانه**" = "*let-seek you*[z] *His forgiveness.*" In English there is *no seemly way* to say: "**استغفروه**" *per se*. So I settled for saying: "*let-seek forgiveness you*[z]"

[9] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

[10] The word "**ممنون**" means slighted or severed by cutting it off. See **مفردات القرآن للراغب**. Refer to the attached list of *References*.

[11] That is the mountains.

[12] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.

[13] See the *Lexicon* attached to this *Translation* for the *distinction* between "**كَرهاً**,"*fat'ha* on the "**كَ**," as in this *Ayah*, and "**كُرهاً**," *dhammah* on the "**كُ**," as in (S46: 15), and "**إكراه**," as in (S2:256).

[14] The word "**طائعين**" is plural of "**طائع**," and it is *plural of an animate*; Also, "**طائعين**" is "**حال**" = in the *denotative state*, hence the *parenthetical qualitative prefix word* of "*voluntarily*" is needed. Also "**طوعاً**" is "**مصدر**"= *infinitive noun*, "**في موضع الحال**" = "*in the stead of denotative state*," so the parenthetical qualitative prefix word of "*absolutely*" is needed. See **إعراب القرآن، لمحمود صافي**.

[15] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*. See **اللسان**.

worldly[w] Heaven[w] by lamps[x] and *hefdhan*[16] (*absolute keep-up*); *tha'leka* (*afar-that-it/that*)[x] (*is*) a fating (*by*) The Mighty, The Omniscient.

ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿١٢﴾

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13. Then *en* (*if*) shunned they[z] then let-say [*you*[s]]: [*I*] warned you[z] *ssa'eqatan* (*thunderbolt*)[w] like *Aaden's* and *Thamoo-da's ssa'eqa'te* (*thunderbolt*).[w]

فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً
مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

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14. *Edh* (*when/since*) came-she[y] (*to*) them the messengers[x] of before their hands[w] and of their rear that not worship you[z] except Allah, said they:[z] had willed our Lord surely [*He*] (*would have*) descended angels; so verily we, by what you[z] (*had been*) sent by it[x] (*are*) unbelievers.

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ
قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا
بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾

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15. Then as-to *Aadon*, so *istakbaro*[17] (*they*[z] *affirmed their*[n] *prideful haughtiness*) in the land[w] by other than the right and they[z] said: who[r] (*is*) harder than us a strength;[w] had [and] not they[z] seen that Allah, Who [*He*] created them, He (*is*) harder than them a strength;[w] and they[z] were by Our *Aya'te*[w] (*messages*) rejecting they.[z]

فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ
أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ
أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا
يَجْحَدُونَ ﴿١٥﴾

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16. So We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind, in sinister days, to *notheqa'hum* ([*We*] *make them taste*) the ignominy's torment in the life[w] (*of*) the world;[w] and surely the Hereafter's[w] torment (*is*) *akhza*[18] (*more ignominious*); and they (*are*) not (*to be*) succored.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ
نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ
أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

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17. And as-to *Thamoodo*, so *hadayna* (*We divinely-guided*) them; then *istahabbo*[19] (*they*:[z] *questingly liked/preferred*) the blindness over the *huda* (*divine-guidance*); so taken-she[y] them, the thunderbolt[w] (*of*) the torment [the] ignominious, by what they[z] were earning.

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟
ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ
ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ
﴿١٧﴾

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18. And *najjayna* (*We iteratively delivered*) whom[r] believed they[z] and they[z] were *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*).

وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ
﴿١٨﴾

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19. And day (*to be*) thronged Allah's foes to The Fire[w] then they *youza'ona* (*are being arrayed they*[z]).

وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ
فَهُمْ يُوزَعُونَ ﴿١٩﴾

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[16] The word "حفظاً" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*). Also the word "حفظاً" is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix "*absolute*," See إعراب القرآن، محمود صافي.

[17] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[18] The word "أخزى"="*akhza*" is a *superlative adjective*, *not* available in English, except by: "*more ignominious*."

[19] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

20. Until *edha* (*when/whereas*) surely[20] they[z] came (*to*) it[w] testified on them their hearing and their *abssa'ro* (*insights/discernments*) and their skins by what they[z] were working.	حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٠
21. And said they[z] to their skins: why have you[c] testified on us; said they:[z] Allah (*caused*) us (*to*) pronounce; Who [*He*] (*caused to*) pronounce everything; and [*He*] created you[b] first once-she[y] (*time*[w]) and to Him you[z] (*are to be*) returned.	وَقَالُواْ لِجُلُودِهِمۡ لِمَ شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ كُلَّ شَيۡءٖۚ وَهُوَ خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ ٢١
22. And you[c] were not *tasta'terona*[21] (*you*[z] *affirmably hiding*) to witness/testify on you[b] your[n] hearing and nor your[n] *abssa'ro* (*insights/discernments*) and nor your[n] skins; [and,] but presumed you[c] that Allah knows not much of what you[z] work.	وَمَا كُنتُمۡ تَسۡتَتِرُونَ أَن يَشۡهَدَ عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ وَلَا جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا يَعۡلَمُ كَثِيرٗا مِّمَّا تَعۡمَلُونَ ٢٢
23. And *tha'lekum* (*collective-afar-that*)[x] (*is*) your[n] presumption which[x] you[c] presumed by your[n] Lord wrecked-/died-out you;[22] so you[c] became[23] of the losers.	وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم مِّنَ ٱلۡخَٰسِرِينَ ٢٣
24. So *en* (*if*) *yassbero* (*they*[z] *hold on patiently*) then The Fire[w] (*is*) *mathwa*[24] (*forced: long-term-abode*) for them; and *en* they[z] *yasta'a'tebo* (*they*[z] *affirmably apologize*) then not they (*are*) of the *mu'atabeena* (*they*[z] *whose apology was acceptable*).	فَإِن يَصۡبِرُواْ فَٱلنَّارُ مَثۡوٗى لَّهُمۡۖ وَإِن يَسۡتَعۡتِبُواْ فَمَا هُم مِّنَ ٱلۡمُعۡتَبِينَ ٢٤
25. And We destined for them mates, so they[z] adorned for them what (*is*) between their hands[w] and what (*is*) behind them; and righted on them [the] say in *umamen*[w] (*communities/nations*)[w] *qad* (*already and affirmatively*) ceded -she[y] of before them of the Jinn and the humankind; verily they were losers.	۞وَقَيَّضۡنَا لَهُمۡ قُرَنَآءَ فَزَيَّنُواْ لَهُم مَّا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَحَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِهِم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ٢٥
26. And said who[r] unbelieved they:[z] let not you[z] hear for this Qur'an;[x] and let-muddle you[z] in it[x] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prevail you.[z]	وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسۡمَعُواْ لِهَٰذَا ٱلۡقُرۡءَانِ وَٱلۡغَوۡاْ فِيهِ لَعَلَّكُمۡ تَغۡلِبُونَ ٢٦
27. Then surely assuredly[25] *notheqa* ([*We*] *make taste*)	فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُواْ عَذَابٗا شَدِيدٗا

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[20] The particle "ما" is for *intensity*, i.e. the witnessing *surely occurs as they come to it*. See الكشّاف، للزمخشري.

[21] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[22] The word "أرداكم" = caused you:[f] *to die out*, or cease living completely or *wrecked you*.[z]

[23] The word "أصبح" has *many* meanings, among them "صار" = "*became*," as in this *Ayah*. The Arabs say: "أصبح الرجل كريما أي صار كريما."

[24] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

[25] The "لَ" in "لنذيقن" and in "لنجزينهم" are *juratory*"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

whom[r] they[z] unbelieved a severe torment and surely [*We*] assuredly requite them, (*by*) worst (*of*) which[x] they[z] were working.

وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾

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28. *Tha'leka* (*afar-that-it/that*)[x] (*is*) requital (*for*) Allah's foes The Fire;[w] for them in it[w] immortality's home[w] a requital by what they[z] were by Our *Aya'te*[w] (*messages*) rejecting they.[z]

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا
دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾

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29. And said who[r] unbelieved they:[z] our Lord, let-show us [*You*[s]] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet[w] to be both of the lows.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ
أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا
تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾

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30. Verily who[r] they[z] said: our Lord (*is*) Allah, afterwards they[z] straightened, *tatanazzelo* (*iteratively descend*) on them the angels that let not fear you[z] and let-not sadden you[z] and *ab'shero*[26] (*have pleasant tidings you*[z]) by the Paradise[w] which[u] you[c] [were] promised.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ
ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ
أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟
بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

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31. We (*are*) your[n] *aw'leyao* (*guardians/allies*) in the life[w] (*of*) the world[w] and in the Hereafter;[w] and for you[b] in it[w] what your[n] selves[w] wish and for you[b] in it[w] what plead you.[z]

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى
ٱلْءَاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ
أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

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32. Hospitality from *Ghafooren* (*iterative Forgiver*) *Raheemen* (*iterative mercy Giver*).

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

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33. And who[a] (*is*) *ahsa'no*[27] (*perfecter and beautifuler*) a say of whom[p] [*he*] invited to Allah and [*he*] worked righteously and said [*he*]: verily I am of the Muslims.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى
ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ
ٱلْمُسْلِمِينَ ﴿٣٣﴾

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34. And not levels/evens the *hasanato*[w] (*meritorious-deed*)[w] and nor the *sayyeato*[w] (*demeritorious-deed*);[w] Let-propel [*you*[s]] by which[u] (*is*) *ahsa'no* (*perfecter and beautifuler*), then *edha* (*suddenly/whereas*) who[p] (*is*) between you[g] and [between] him an animosity[w] as if he (*were*) a *wa'leyon* (*guardian/ally*) *hameemon* (*sincerely affectionate*[28]).

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى
بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ
حَمِيمٌ ﴿٣٤﴾

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[26] The word "أبشِرُوا" means (a) you have *pleasant tidings*, or (b) *you rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

[27] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[28] The word "حميم" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*." However, in Arabic *tongue* expression: "الصديق الحميم" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend." I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language. So for "الصديق الحميم," I am settling for: "*true, cherisher, compassionate, sympathetic friend, and sincerely affectionate*" and for short: "*sincerely affectionate friend*."

35. And not *youla'qqaha*[29] (*be instructed-by/receive it*[w]) except whom[r] *ssabaro* (*they*[z] *who held on patiently*) and not *youlaqqaha* except a great fortune possessor.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا
يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ٣٥

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36. And if[30] assuredly incites you[g] of the Satan an incitement, so let-[*you*[s]] affirmably refuge by Allah; verily He, He (*is*) The *Sameeo*[31] (*The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَـٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ ٣٦

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37. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*) the night and the *naha'ro* (*between sunrise and sunset*) and the sun[w] and the moon;[x] neither you[z] kowtow for the sun[w] and nor for the moon;[x] and let-kowtow you[z] for Allah, Who [*He*] created them[y] *en* (*if*) you[c] were *eyyaho*[32] (*indeed exclusively Him*) you[z] worship.

وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ
وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ
ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ٣٧

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38. Then *en* (*if*) *estakbaro*[33] (*they*[z] *affirmed their*[n] *prideful haughtiness*) then who[r] (*are*) *enda* (*with/near/by Rule of*) your[t] Lord *yousabbehona*[34] (*he-they say*: *subhana Allah*) for Him by the night and the *naha're* (*between sunrise and sunset*), while they not weary.

فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ
رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ
وَهُمْ لَا يَسْـَٔمُونَ ۩ ٣٨

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39. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that-/verily you[g] [*you*[s]] see the Earth[w] *kha'she'atan*[35] (*still-/without flora*);[w] then if We descended on it[w] the water quivered-she[y] and swelled-she;[y] verily Who quickened it[w] surely (*is*) Enlivener (*of*) the dead; verily He, (*is*) over every-thing (*is*) Omnipotent.

وَمِنْ ءَايَـٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ
خَـٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا
لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٣٩

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40. Verily who[r] they[z] gainsay/deviate[36] in Our *Aya'te*[w] (*Qur'anic statements*) not hide they[z] on Us; is then whom[p] [*he*] (*is to be*) thrown in The Fire[w] *khayron* (*superior/worthiest*) or who[p] *ya'atey*[x] ([*he*] *approaches-/comes*) *aa'me-nan* (*self-safety-securer*) The *Qeyama'te's*[w]

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَـٰتِنَا لَا
يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ
أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ ۚ ٱعْمَلُوا۟ مَا

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[29] The word "**يلقا ها**" from "**التلقّى**"= "**الإستلام**," i.e. "reception." Some scholars add to this meaning the "*taking of knowledge*"= "*learning*." See **اللسان**. The pronoun "**هـ**" refers to Paradise. See **القرطبي**.

[30] The particle "**إمّا**" could mean "*if*" or "*when*." Although the Satan is *constantly* trying to spur the human but by Allah's aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah's refuge. So, I chose "*if*" to depict such aspect.

[31] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "**المُسمِع**."

[32] The word "**إيّاه**," ="**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun*.

[33] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[34] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

[35] The word "**خاشعة**" from "**خشع**," i.e. "**سكن و سكت و ذل**," and the "**الأرض الخاشعة**" i.e. a figurative speech indicating the lack of being flourished. Thus, it is full of *stillness* and *quiet*. See **البصائر**.

[36] The word "**لحد**" versus "**جحد**" see **الطبري**.

(*Judgment's*) Day; let-work you[z] what you[c] willed; verily He, by what you[z] work (*is*) *Baseeron* (*keenly: Seer/Omniscient*).

شِئْتُمْ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ٤٠

41. Verily who[r] unbelieved they[z] by The *Thek're*[x] (*The Qur'an*[x]) *lamma* (*when/whence*) it[x] came (*to*) them, and verily it[x] (*is*) surely a Book[x] Mighty.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ٤١

42. Not *ya'atey*[x] (*approaches/comes to*) it[x] the falsehood[x] from between its[x] both hands[w] and nor from its[x] behind;[37] (*it*[x] *is*) a descendance[38] from *Hakeemen*[39] (*infinite hekmah*[40] *Possessor*) *Hameeden*[41] (*iteratively praised/iterative praiser He*).

لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ٤٢

43. Not (*to be/being*) said for you[g] except what *qad* (*already and affirmatively*) (*had been*) said for the messengers of before you;[g] verily your[n] Lord (*is*) surely possessor (*of*) forgiveness[w] and possessor (*of*) painful punishment.

مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ٤٣

44. And had We made it[x] a Qur'an[x] *a'ajaa'meyan* (*non-Arabic*), surely (*would have*) said they:[z] *lawla* (*why have not*) (*been*) expounded its[w] *Aya'te*[w42] (*Qur'anic statements*); is *a'ajmeyon* (*non-Arabic*) and Arabic;[43] let-say [*you*[s]]: it[x] (*is*) for whom[r] they[z] believed a *huda* (*divine-guidance*)[x] and a cure;[x] and who[r] not believe they[z] in their ears (*is*) *wagron* (*hearing-heaviness*); and it[x] (*is*) on them blindness; those (*are to be*) called from an afar place.

وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ٤٤

45. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book;[x] then (*had been*) differed in it;[x] and *lawla* (*had it not been for*) a word[w] [*it*[w]] preceded-she[y] from your[t] Lord, surely (*would have been*) judged among them; and verily they (*are*) surely in a doubt of it[x] suspect/suspecter.[44]

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ٤٥

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[37] The pronoun "**ه**" in "**يديه، و خلفه**" *all* refer to *The Quran* in the previous *Ayah*, (S**41**:41). Between its[x] both hands = before/in front of it.

[38] The word "**تنزيل**" has *several meanings, among them*: (1) *gradual revelation*, and (2) *descendance*, (3) *array*. See **التاج**.

[39] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[40] See the *Lexicon* attached to this *Translation* for "*hekma*."

[41] See the *Lexicon* attached to this *Translation* for this word "*Hameed*"= "**حميد**" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

[42] That is if The Qur'an were in "*non-Arabic*" the Arabs would have said why not its *Ayat* been made in *Arabic* and *expounded in Arabic*?

[43] The word "**أعجمي**" means (1) *not clear* or (2) *non-Arabic*. The word here is "**أأعجمي**" this is *disapprobatory* (i.e. interrogation with disapproval) meaning this is *non-Arabic* and an *Arabic messenger*. So, the *Ayah* says: this is Arabic and an Arabic messenger.

[44] The word "**مريب**" here is "**نعت**" = "adjective," hence "suspect." See **إعراب القرآن، محمود صافي**. But the word "*suspect*" could fit for a *noun* or an *adjective*.

46. Whoever [*he*] worked righteously so for himself;[w] and whoever [*he*] offended so (*is*) on it;[w] and not your[t] Lord (*is*) surely *dhallamen*[45] (*iterative injustice-doer*) for the *abee'de* (*slaves/worshippers/submitters*).[46]

مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

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47. To Him *youraddo* (*to be forthwith-returned*) The Hour's[w] knowledge; and not emerges[w] of *thamara'te*[w] (*trees-/plant-crops/fruits*)[w] of its[w] spathes and not bears[w] of a female and not *tadha'ao* (*she:*[y] *births/delivers*) except by His knowledge; and day [*He*] calls them: where (*are*) my partners; said they:[z] we proclaimed (*to*) You[g] not of us of *shaheeden* (*iterative witnesser/testifier*).

۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾

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48. And strayed *a'n* (*off*) them what they[z] were invoking of before and they[z] presumed not for them of a *ma'heessen* (*an escape-place*).

وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾

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49. Not wearies the mankind of the *khayre's* (*desirables-/possessions/goodness*)'s prayer/invocation;[47] and *en* (*if*) touched/betided him the evil then [*he*] (*is*) a *ya'ooson*[48] (*iteratively-desperate*) *ganootton* (*iterative-despondent*).

لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾

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50. And *la'en* (*indeed if*) *adhaqnqho* (*We caused him to taste*) a mercy[w] from Us of after harm[x] touched-/betided him, surely assuredly[49] says [*he*]: this (*is*) for me; and not I presume The Hour[w] (*is*) upping;[w50] and *la'en* (*had been*) returned I to my Lord, verily for me *enda* (*by munificence of/by Rule of*) Him surely the Paradise;[w] so surely assuredly *nuna'bbeo* ([*We*] *inform by piece-of-significant-and-availing-news*) whom[r] unbelieved they[z] by what they[z] worked; and surely assuredly *notheqa* ([*We*] *cause them to taste*) of a harsh torment.

وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

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[45] The word "ظلاَّم" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

[46] The word "عبيد"="*slaves*, *worshippers*, *submitters*" means *all Allah's creatures of humans or Jinn*. So, if they are *His* "عبيد," then no one else "owns" them, hence they *are all free* from any human bondage.

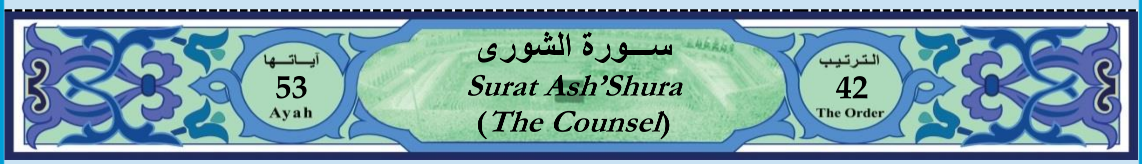
[47] The word "دعاء," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

[48] There is *no* English equivalent for "يؤس" *per se*.

[49] The "ل" in "ليقولن," "فلننبئن," and "لنذيقن" all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all case by "*assuredly*"

[50] The word "*Hour*[w]" in Arabic is a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*. Hence [-she] is suffixed to standing, "upping[x]." (*Upping*, here is in the *intransitive* sense.

51. And if *an'amna*[51] (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [*he*] shunned and deflected[52] [*he*] by his side; and if touched/betided him the evil then possessor [*he*] (*of*) a prayer[53] wide.[54]	وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾
52. Let-say [*you*[s]]: have seen you[c] *en* (*if*) (*it*[x]) were of *ende* (*by munificence of/by Rule of*) Allah, afterwards unbelieved you[c] by it[x] who[a] (*is*) *adhallo*[55] (*more astray*) than who[p] he (*is*) in a far conflict.	قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾
53. [*We*] shall show them Our *Aya'te*[w] (*miracles/signs-/proofs*) in the horizons and in their selves[w] until [*it*[x]] manifests for them: that it[x] (*is*) the right;[x] has [and] not sufficed by your[t] Lord that He (*is*) over every-thing *Shaheedon* (*iterative Witnesser/Testifier*).	سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾
54. Lo; verily they (*are*) in a dubitancy[w56] of their Lord's *lega'a* (*meeting with*); lo, verily He (*is*) by everything Surrounder.	أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ ﴿٥٤﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem.*[1]	حمٓ ﴿١﴾
2. *Ayn. Seen. Qaff.*[2]	عٓسٓقٓ ﴿٢﴾
3. Like *tha'leka* (*he-that-afar-it/that*) reveals[3] to you[g] and to whom[r] of before you[g] *tha'leka* (*afar-that-it/that*)[x] Allah, The Mighty, The *Hakeemo*[4] (*infinite hekmah (wisdom) Possessor*).	كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾

[51] The word "أنعم" in "أنعمنا" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting.*

[52] The word "نئا" may mean was *aloofly prideful.*

[53] See footnote 47 above regarding دعاء.

[54] The word "عريض"= "wide" means "كثير"= "multitudinous. See اللسان.

[55] The word "أضل"= "*adhallo*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.

[56] The word "مرية" *strictly linguistically speaking*, is "الشك و الجدال." See اللسان، و الهادي، و التاج. Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself. +

[1] See the *Lexicon* attached to this *Translation* for commentary on this.

[2] Ibid.

[3] The word "يوحي" is rooted in "وحى أو أوحى" which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

4. For Him what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.	لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٤﴾
5. Almost[w] the Heavens[w] fissure[ym5] of above them;[y] and the angels *yousabbehona*[6] (*he-they say*: *subhana Allah*) by their Lord's praise and *yastaghferona*[7] (*they*[z] *seek forgiveness*) for whomever (*are*) in the Earth;[w] lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).	تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن فِي ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٥﴾
6. And who[r] *ittakhatho*[8] (*they*[z] *took and presumed*) of lesser than/without Him *aw'leyaa*[9] (*guardians/allies*), Allah (*is*) *Hafeedhon*[10] (*multitudinous Keeper-up*) over them;[11] and not you[s] (*are*) over them surely a custodian.	وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ ﴿٦﴾
7. And like *tha'leka* (*afar-that-it/that*)[x] We revealed[12] to you[g] Qur'an[x] Arabic to [*you*[s]] warn the villages'[w] mother and whomever (*are*) around [it[w]]; and to [*you*[s]] warn: (*that*) the Gathering's Day[x] no suspicion (*is*) in it;[x] a team (*is*) in the Paradise[w] and a team (*is*) in the *Sa'ere*[w] (*intensely kindling Fire*).[w]	وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيّٗا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَا وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ فَرِيقٞ فِي ٱلۡجَنَّةِ وَفَرِيقٞ فِي ٱلسَّعِيرِ ﴿٧﴾
8. And had Allah willed surely [*He*] (*could have*) made them an *Ummatan*[w] (*community/nation*)[w] one-she;[y] [and,] but [*He*] admits whomever [*He*] wills in His mercy[w] and the *dha'lemoona*[13] (*injustice-doers*) for them neither of a *wa'leyen* (*guardian/ally*) and nor *na'sseeren* (*iterative succorer*).	وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيّٖ وَلَا نَصِيرٍ ﴿٨﴾
9. Or *ittakhatha* (*took and presumed*) they[z] of lesser than/without Him *aw'leyaa*[14] (*guardians/allies*); so Allah, He (*is*) The *Wa'leyo* (*Guardian/Ally*) and quickens [*He*] the dead; and He (*is*) over every-thing Omnipotent.	أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ فَٱللَّهُ هُوَ ٱلۡوَلِيُّ وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٩﴾

[5] The word "*Heavens*" is a *feminine* gender in Arabic, so "**يتفطرن**" = "fissure[y]" corresponds to that.
[6] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*
[7] The word "**يستغفرون**" = "**يطلبون الغفران**" = "*they*[z] *seek forgiveness*." In English there is *no seemly way* to say: "**يستغفرون**" *per se*. So I settled for saying: "*they*[z] *seek-forgiveness*."
[8] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.
[9] The word "**أولياء**" could also mean, among them: *protector, friend*.
[10] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).
[11] That is He keeps full record of what they do and penalize them accordingly.
[12] See footnote 3 above regarding *reveal*.
[13] The "**ظالمون**" = "the injustice-doers," as "**الظلم**" = "injustice."
[14] The word "**أولياء**" could also mean, among them: *protector, friend*.

10. And what you[c] differed in it[x] of a thing, so its[x] rule (*should be referred*) to Allah; *tha'lekum* (*collective-afar-He*)[x] Allah, my Lord; on Him I trusted and to Him *oneebo*[15] ([*I*] *iteratively return penitent*).	وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾
11. The Heavens'[w] and the Earth's[w] *Fatte'ro* (*innately-perfect-Originator*); [*He*] made for you[b] of your[n] selves[w] spouses[16] (*wives*) and of the *an'aa'me*[w] (*cattle-/sheep/goats/camels*)[w] pairs; *yadhra'ukum* ([*He*] *creates-/propagates/manifests you*[b])[17] in it;[x] not as like him a thing; and He (*is*) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer*) The *Basseero* (*keenly: Seer/Omniscient*).	فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾
12. For Him (*are*) the Heavens'[w] and the Earth's[w] *magaleedo* (*keys/lockers*); *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision/victual for sustenance*)[x] for whomever [*He*] wills and [*He*] straitens; verily He (*is*) by every-thing Omniscient.	لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٢﴾
13. [*He*] instituted for you[b] of the religion what enjoined [*He*] by it[x] *Noohan* (*Noah*); and which[x] We revealed[18] to you[g] and what We enjoined by it[x] *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*[19] (*let-you*[z] *up-to-fulfill*) the religion and let-not disunite you[z] in it;[x] enlarged over the *mushrekeena* (*they who partner deities with Allah/he-polytheists*) what [*you*[s]] invite them to it;[x] Allah *yajtabey* (*directly and favorably-chooses*) to Him whomever [*He*] wills and [*He*] divinely-guides to Him whomever *youneebo* ([*he*] *iteratively repents*).	۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾
14. And not disunited they[z] except after when came (*to*) them the knowledge, *baghya* (*envy/selfish: excessiveness-/transgression*) among them; and *lawla* (*had it not been for*) a word[w] preceded-she[y] from your[t] Lord to *ajalen*[20] (*term-limit*) *musamma*[21] (*that which is designated and/or named*), surely (*it would have been*) judged-/finished[22] among them; and verily who[r] (*had-been*)	وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ

[15] The word "ينيب" from "أناب" = "رجع مرة بعد مرة," meaning: *iteratively returned penitent*. See الهادي و الراغب.
[16] See (S7:189).
[17] That is "*suffuses you*[f]" to *multiply you*[f].
[18] See footnote 3 above regarding *revealed*.
[19] The word "أقيموا" is rooted "أقام" =uphold. *Linguistically* "أقَام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "أقيموا" means you[f]: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only perform and maintain* it.
[20] The word "الآجل" means term-limit, see اللسان.
[21] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
[22] That is perhaps would have immediately *prompted* their dues of punishment.

bequeathed they[z] the book[x] from after them surely (*are*)in doubt of it[x] suspect/suspecter.[23]	مِّنۡهُ مُرِيبٖ ١٤
15. So for *tha'leka* (*afar-that-it/that*)[x] then let-invite [*you*[s]] and *ista'qem*[24] (*let-*[*you*[s]] *affirmably firm and straighten*) just-as (*had been*) commanded you;[h] and let-not *tattabe'a* ([*you*[s]] *closely-followed*) their *ahwa*[25] (*tendentious likings*); and let-say [*you*[s]]: I believed by what Allah descended of a book and I (*had been*) commanded to [*I*] (*render*)-justice[26] among you;[b] Allah (*is*) our Lord and your[n] Lord; for us (*are*) our works and for you[b] (*are*) your[n] works; no argument between us and [between] you;[b] Allah gathers between us and to Him(*is*) the destiny.	فَلِذَٰلِكَ فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٥
16. And who[r] they[z] mutually argue in Allah from after what *estojeeba*[27] (*had been favorably-answered*) for [Him-/him][28] their argument[w] (*is*) *da'hedhaton* (*null-argument*)[w] *enda* (*by Rule of*) their Lord; and on them (*is*) a wrath and for them (*is*) a severe torment.	وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٌ ١٦
17. Allah, Who [*He*] descended The Book by the right and the balance; and what *youdreyka*[29] (*causes you*[g] *to profoundly know*) *la'alla* (*craving currently unavailable deed that, perhaps*) The Hour[w] (*is*) near.[x30]	ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٞ ١٧
18. *Yasta'a'jelo*[31] (*affirmably hasten*) by it[w] who[r] they[z] believe not by it;[w] and who[r] believed they[z] (*are*) *mushfegoona* (*they who are in disquiet*) from it;[w] and they[z] know verily it[w] (*is*) the right; lo; verily who[r]	يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ أَلَآ إِنَّ

[23] The word "مريب" here is "نعت" = epithet, i.e. "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However the word "*suspect*" could fit for a *noun* or an *adjective*.

[24] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[25] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

[26] The word "أعدِ ل" is a *present tense* to which there is *no* exact corresponding word in English, because "justice" *cannot* be *conjugated* into verbs, so the best *approximation*, to the best of my knowledge, is to say: *render justice*." So the word "*render*" is parenthetically enclosed, as the Quranic text does *not* have it *per se*.

[27] The word "استجيب" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*. See الهادي.

[28] This footnote covers the *pronoun* "هـ" in "له" *and* the word "داحضة." The pronoun "هـ" in "له" could refer to Allah (SWT) *or* to Mohammad (SAWS). As to the word "داحضة" it is a *noun*, whereas "*null*," or "*invalid*," or such synonyms are all *adjectives*. Hence, "*null-argument*[w]" is chosen as *closer representation* to a *noun concept*. And the suffix[w] is to *indicate* the *femininity* gender of the "*argument*," as it is so in Arabic.

[29] The word "يدريك" means "(*causes*) *you* (*to*) *profoundly know*," as "الدراية" is *much more* than simple knowledge. It involves *profound* knowledge of the subject matter.

[30] The word "*hour*" in Arabic is a *feminine* gender, so the context would seem to suggest saying: " السّاعة قريبة"= "the hour (*is*) she-near." However the text of this *Ayah* clearly says: "The hour is he- near," making "near" a *masculine* gender; this could stand for the hours' *time* or *arrival* is he-near," as the hour's *time* or *arrival* are both *masculine* genders; and " لا يجوز أن يقال أنّ (قريب) يستوى فيه التذكير و التأنيث، لأنه بمعنى فاعل، و فعيل بمعنى فاعل لا يستوى فيه التذكير و التأنيث.," see إعراب القرآن، لمحمود صافي.

[31] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

they[z] dubitate in The Hour[w] surely (*are*) in a far misguidance.

عَذَابٌ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَـٰلٍۭ بَعِيدٍ ١٨

19. Allah (*is*) *Lateefon*[32] (*fine/ subtle/ gentle and protector*) by His *eba'de* (*worshippers/ submitters/ slaves*); [*He*] provides whomever [*He*] wills and He (*is*) The Strong The Mighty.

ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ١٩

20. Whoever [was] [*he*] wanting the Hereafter's[w] *hartha* (*tillage/ reward/ tillage's crops*) [*We*] augment for him his *harthe* (=*hartha*) and whoever [was] [*he*] wanting the world's[w] *hartha* [*We*] give him of it[w] and not for him in the Hereafter[w] of a lot.

مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِن نَّصِيبٍ ٢٠

21. Or for them partners, instituted they[z] for them of the religion what not permitted by it[x] Allah; and *lawla* (*had it not been for*) word[w][33] (*of*) the sunderance, surely (*would have been*) judged/finished[34] among them; and verily the *dha'lemeena*[35] (*injustice-doers*) for them (*is*) a painful torment.

أَمْ لَهُمْ شُرَكَـٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّـٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢١

22. [*You*[s]] see the *dha'lemeena*[36] (*injustice-doers*) disquieting of what earned they;[z] and it[x] (*is*) occurrent/betiding by them; and who[r] believed they[z] and they[z] worked the righteous-works[w] (*are*) in the paradises'[w]-/gardens'[w] *rawdha'te* (*flowering meads*);[w] for them whatever[37] they[z] will *enda* (*by munificence of/ by Rule of*) their Lord; *tha'leka* (*afar-that-it/ that*)[x] it[x] (*is*) the munificence the big.

تَرَى ٱلظَّـٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ٢٢

23. *Tha'leka* (*afar-that-it/ that*)[x] which[x] *youbashshero*[38] (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/ submitters-/ slaves*), who[r] believed they[z] and they[z] worked the righteous-works;[w] let-say [*you*[s]]: [*I*] ask you[b] not over it[x] remuneration, except a fondness[w] in the kin; and whoever *yag'tarif* ([*he*] *commits*) *hasanatan*[w] (*meritorious-*

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ

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32 The word "**لطيف**" = "**رفيق**," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See **البصائر**. *Additionally*, when the word: "**لطيف**," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive* characteristics, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

33 That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

34 That is perhaps would have immediately *prompted* their dues of punishment.

35 The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

36 Ibid.

37 The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *whatever*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

38 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر \ يُبَشِّر \ مُبَشِّر**.

deed)[w] [*We*] augment for him in it[w] *husnan* (*ultimate meritorious-deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).	ٱللَّهَ غَفُورٌ شَكُورٌ ٢٣
24. Or say they:[z] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; so *en* (*if*) wills Allah, [*He*] seals-/consummates[39] on your[t] heart and [*He*] erases the falsehood[x] and [*He*] rights the right by His words; verily He (*is*) Omniscient by the chests' possession.	أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٢٤
25. And He Who accepts the repentance[w] *a'n*[40] (*disregarding offender's offense/ because of other's/ others' prayer* [*He*] *transcends the offender(s) of*) His *eba'de* (*worshippers/ submitters*) and pardons [*He*] *a'n* (*regarding*) the *sayye'aa'te* (*demeritorious-deeds*)[w] and knows [*He*] what you[z] do.	وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ٢٥
26. And *yestajeebo*[41] (*compliantly-answer*) who[r] believed they[z] and they[z] worked the righteous-works;[w] and [*He*] augments them of His munificence; and the unbelievers for them (*is*) a severe torment.	وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ٢٦
27. And had Allah *bassatta* (*extended/ augmented*) the *rez'qa*[x] (*provision/ victuals for sustenance*)[x] for His *eba'de* (*worshippers/ submitters/ slaves*) surely (*they would have*) transgressed in the Earth;[w] [and,] but *younazzelo* ([*He*] *iteratively descends*) by a *qa'da'ren* (*standard measure*) whatever[42] [*He*] wills; verily He (*is*) by His *eba'de* (*worshippers/ submitters/ slaves*) Proficient *Ba'ssee-ron* (*keenly: Seer/ Omniscient*).	۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ٢٧
28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*[43] (*delightful-satiating-and-reviving rain*) from after desponded they;[z] and [*He*] spreads His mercy[w] (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/ Ally*), The *Hameedo* (*iteratively praised and multitudinously praiser He*).	وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ٢٨

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[39] That is close *hermetically* and *determined irrevocably*, or *consummate/ conclude* on your heart.

[40] "**عن**" here for **تجاوز** =*disregardfulness* =He *disregards*/transcends the offense of the *offender* or because of the *prayer of others praying for the offender*. See the *Lexicon* to this *Translation* vis-à-vis the meanings of "**عن**".

[41] The word "**يستجيب**" is rooted in "**استجاب**," meaning: *favorably/ compliantly answered*, *not* just *answered*. See **الهادي**.

[42] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.

[43] The word "**الغيث**" = **المطر المنبت للكلأء و المنعش**, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "**الغيث**" could also means the gliding clouds that bring rain.

29. And of His *Aya'te*:[w] (*miracles/signs/proofs*) (*is*) the Heavens'[w] and the Earth's[w] creation and what [*He*] scattered in them both of a *dabba'ten*[w][44] (*she-moving-creature*); and He (*is*) over their gathering if [*He*] wills Omnipotent.	وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ٢٩
30. And what betided you[b] of a disaster[w] so (*it*[w] *is*) by what earned-she[y] your[n] hands;[w] and [*He*] pardons *a'n* (*regarding*) much.	وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ٣٠
31. And not you[f] surely (*are*) enfeeblers in the Earth;[w] and not for you[b] of lesser than/without Allah of a *wa'leyen* (*guardian/ally*), and nor *na'sseren* (*multitudinous succorer*).	وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٣١
32. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains.[45]	وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ٣٢
33. *En* (*if*) [*He*] wills [*He*] stills the wind;[w] so [*they*[w]][46] stay[ym] stationaries[w] on its[x] back; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*signs*) for every *ssabbaren* (*an ever/stout patience-endurer*) *sha'koren* (*iterative thanker*).	إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٣٣
34. Or [*He*] wracks them[y] by what earned they[z] and [*He*] pardons *a'n* (*regarding*) much.	أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ٣٤
35. And [*to*][47] know who[r] they[z] dispute in Our *Aya'te*[w] (*messages*) not for them of a *maheessen* (*escape-place*).	وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ٣٥
36. Then what *oteytom* (*you*[c] *had been accorded*) of a thing, so (*it*[x] *is*) a *mata'ao*[48] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world;[w] and what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) and *abqa* (*more lasting*), for whom[r] believed they[z] and (*are*) on their Lord they[z] trust.	فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣٦

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[44] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

[45] The word "**أعلام**" has several meanings, among them "*flags*" or "*mountains.*" See **اللسان**.

[46] The hidden or implied *pronoun* "[*they*[w]]" refers to the "*runners*" in the previous *Ayah*, (S42: 32).

[47] The word "**يَعلَمَ**" is "**منصوبة**," has a "**فتحة**" on the word's end "**م**." It had been read with a "**رفع، أي بضمّة**" or a "**سكون**," see **الدّر المصون، لـ احمد الحلبي**. So the word "*to*" is shown here with the *square brackets* and *italicized* ([*it*]), as it is *hidden*, to indicate the generally accepted reading by most, showing the "**فتحة**" to mean "**التعليل، المُقدّر**," i.e. for *virtual/presumed causality*, as stated in "**إعراب القرآن**," by **محمود صافى** .

[48] The word "**متاع**"="*mata'ao*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

37. And who[r] they[z] avoid bigs (*of*) the sins and the profanities[w49] and if surely[50] angered they,[z] they forgive.	وَٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمۡ يَغۡفِرُونَ ٣٧
38. And who[r] *estajabo*[51] (*they*[z] *favorably-answered*) for their Lord and *aqamo*[52] (*they*[z] *upped-to-fulfill the prescribed obligations of*) the Prayer[w] and their matter (*is*) a *shura* (*counsel/ alternation and exchange of opinion*) among them; and of what We provided them they[z] expend.	وَٱلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمۡرُهُمۡ شُورَىٰ بَيۡنَهُمۡ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣٨
39. And who[r] if betided them the *baghya* (*envy/ selfish: excessiveness/ transgression*) they *yanta'sserona*[53] (*they*[z] *avenge-for/ refrain from/ prevail-over* [*it*]).	وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلۡبَغۡيُ هُمۡ يَنتَصِرُونَ ٣٩
40. And requital (*for*) a *sayye'aa'ten*[w] (*demeritorious-deed*)[w] (*is*) *sayye'a'ton* (=*sayye'aa'ten*) its[w] like; then whoever [*he*] pardoned and [*he*] amended then his remuneration (*is*) on Allah; verily He loves not the *dha'lemeena*[54] (*injustice-doers*).	وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠
41. And surely whoever [*he*] revenged[55]/revenged-for after his injustice,[56] so those not on them of a path.	وَلَمَنِ ٱنتَصَرَ بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ ٤١
42. Verily only the path (*is*) on whom[r] they[z] wrong[57] the people and they[z] transgress in the Earth[w] by other than the right; those for them (*is*) a painful torment.	إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٤٢
43. And surely whoever *ssabara* (*held on patiently*) [*he*] and pardoned [*he*], verily *tha'leka* (*afar-that-it/ that*)[x] (*is*) surely of the matters'-resolve.	وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ ٤٣

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[49] The word "**فاحشة**" = "profanity" (*plural* "**فواحش**"as *indefinitive* noun or *plural* "**الفواحش**" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

[50] The particle "**ما**" is for intensity. See **تفسير الفخر الرّازي، و روح المعاني للالوسي**.

[51] The word "**استجابوا**," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*."

[52] The word "**أقوموا**" from =**قام** "*stood/ upheld/ sustained/ maintained*."

[53] The word "**إنتصر**" could apply in *three* distinct senses: (1) "**إنتصر من**," which in turn has two distinct meanings, (1a) "**إنتصر من عدوه أي إنتقم من عدوه**" = "avenged for it, i.e. from the offender," and (1b) "**إنتصر من الظلم أي إمتنع و أنف من الظلم**" = "refrained from and disdained the wrong." (2) "**إنتصر على**" = "prevailed over." And (3) "**إنتصر لـ**" = "succored and assisted."

[54] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[55] Ibid. However, *in this case*, "**إنتصر بعد ظلْمِه أي بعد ما ظلِم**," see **روح المعاني للألوسي**, for this explanation, means "*after he was wronged*".

[56] That is after, *having been* inflicted with an injustice by someone else.

[57] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"="*injustice-doer*" and "**أظلم**"= "*wronger*."

44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [*you*[s]] see the *dha'le'meena*[58] (*injustice-doers*) *lamma* (*when/whence*) they[z] saw the torment say they:[z] is a *maradden* (*fending/forthwith-returning*) of a path.	وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾
45. And [*you*[s]] see them (*being*) exposed on it[w] (*are*) *kha'she'eena*[59] (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they[z] look from *ttarfen'khafeyyen* (*by stealthy glance*); and said who[r] they[z] believed: verily the losers (*are*) who[r] lost they[z] their selves[w] and their families[w] The *Qeyamatey's*[w] (*Judgment's*) Day; indeed; verily the *dha'lemeena*[60] (*injustice-doers*) (*are*) in a sustainer-torment.	وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾
46. And not [was] for them of *aw'leyaa*[61] (*guardians-/allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.	وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾
47. *Estajeebo*[62] (*let-compliantly-answer you*[n]) for your[n] Lord from before that *ya'atey*[x] (*approaches/comes*)[x] a day[x] no *maradda* (*fending/repeller*) for it[x] of lesser than Allah; not for you[b] of a refuge then-day and not for you[b] of a *na'keeren* (*demur/reproof/spurner*).	ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾
48. Then *en* (*if*) they[z] shunned then not We sent you[g] on them *hafeedhan*[63] (*iterative keeper-up*); *en* (*not*) on you[g] except the announcement; and verily if *atheqna* (*We caused the human to taste*) from Us a mercy[w] [*he*] reveled/rejoiced by it;[w] and *en* (*if*) betides[w] [them] a *sayye'aa'ton* (*demeritorious-deed*)[w] by what advanced[w] their hands[w] then verily the human (*is*) *kafooron*[64] (*iteratively unbeliever/ingrate*).	فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

58 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

59 The word "خاشعين," = *khashe'een*, is *plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*. The word "خشوع" in "خاشعين," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "الخاشعين" are those who had totally *subdued their body, sight and sound*. Also some time "الخاشعين" = they who bow in the Prayer. See البصائر and اللسان.

60 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

61 The word "أولياء" could also mean, among them: *protector, friend*.

62 The word "استجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*. See الهادي.

63 The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained/sustain," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

64 The word "كُفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

49. For Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] creates whatever[65] [*He*] wills. [*He*] grants for whomever [*He*] wills females and [*He*] grants for whomever [*He*] wills the males.	لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾
50. Or [*He*] pairs them *dhukranan*[66] (*normal males/neutral males*)[67] and females and makes [*He*] whomever [*He*] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.	أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾
51. And not [was] for a human to speak (*to*) him Allah except revealedly,[68] or from beyond[69] a *heja'ben* (*veil-/shroud*) or [*He*] sends a messenger then [*He*] reveals[70] by His leave whatever[71] [*He*] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*[72] (*infinite hekmah Possessor*).	۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾
52. And like *tha'leka* (*afar-that-it/that*)[x] We revealed[73] to you[g] *Roohan*[w74] (*Qur'an/prophethood*)[w] of Our command; not you[h] were *tadrey*[75] ([*you*[s]] *profoundly understanding*) what The Book and nor the belief; [and,] but We made it[x] an illumination[x] *nahdey* ([*We*] *divinely-guide*) by it[x] whom-ever [*We*] will of Our *eba'de* (*worshippers/submitters/slaves*); verily you[g] surely *tahdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight.	وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾
53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens[w] and [what] (*are*) [in] the Earth;[w] lo, to Allah become/terminate the matters.	صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

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[65] See footnote 37 above regarding *whatever*.

[66] See the *Lexicon* attached to this *Translation* for more *exposition* of this word "*dhukranan*"="**ذكران**."

[67] Clearly in this great *Ayah*: "*Or He pairs them thukranan* (*normal males*, *neutral males*) *and females*" (*S*42: 50) it is *good or neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*.

[68] The word "**وحيا**" = "**مفعول مطلق**," i.e. an *absolute object noun*, or "**مصدر**," i.e. the *infinitive* noun, indicating *exclusiveness*. Or it could be **مصدر**= *infinitive noun* in an adverbial status. See **إعراب القرآن، لمحمود صافي**.

[69] The word "**وراء**" means: (1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (2 or *beyond* in its sense of *above reach of knowledge or experience*.

[70] See footnote 3 above regarding *reveal*.

[71] See footnote 37 above regarding *whatever*.

[72] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[73] See footnote 3 above regarding *revealed*.

[74] It is stated in "**اللسان**" for the word "*ar-Rooh*" = "*Roohen*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other *divine* message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who *are special angels*, who are "*guardians*" *over the angels who are the guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See**القرطبي** .

[75] The word "**دِراية**" is from "**تدري**" which is *far more reaching* than the simple "*knowledge*," as "**دراية**" extends to having *deep understanding* of the subject matter. +

سورة الزخرف
Surato Az'Zukhrofe (The Adornment)

آيـاتـها 89 Ayah — الترتيب 43 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem.*[1]	حمٓ ١
2. By[2] The Book[x] the manifester.[x]	وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢
3. Verily We, We made it[x] Qur'an Arabic *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] cerebrate you.[z]	إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ٣
4. And verily it[x] (*is*) in the Book's[x] Mother *ladayna*[3] (*directly and possessively from Us*) (*is*) surely *Aa'leyo* (*High beyond description*), *Hakeemon*[4] (*infinite hekmah*[5] *Possessor*).	وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا لَعَلِيٌّ حَكِيمٌ ٤
5. Do then [*We*] strike *a'n* (*off*) you[b] the *thek'ra* (*Qur'an-/messenger-reminder*) (*in*) condonation;[6] that you[c] were a people, exceeders.	أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا أَن كُنتُمۡ قَوۡمٗا مُّسۡرِفِينَ ٥
6. And how-many[7] We sent of a prophet[x] in the firsts.	وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ فِي ٱلۡأَوَّلِينَ ٦
7. And not *ya'ateyhom*[x] (*approaches/comes-to them*)[x] of a prophet[x] except they[z] were by him *yastah'zeona* (*they*[z] *affirmably jesting*).	وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٧
8. So We perished a harder than them seizing; and proceeded the firsts' example[x]/parable.[x]	فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشٗا وَمَضَىٰ مَثَلُ ٱلۡأَوَّلِينَ ٨
9. And *la'en* (*indeed if*) you[h] asked them: Who[a] created the Heavens[w] and the Earth;[w] surely assuredly (*would*) say they:[z] created them[w] The Mighty The Omniscient.	وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلۡعَزِيزُ ٱلۡعَلِيمُ ٩
10. Who made for you[b] the Earth[w] *mehadan* (*bedding-*	ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا

[1] See the *Lexicon* attached to this *Translation* for a commentary.

[2] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "النّازعات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

[3] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and *more specific*. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[5] See the *Lexicon* attached to this *Translation* for "*hekma*."

[6] The expression "ضرب عنه صفحا,"="أعرض عنه," translating this into: "[*he*] *struck off him* (*in*) *condonation*," = "*pardoned him for his wrongdoing*." The word صفحا is حال = *denotative of state*, or *infinitive noun*., so (*in*) is prefixed to denote that.

[7] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

/cradle/fixed-expanse) and [*He*] made for you[b] in it[w] paths, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadona* (*you*[z] *become divinely-guided*).

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And Who *nazzala* ([*He*] *iteratively descended*) from the sky[w] water[x] by a *qada'ren* (*standard/measurement*); so We resurrected by it[x] *baldatan*[w] (*region/country/city*)[w] dead;[w] like *tha'leka* (*afar-that-it/that*)[x] *tokhrajona* (*you*[z] *be emerged/resurrected*).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾

12. And Who [*He*] created the pairs,[8] all (*of*) it;[w] and [*He*] made for you[b] of the *folke*[x] (*ship/ships*)[x] and the *an'aame*[w] (*cattle/sheep/goats/camels*)[w] what you[z] ride.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. To embark/set[9] you[z] on its[x][10] backs[x] afterwards you[z] remember your[n] Lord's boon[w][11] if you[z] embarked-/set on it[x][12] and you[z] say: *subhana*[13] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who subjugated for us this[x] while we were not for it[x] subduers/associates.[14]

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And verily we (*are*) to our Lord surely transposing.[15]

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

15. And they[z] made for Him of His *eba'de* (*worshippers-/submitters/laves*) a part; verily the mankind (*is*) surely *kafooron*[16] (*iterative unbeliever/ingrate*) manifester.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or *ittakhatha*[17] ([*He*] *took and made*) of what [*He*] creates daughters; and *assfa*[18] (*preferentially appropriated*) you[b] [*He*] by the sons.

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ ﴿١٦﴾

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8 The word "زَوج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See اللسان.

9 The word "استوى" = "علا فوق الدابة و فوق البيت." See اللسان. So *embark* is to *board* a vessel or *go aboard*.

10 The pronoun "ـه"="his" indicating the "*gender*," which is *masculine singular, subjective noun*. See القرطبي. Also, this pronoun refers to "*some*," as the embarking would happen with respect to "*some*" *not everyone* of what is to be embarked on. Additionally, "الازواج" and the "الفلك" and the male of the "الانعام" *all* are *masculine* gender; although in *English* the pronoun "*it*" suffices for all, i.e. "*it*[x]" for [*his*] and [*him*]

11 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

12 See footnote 10 above regarding *it*[x].

13 The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

14 The word "مقرنين" has *many* meanings, among them: "مطيقين"= "*we are capable of having it within/under our power*." The word "مقرنين" could mean: "*companions or associates*." See التاج.

15 The word "منقلبون"= "*we (are) transposing*," means we are *betaking* ourselves *returning*.

16 The word "كُفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

17 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

18 The word "أصفى" in "أصفاكم" means: [*He*] preferentially appropriated, i.e. *favorably individualized*.

17. And if *bushshera*[19] ([*he*] *had been told pleasant tidings*) an *ahado*[20] (*a lone/any-one*) (*of*) them by what [*he*] struck for *Ar-Rahman* a parable/example remained his face blackened[21] while he (*is being*) *ka'dheemon*[22] (*unrelentingly suppressor of his grief*).

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

18. Is whom[p] (*is*) (*being*) reared [*he*] in the ornament[w] while he (*is*) in the dispute other than a manifester.

أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they[z] made the angels, who[r] they (*are*) *eba'de* (*worshippers of/submitters of/slaves of*) *Ar-Rhama'ne* females; have they[z] witnessed their creation; shall (*be*) written their testimony and (*to be*) questioned they.[z]

وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾

20. And they[z] said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (*afar-that-it/that*)[x] of a knowledge; *en* (*not*) they except conjecturing they.[z]

وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

21. Or *ataynahom* (*We accorded them*) a book[x] of before it;[x] so they (*are*) by it[x] *mustamsekond*[23] (*they*[z] *assiduously-holding-on*).

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾

22. Rather they[z] said: verily we found our fathers on an *ummaten*[w] (*way/religion/faith*)[w] and verily we (*are*) on their footsteps *muhtadoona*[24] (*they who are rightly-guided*).

بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾

23. And like *tha'leka* (*afar-that-it/that*)[x] not sent We of before you[g] in a village[w] of *na'theeren* (*iterative warner*)[x] except said its[w] *mutrafoo* (*they*[z] *who are luxuriated*): verily we found our fathers on an *ummaten*[w] (*way-/religion/faith*)[w] and verily we, on their footsteps (*are*) *muqtadoona* (*pattering/modeling*).

وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾

24. Said [*he*]: even while albeit[25] I came (*to*) you[b] by *ahda* (*more divinely-guided*) than what you[c] found on

۞ قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا

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[19] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّرَ \ يُبَشِّرُ \ مُبَشِّرٌ.

[20] See the *Lexicon* attached to this *Translation* regarding "أحد."

[21] The expression "*face blackened*" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

[22] The word "*unrelenting*" is employed here to *intensify* "*suppressor*" as the Arabic is "كظيم" *not* "كاظم."

[23] The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

[24] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*."

[25] The construct "أولو" is made up of *three distinct* components: (1) "أ"= الإستفهام الإستنكاري = *disapprobatory interrogative*, (2) "و الحالية" adverbial= "while," and (3) "لو"= *conditional* particle="albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

it[x] your[n] fathers; they[z] said: verily we, by what (*had been*) sent you[c] by it[x] (*are*) unbelievers.	وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾
25. So We avenged from them; so let-look [*you*[s]] how [was] the deniers' consequence.[w]	فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾
26. And *edh* (*when/while*) said *Ebraheemo* (*Abraham*) for his father and his people: verily I am *bara'on*[26] (*absolutely disclaimant/absolver of myself*) of what you[z] worship.	وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾
27. Except Whom *fattaraney* ([He] *had innately perfectly-/originated me*) so verily He, [*He*] will divinely-guide [*me*].[27]	إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾
28. And [*he*] made it[w] a word[w] ever-lasting[w] in his descendants,[28] *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.[z]	وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger[x] manifester.	بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
30. And *lamma* (*when/whence*) came (*to*) them the right[x] they[z] said: this (*is*) a magic and verily we (*are*) by it[x] unbelievers.	وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾
31. And they[z] said: *lawla* (*why have not*) *nuzzela* (*iteratively had been descended*) this Qur'an[x] on a man, from the twain villages, w[29] great.	وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your[t] Lord's mercy;[w] We divided among them their living[w] in the life[w] (*of*) the world;[w] and We raised some (*of*) them above some ranks,[w] to *yattakhetha*[30] (*take and make*) some (*of*) them some subjugable; and your[t] Lord's mercy[w] (*is*) *khayron* (*choicer/superior/worthier*) than what they[z] gather.	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an *ummatan*[w] (*one faith community/a nation*)[w] one-she[y] surely We (*would have*) made for whomever [*he*] unbelieves by *Ar-*	وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ

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[26] The word "براء" is stronger than "بريء," as "براء" is an *infinitive* noun. See التاج. To *infinitize* "براء" *absolutely* is prefixed to it.

[27] The letter "ن" in "سيهدين," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "سيهدين" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[28] That is his sons, grandsons, and his progeny.

[29] That is either Mecca or Ta'if.

[30] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

Rahma'ne for their houses ceilings[x] of silver[w] and *ma'a'reja* (*curvilinearly stairways*)[x] on it[w] ascend they.[z]	لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
34. And for their houses doors[x] and couches[x] on it[w] recline they.[z]	وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾
35. And *zukhrofan* (*gilded-adornment*); and *en*[31] (*not*) all *tha'leka* (*afar-that-it/that*)[x] *lamma* (*but*)[32] a *mata'ao*[33] (*resource for a transitory worldly delight*) (*of*) the life[w] (*of*) the world;[w] and the Hereafter[w] *enda* (*by by Rule of*) your[t] Lord (*is*) for the *muttaqeen*[x] (*reverential guarders against Allah's displeasure*).[x]	وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
36. And whoever [*he*] purblinds *a'n* (*regarding*) *thek're* (*Qur'an/mention of*) *Ar-Rahma'ne* We destine for him a Satan, so [he] (*is*) for him a *qareenon*[x] (*mate/associate*).[x]	وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾
37. And verily they surely assuredly repel them *a'n* (*off*) the path while they[z] reckon that they (*are*) *muhta-doona*[34] (*they who are divinely-guided*).	وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾
38. Until *edha* (*when/whereas*) [*he*] came (*to*) Us said [*he*]: *yalayta* (*O, for a longing that*) between me and [between] you[g] a distance[x35] (*spanning*) the *mashreqaine* (*twain sunrise's loci*) so wretched (*is*) the *qareenon*[x] (*mate/associate*).[x]	حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾
39. And never benefit you[b] today *edh* (*when/since*) you[c] wronged;[36] that you[b] (*are*) in the torment partnering.	وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾
40. Do then you[s] (*make*) hear the *ssomma* (*deaf people*);[37] or *tahdey* ([*you*[s]] *divinely-guide*) the *omya* (*blind people*) and whomever [*he*] [was] in a misguidance manifester.	أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾
41. So either [*We*] assuredly go[38] (*away*) by you[g] then verily We (*are*) from them avengers.	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾
42. Or [*We*] assuredly show you[g] which[x] We promised them, then verily We (*are*) over them *Mug'tadderona* (*Overcomeers/Prevailers*).	أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾

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[31] The article "إنْ" is an article of *negation* = "not," see إعراب القرآن، لمحمود صافي.

[32] The word "لَمّا" is an article of *restriction* or *circumscription*, meaning *but* or *but solely*, see إعراب القرآن، لمحمود صافي. That is it means a particle of exception, i.e.: "*but*." See مغني اللبيب and القرطبي

[33] The word "متاع"="*mata'ao*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

[34] See the *Lexicon* attached to this *Translation* regarding مهتدون.

[35] That is *twice the distance* between the *sunrise at the Summer solstice* and the *sunrise at the winter solstice*.

[36] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."

[37] The words "صمٍ، عُمي" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so *no* plural for any *except to associate the respective word with a plural noun people*. So, the *transliteration*.

[38] That is We *take you away* from: (1) city of Mecca, or (2) this life of the world.

43. So *istamsek*[39] (*let-assiduously-hold-on* [*you*[s]]) by (*that*) which[x] (*had been*) revealed[40] to you;[g] verily you[g] (*are*) on *Sseratten* (*single and specific Path*) straight.	فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾
44. And verily it[x] (*is*) surely a *thek'ron*[x] (*repute/message-/Qur'an*)[x] for you[g] and for your[n] people; and will (*be*) questioned you.[z41]	وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾
45. And let-ask [*you*[s]] whom[p] W sent [of] before you[g] of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*[w] (*deities*)[w] (*to be*) worshipped they.[z]	وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [*he*]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾
47. Then *lamma* (*when/whence*) [*he*] came (*to*) them by Our *Aya'te*[w] (*miracles/signs/proofs*), *edha* (*suddenly-/whereas*) they (*were*) of it[w] laughing[42] (*scornfully*).	فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an *Aya'ten*[w] (*miracle-/sign/proof*) except it[w] (*is*) bigger than its[w] sister; and We took them by the torment, *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.[z]	وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they[z] said: O, [you[s]] the magician,[43] let-invoke [*you*[s]] for us your[t] Lord by what [*He*] covenanted *enda* (*with/by*) you;[g] verily we surely (*are*) *muhtadoona*[44] (*they who are divinely-guided*).	وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾
50. Then *lamma* (*when/whence*) We doffed *a'n* (*off*) them the torment, *edha* (*suddenly/whereas*) they (*were*) infracting.	فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [*he*]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and [this-she[ym]] the rivers[x] run[w] from under me;	وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ

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39 The word "استمسك" has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to something; (7) having urinary obstipation (*blockage*).

40 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

41 That is about it and your stand regarding it.

42 It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* "ضحك" = "فتح فاه و أخرج صوتا مظهرا السرور," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) "ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها." In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*.

43 According to their understanding "*the magician*" is as good as "*scholar*" or "*scientist*," so it is a word of *honor and glory*, hence they were "*glorifying*" him by such a call to *help them*. See اللسان and القرطبي.

44 See the *Lexicon* attached to this *Translation* regarding "*muhtadoon*"= مهتدون.

do then not discern/sight you.[z]	تَجْرِي مِن تَحْتِيٓۚ أَفَلَا تُبْصِرُونَ ٥١
52. Or am I *khayron* (*choicer/superior/worthier*) than this[x] who[x] he (*is*) *maheenon*[45] (*he who is feeble/miniscule/and despicable*) and almost not [*he*] manifests/elucidates.[46]	أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ٥٢
53. So *lawla* (*why have not been*) cast on him bracelets[w] of gold or came with him the angels *muqta'reneena* (*made associatively/chummily/mates*).	فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ٥٣
54. So *estakhaffaa*[47] ([*he*] *prompted into levity/bluffly to go along in astray*) his people; so they[z] obeyed him; verily they were people *fa'seqeena* (*rebels vis-à-vis Allah's command*).	فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ٥٤
55. So *lamma* (*when/whence*) they[z] ired[48] Us We revenged from them; so We drowned them wholes.	فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ٥٥
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ٥٦
57. And *lamma* (*when/whence*) (*had been*) struck *Mariama's* (*Mary's*) son a parable[x]/example[x] *edha* (*suddenly/whereas*) your[t] people from him they[z] clamor/repulse.	۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ٥٧
58. And they[z] said: are our *aa'leha'to*[w] (*deities*)[w] *khayron* (*choicer/superior/worthier*) or he; not they[z] struck it[x] for you[g] except contentiously; rather they (*are*) people *kha'ssemona* (*iteratively disputers/litigators*).	وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢاۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ٥٨
59. *En* (*not*) he except an *abdon*[49] (*a slave*), *an'ama*[50] (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on him; and We made him a parable/example for Israel's sons.	إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ٥٩
60. And if[51] [*We*] will surely We made of you[b] angels in the Earth[w] succeeding.	وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِي ٱلْأَرْضِ يَخْلُفُونَ ٦٠

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45 The word "*maheen*" is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and despicable.*

46 Perhaps this is in reference to the lisp in Moses' tongue.

47 The word "استخفّ" has *several* meanings, such as, applicable here, and Allah knows best, is "حمله استخفافا بأتباع الغي," i.e. prompted him bluffly to go along in astray. So "استخفّ" here means: "*he prompted into levity/bluffly to go along in astray.*" See الهادي and اللسان.

48 The word "آسفونا" = caused our *ire* or "ired Us." See كتاب العين لـ الفراهيدي and الدّر المصون، لـ احمد الحلبي.

49 The word "*abdon*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

50 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting.*

51 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

61. And verily he/it[x52] (*is*) surely a knowledge for The Hour;[w] so let not [*you*[s]] assuredly dubitate by it;[w] and *ettabe'aon'e* (*let-you*[z] *closely-follow* [*me*][53]); this (*is*) *Sseratton* (*road/way*) straight.	وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦١
62. And let not assuredly repel you[b] the Satan; verily he (*is*) for you[b] a foe[54] manifester.	وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٢
63. And *lamma* (*when/whence*) came *Esa* (*Jesus*) by the evidences-she[y] [*he*] said: *qad* (*already and affirmatively*) I came (*to*) you[b] by the *hekma'tey*[w55] (*wisdom*)[w56] and to [*I*] manifest for you[b] some (*of*) which[x] you[z] differ in it;[x] so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*].[57]	وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ٦٣
64. Verily Allah, He (*is*) my Lord and your[n] Lord; so let-you[z] worship Him; this (*is*) *Sseratton* (*road/way*) straight.	إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦٤
65. So differed the parties of among them; so *waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) for whom[r] *dhalamo*[58] (*they*[z] *wronged*) of a painful torment day.	فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ٦٥
66. Do they[z] wait except The Hour[w] that [*it*[w]] *ta'ateyahom*[w] (*approaches/comes-to them*)[w] suddenly[w] while they not perceive.	هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٦
67. The *akhella*[59] (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe,[60] except the *muttaqeena*[x] (*they who reverentially guard against Allah's displeasure*).	ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ٦٧

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52 Qur'an commentators *differ* as to the pronoun "**هـ**" in "**إنه**." Some say it refers to *Isa* (*Jesus*) and his *return* to Earth expressing definitive *knowledge* regarding the nigh of the Hour. And others say it refers to the *Qur'an* as containing knowledge with respect to the Hour and the *end* of Time. In fact some read the word "**لَعِلم**" as "**لَعَلَم**" meaning a "*sign*, or a *mark*" of the *nearness* of *The Hour of Resurrection*. See **القرطبي**.

53 The letter "**ن**" in "**فاتّبعون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فاتّبعون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

54 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

55 The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*." See footnote # 192 of earlier, or the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*."

56 Ibid.

57 See footnote 53 above only here regarding **اطيعون**.

58 The word "**ظالم**"="**فاعل الظلم**," and "**ظلم**"= "*wronged*."

59 The word "**أخلاّء**" is "*ultimate-faithful-friends*," i.e. friends without any "**خلل**"= *defect*. *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلّة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*. Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also carries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*" and "*akhella*" as "ultimate faithful friends."

60 See footnote 54 above regarding "**عدو**."

68. O, [*My*][61] *eba'de* (*worshippers/submitters/slaves*): neither fear (*is*) on you[b] today and nor you[f] sadden.	يَٰعِبَادِ لَا خَوۡفٌ عَلَيۡكُمُ ٱلۡيَوۡمَ وَلَآ أَنتُمۡ تَحۡزَنُونَ ٦٨
69. Who[r] believed they[z] by Our *Aya'te*[w] (*messages/signs-/proofs*) and they[z] [were] Muslims.	ٱلَّذِينَ ءَامَنُواْ بِـَٔايَٰتِنَا وَكَانُواْ مُسۡلِمِينَ ٦٩
70. Let enter you[z] the Paradise[w] you[f] and your[n] spouses (*wives*)[62] *tohbaroona*[63] (*you[z] are to be extended hospitality and delight/high honors/and the most pleasing sounds-all with apparent indications*).	ٱدۡخُلُواْ ٱلۡجَنَّةَ أَنتُمۡ وَأَزۡوَٰجُكُمۡ تُحۡبَرُونَ ٧٠
71. (*To be*) circumambulated on them by platters of gold and goblets;[x] and in it[w] what wish it[x] the selves[w] and delectate[w] the eyes;[w] and you[f] (*are*) in it[w] immortals.[x]	يُطَافُ عَلَيۡهِم بِصِحَافٖ مِّن ذَهَبٖ وَأَكۡوَابٖۖ وَفِيهَا مَا تَشۡتَهِيهِ ٱلۡأَنفُسُ وَتَلَذُّ ٱلۡأَعۡيُنُۖ وَأَنتُمۡ فِيهَا خَٰلِدُونَ ٧١
72. And *telka*[w] (*she-that-afar-it*[w]*/it*[w]) (*is*) the Paradise[w] which[u64] you[z] (*had been*) bequeathed it[w] by what you[c] were working.	وَتِلۡكَ ٱلۡجَنَّةُ ٱلَّتِيٓ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٧٢
73. For you[b] in it[w] a multitudinous[w] fruit[w65] from it[w] you[z] eat.	لَكُمۡ فِيهَا فَٰكِهَةٞ كَثِيرَةٞ مِّنۡهَا تَأۡكُلُونَ ٧٣
74. Verily the criminals (*are*) in Hell's[w] torment immortals they.[z]	إِنَّ ٱلۡمُجۡرِمِينَ فِي عَذَابِ جَهَنَّمَ خَٰلِدُونَ ٧٤
75. Not (*to be*) abated *a'n* (*off*) them and they (*are*) in it[x] *mublesoona*[x] (*ones that are nonplused*).	لَا يُفَتَّرُ عَنۡهُمۡ وَهُمۡ فِيهِ مُبۡلِسُونَ ٧٥
76. And not We wronged[66] them; [and,] but they were the *dha'lemeena*[67] (*injustice-doers*).	وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُواْ هُمُ ٱلظَّٰلِمِينَ ٧٦
77. And they[z] called: O, *Maliko*[68] (*Custodian Angel of Hell*) let judge/finish[69] on/over us your[t] Lord; said [*he*]: verily you[b] (*are*) *ma'kethona* (*stayers/remainders*).	وَنَادَوۡاْ يَٰمَٰلِكُ لِيَقۡضِ عَلَيۡنَا رَبُّكَۖ قَالَ إِنَّكُم مَّٰكِثُونَ ٧٧
78. *Laqad* (*verily, already and affirmatively*) We came (*to*) you[b] by the right;[x] [and,] but most (*of*) you[b] for the right[x] (*are*) dislikers.[x]	لَقَدۡ جِئۡنَٰكُم بِٱلۡحَقِّ وَلَٰكِنَّ أَكۡثَرَكُمۡ لِلۡحَقِّ كَٰرِهُونَ ٧٨

[61] The speaker's pronoun "ي" in "عباد," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.
[62] The word "زَوَج" in "أزواجكم" is the *singular* of "أزواج" = husband or wives. Hence, "زوج" =*he* is "زَوَج" = *husband*, and *she* is "زَوَج" and "زَوَجة" = *wife*. See اللسان. The *addressees* here are the *men*.
[63] The word "تحبرون" has *no* English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See التاج and تفسير الطبرى.
[64] The word "*Paradise*[w]" is a *feminine gender* in Arabic, so its *reference pronoun must* be *feminized*, hence[w].
[65] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *its qualifier adjective* are *feminized* by[w].
[66] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*."
[67] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.
[68] The Custodian Angel of the Hellfire. See commentary of القرطبى.
[69] That is: let your Lord *deprive us of life*, better than the torment being inflicted upon them.

79. Or they[z] determined/sanctioned a matter; so verily We (*are*) determiners/sanctioners.

أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

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80. Or they[z] reckon/assume (*that*) surely We hear not their secret and their *najwa* (*private-counsel*);[w] *bala*[70] (*certainly not*); and Our messengers[x] *laday*[71] (*directly and possessively are by*) them they[z] write.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

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81. Let-say [*you*[s]]: *en* (*if*) [was] for *Ar-Rahma'ne* a son, then verily I am the worshippers' first.

قُلْ إِن كَانَ لِلرَّحْمَـٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَـٰبِدِينَ ﴿٨١﴾

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82. *Subhana*[72] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Lord (*of*) the Heavens[w] and the Earth;[w] the *Arshe's*[x73] (*Throne of Kingship*) Lord *a'n* (*off*) what describe they.[z]

سُبْحَـٰنَ رَبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

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83. So leave them wade and play, until *youlaqo* (*they*[z] *encounter/meet*) their day which[x] they[z] (*are*) (*being*) promised.

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾

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84. And He Who (*is*) in the Heaven[w] an *Elahon* (*a Deity*) and in the Earth[w] an *Elahon*; and He (*is*) The *Hakeemo*[74] (*infinite hekmah*[75] *Possessor*), The Omniscient.

وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَـٰهٌ وَفِى ٱلْأَرْضِ إِلَـٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾

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85. *Tabaraka*[76] ([*He*] *firmly bestows as* [*He*] *accepts multitudinous goodness and worthiness*) Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship and what (*is*) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's[w] knowledge;[x] and to Him (*are to be*) returned you.[z]

وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

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86. And not possess who[r] they[z] invoke of lesser than-/without Him the intercession[w] except whomever [*he*] witnessed by the right while they know.

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَـٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

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[70] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[71] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*. So, "*directly and possessively are by*" (them) seems to *indicate such closeness*. See **اللسان**.

[72] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

[73] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

[74] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[75] See the *Lexicon* attached to this *Translation* for "*hekma*."

[76] See the *Lexicon* attached to this *Translation* for this important word "**تبارك**." In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness.

87. And *la'en* (*indeed if*) you[h] asked them: Who[a] created them; surely assuredly[77] say they:[z] Allah; then wherefrom[78] *yo'afakoona*[79] (*they*:[z] *are off-right dissuaded/ are dissuaded speciously*).

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَهُمۡ لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ ٨٧

88. And his say:[x80] O, my Lord; verily those (*are*) people believing not.

وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوۡمٞ لَّا يُؤۡمِنُونَ ٨٨

89. So let-pardon [*you*[s]] *a'n* (*regarding*) them and let-say [*you*[s]]: peace; so will know they.[z]

فَٱصۡفَحۡ عَنۡهُمۡ وَقُلۡ سَلَٰمٞۚ فَسَوۡفَ يَعۡلَمُونَ ٨٩

سورة الدخان
Surato Ad'Dukha'ne (*The Smoke*)

آياتها 59 Ayah — الترتيب 44 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ha'meem.*[1]

حمٓ ١

2. By[2] The Book[x] the manifester.[x]

وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢

3. Verily We descended it[x] in a night-she[y] blessed-she;[y3] verily We were warners.

إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍۚ إِنَّا كُنَّا مُنذِرِينَ ٣

4. In it[w] (*to be/ being*) sundered every matter[x] *hakeemen*[x4] (*infinite hekmah*[5] *possessor*).

فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ ٤

5. A command[x] from *endana* (*by munificence of/ by Rule of Us*); verily We were senders.

أَمۡرٗا مِّنۡ عِندِنَآۚ إِنَّا كُنَّا مُرۡسِلِينَ ٥

6. A mercy[w] from your[t] Lord; verily He (*is*) The *Sameeo*[6] (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.

رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦

7. The Heavens'[w] and the Earth's[w] Lord and what (*are*) between them both, *en* (*if*) you[c] were *moqeneena* (*certitude possessors*).

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ ٧

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[77] The "ل" in "ليقولنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*".
[78] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[79] The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.*
[80] The word "قيله" is made up of "قيل" and the pronoun "هـ" belongs to the Messenger. +
[1] See the *Lexicon* attached to this *Translation* for a commentary on this.
[2] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "الكتاب," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning in this case.
[3] In Arabic the word "ليلة" is a *feminine* gender *per se*. So, any *adjective modifying* it is *feminized by***.
[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
[5] See the *Lexicon* attached to this *Translation* for "*hekma*."
[6] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمِع.""

8. No an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens,[7] your[n] Lord and Lord (*of*) your[n] fathers-the-firsts.'	لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ٨
9. Rather they (*are*) in a doubt playing.	بَلۡ هُمۡ فِي شَكّٖ يَلۡعَبُونَ ٩
10. So let-[*you*[s]] watch[8]/observe a day (*when*) *ta'tey*[w] ([*it*[w]] *haps/comes*)[w] the Heaven[w] by a smoke[x] manifester.[x]	فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ ١٠
11. [*It*[x]] overlays the mankind; this[x] (*is*) a torment, painful.	يَغۡشَى ٱلنَّاسَۖ هَٰذَا عَذَابٌ أَلِيمٞ ١١
12. (*O*), our Lord: let-doff[9] *a'n* (*off*) us [*You*[s]] the torment; verily we (*are*) believers.	رَّبَّنَا ٱكۡشِفۡ عَنَّا ٱلۡعَذَابَ إِنَّا مُؤۡمِنُونَ ١٢
13. Wherefrom[10] for them the reminiscence[w]-/remembrance[w11] and *qad* (*already and affirmatively*) came[x] (*to*) them a messenger[x] manifester.[x]	أَنَّىٰ لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ ١٣
14. Afterwards they[z] diverted *a'n* (*off*) him and they[z] said: *moallamon* (*he that was taught*) a maniac.[12]	ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ مَّجۡنُونٌ ١٤
15. Verily We (*are*) doffing[13] the torment a little; verily you[b] (*are*) returnees.[x]	إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًاۚ إِنَّكُمۡ عَآئِدُونَ ١٥
16. Day [*We*] seize the seizing[w] the *kubra*[w14] (*biggest*[w]); verily We (*are*) revengers.[x]	يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ ١٦
17. And *laqad* (*verily, already and affirmatively*) We essayed before them Pharaoh's people and came (*to*) them a messenger[x] *kareemon*[x15] (*bounty-giver and ennobler*).	۞وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ فِرۡعَوۡنَ وَجَآءَهُمۡ رَسُولٞ كَرِيمٌ ١٧
18. That *addo*[16] (*let-you*[z] *personally deliver/perform your*[n] *full obligations*) to me Allah's *eba'da* (*worshippers-/submitters/slaves*);[x] verily I, for you[b] a messenger[x] trustworthy.[x]	أَنۡ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِۖ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٨

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[7] The word "أمات," in "يُميت" is the *transitive* verb *to deprive of life*. See *Merriam Webster's Unabridged Dictionary*.
[8] The word "ارتقب" = "observe," means "*wait for*."
[9] The phrase "اكشف عنّا" is an Arabic *tongue* expression meaning *let-doff/remove off us*.
[10] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[11] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*Surah* 6: 68).
[12] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an *adjective*.
[13] See footnote 9 above regarding "*uncover*."
[14] The word "البطشة" is a *feminine* gender in Arabic. Hence any *modifying adjective* to it *must be likewise*. Also, the word "الكبرى" is the *feminine* of "الأكبر" = "*the biggest*," See الهادي.
[15] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*. It has *no exact* English equivalent, as explained at length in the *Introduction* to this *Translation*. Summarily: *bounty-giver ennobler and of many uses/effects*.
[16] With respect the word "*addo*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*.

19. And that not heighten you[z] on Allah; verily I am *aa'teykum* (*coming to you*[c]) by an authority[x] manifester.[x]	وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ١٩
20. And verily I refuged by my Lord and your[n] Lord that you[z] stone [*me*].[17]	وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ٢٠
21. And *en* (*if*) not you[z] believed for me, so *ea'tazelo'ne* (*let-you*[z] *detach/isolate from* [*me*]).[18]	وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ٢١
22. So [*he*] invoked his Lord: verily these (*are*) people[x] criminals.[x]	فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ٢٢
23. So *as'rey*[19] (*let-*[*you*[s]]*: nocturnally-tread/tread*) by My *eba'de*[x] (*worshippers/submitters/slaves*) nightly; verily you[b] *mutta-ba'ona* (*are to be closely-followed*).	فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ ٢٣
24. And let-[*you*[s]] the sea *rahwan*[20] (*quiet/furrow/depressed and its both sides raised*); verily they (*are*) soldiers *mughra-ghoona*[X][21] (*they who are to be drowned*).	وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ٢٤
25. How-many[22] they[z] left of gardens[w] and wells .[w]	كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ٢٥
26. And *zoro'en*[23] (*green standing crops, just before harvesting, or the vegetations after sprouting*) and a *maqa'men* (*status*[x]-/*station*[x]) *kareemen*[x24] (*bounty-giver and ennobler*).	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ٢٦
27. And a boon[w25] they[z] were in it[w] *fa'keyheena*[26] (*amusers-/fruit givers/fruit possessors*).	وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ٢٧
28. Like *tha'leka* (*afar-that-it/that*)[x] and We bequeathed it[w] a people others.	كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ٢٨
29. So not wept[w] over them the Heaven[w] and the Earth;[w] and not they[z] were *mundhareena*[27] (*they who were reprieved*).	فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ٢٩

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17 The word "**ترجمون**" the *derivative* from "**رجم**,"which has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter "**ن**" in "**ترجمون**," by Arabic (*linguistic*) Rule, is called " **نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**ترجمون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See**إعراب القرآن، لمحمود صافي**

18 That is you leave me alone and not punish me or annoy me. Also, the speaker's pronoun "**ي**" in "**فاعتزلون**," by Arabic (*linguistic*) Rule, is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

19 The word "**سرى**" is literally: *nocturnal-ambulating/treading*. See **اللسان**. But this *nightly* is for *more emphasis*.

20 The word "**رهوا**" has several meanings, among them, applicable in this context, and Allah knows best, is: "*quiet/furrow/depressed-and-its-sides-raised*," or "*quiet-and opened*." Clearly there is *no* English equivalent for the word "**رهوا**". **الرهو من الأرض ما اطمأن من الأرض وارتفعت جوانبه**=See **اللتاج، الهادي**.

21 The word "*mughragoon*" is *muscular, objective, plural noun* meaning: *the ones who are to be drowned*."

22 The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

23 See the *Lexicon* attached to this *Translation* for this rather important word.

24 See footnote 15 above regarding "*kareem*"= "**كريم**."

25 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

26 The word "*fa'keyhoon*" is *masculine, plural noun*, with *two distinct meanings*: (1) *amusers*, (2) *fruit giver* or *fruit possessor*.

27 The word "*mundhareen*" is *muscular, objective, plural noun* meaning: *ones who were reprieved*.

30. And *laqad* (*verily, already and affirmatively*) *najjayna* (*We iteratively delivered*) Israel's sons from the torment[x] the humiliative.[x]	وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceeders.[x28]	مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾
32. And *laqad* (*verily, already and affirmatively*) We chose them on a knowledge over the worlds.[x]	وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾
33. And *aa'taynahom* (*We accorded them*) of the *Aya'te*[w] (*miracles/signs/proofs*) what (*is*) in it[x] an essay[x] manifester.[x]	وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾
34. Verily these surely say.	إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾
35. *En* (*not*) it[w] except our dying-she[y] the first[w] and not we surely (*are*) *munshareena*[29] (*they that are to be resurrected*).	إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾
36. So *ea'to*[x] (*let-you*[z] *bring/cause to come*)[x] by our fathers, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾
37. Are they *khayron* (*choicer/superior/worthier*) or *Tobba'a's* people; and who[r] of before them; We perished them; verily they were criminals.[x]	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾
38. And not We created the Heavens[w] and the Earth[w] and what (*are*) between them-both playfully.	وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾
39. Not We created them both except by the right;[x] [and,] but most (*of*) them not know.	مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance[x30] (*Judgment*) Day (*is*) their appointment wholes.	إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices/enriches[31] a guardian *a'n* (*regarding*) guardian a thing; and not they (*are to be*) succored.	يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
42. Except whom[p] Allah *ra'hema*[32] (*mercy-gave*); verily He (*is*) The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾

[28] The word "**المسرفين**" is *not* exclusively in the *wherewithals*, as *may first appear*, but *rashness* in *word*, or *action*.
[29] The word "*munshareen*" is *muscular, objective, plural noun* meaning: *ones who are to be resurrected.*
[30] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive.*
[31] The word "**يغني** has double meanings: (1) suffices, (2) enriches.
[32] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except whomever mercy-gave Allah," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever mercied* Allah" which cannot be said in correct English, as there is *no* such word as "*mercied.*"

43. Verily tree[w] (*of*) the *zaggoomen*[33] (*most distasteful and evil fruit in Hell*).	إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
44. (*It*[w] *is*) *tta'aamo*[x] (*wheat/edible/food-grains*)[x] (*of*) the *athee'me* (*repetitive/iterative sinner*).	طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾
45. (*It*[x] *is*) as the *muh'le*[x] (*molten brass*) boiling[x] in the bellies.[x]	كَٱلْمُهْلِ يَغْلِي فِي ٱلْبُطُونِ ﴿٤٥﴾
46. Like boiling (*of*) the *hameemen*[34] (*maximally heated water*).	كَغَلْيِ ٱلْحَمِيمِ ﴿٤٦﴾
47. Let-you[z] take him then let-drag him you[z] to the *Jaheeme's*[35] (*intensely-blazing Fire*[w]) midst.	خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾
48. Afterwards *ssobbo* (*let-descend/pour you*[z]) atop his head of the *hameemen*[36] (*maximally: heated/cooled water*) torment.	ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾
49. Let-taste [*you*[s]]; verily you[g] you[s] (*are*) the mighty, the *kareemo*[37] (*bounty-giver/ennobler/enabler of usable trait*).	ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾
50. Verily this (*is*) what you[c] were by it[x] dubitating.	إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾
51. Verily the *mutaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in a *maqa'men* (*status*[x]/*station*[x]) *ameenen* (*iteratively-secure*[x]).	إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
52. In paradises[w]/gardens[w] and wells.[w]	فِي جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾
53. They[z] dress of *sundosen* (*fine-silk*) and *istabraqen* (*rich-brocade*) mutually fronting (*tête-à-tête*).	يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾
54. Like *tha'leka* (*afar-that-it/that*)[x] and We wedded-/paired them by *hooren-een*[w] (*females of fair skin, large eyes whose white is very white and the black is very black*).[w]	كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾
55. They[z] call/summon in it[w] by every fruit[w38] *ameneena* (*self-safety-securers*[x]).	يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾
56. Not taste they[z] in it[w] the death except the dying-she[y] the first;[w] and [*He*] precluded them the *Jaheeme's*[39] (*intensely-blazing Fire*[w])'s torment.[x]	لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾

[33] A tree in the midst of Hell.

[34] The word "*hameem*"="حميم," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* and *third*: possessors of mutual affections towards another; and *fourth*: relative or a friend. See اللسان.

[35] The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

[36] See footnote 34 above regarding حميم.

[37] See footnote 15 for the word: "*kareem*"= "كريم."

[38] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*. Hence it is *feminized* by.[w]

[39] See footnote 35 above regarding *Jaheem*.

57. A munificence[x] from your[t] Lord; *tha'leka* (*afar-that-it/that*)[x] it[x] (*is*) the win[x] the great.[x]	فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٥٧
58. So verily only, We facilitated it[x] by your[t] tongue, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they.[z]	فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥٨
59. So let-watch/observe [*you*[s]] verily they (*are*) *murta-geboona*[40] (*observers/watchers*).[x]	فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ٥٩





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem.*[1]	حمٓ ١
2. Descending[2] (*of*) the book (*is*) from Allah, The Mighty The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٢
3. Verily in the Heavens[w] and the Earth[w] (*are*) surely *Aya'ten*[w] (*miracles/signs/proofs*) for the believers.	إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ٣
4. And in your[n] creation and what [*He*] disperses of a *dabba'ten*[w5] (*she-moving-creature*) (*are*) *Aya'ten*[w] (*miracles-/signs/proofs*) for a people *youqenoona* (*they who believe with certitude*).	وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ٤
5. And the night's and the *naha're's* (*between sunrise and sunset*) variation and what Allah descended from the Heaven[w] of *rez'qen*[x] (*rain*[X]) so [*He*] quickened by it[x] the land[w] after its[w] death, and variegating the wind[w] (*all are*) *Aya'ton*[w] (*miracles/signs/proofs*) for a people cerebrating.	وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ٥
6. *Telka*[w] (*she-that-afar-it/those*)[w] (*are*) Allah's *Aya'to*[w] (*Qur'anic statements*) [*We*] recite it[w] on you[g] by the right; so by which discourse after Allah and His *Aya'te*[w] (=*Aya'to*[w]) they[z] believe.	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ فَبِأَىِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ٦

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[40] The word "**ارتقب**" = "observe," means "*wait for.*" +

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

[3] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[4] See the *Lexicon* attached to this *Translation* for "*hekma.*"

[5] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*.

7. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) for every *affaken*[x] (*slanderous-fabricator/specious concoctor*)[x] *atheemen* (*repetitive sinner*).	وَيۡلٞ لِّكُلِّ أَفَّاكٍ أَثِيمٖ ٧
8. Hears [*he*] Allah's *Aya'te*[w] (*Qur'anic statements*) (*to-be/being*) recited[w] on him afterwards [*he*] insists, *mustakberan*[6] (*affirmably standing haughtily above submission*), as if [*he*] heard it[w] not; so *bashsherho*[7] (*let-tell you*[s] *pleasant tidings to him*): by a painful torment.	يَسۡمَعُ ءَايَٰتِ ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ٨
9. And if knew [*he*] of Our *Aya'te*[w] (*Qur'anic statements*) a thing *ittakhatha*[8] ([*he*] *took and presumed*) it[w] jestingly; those for them (*is*) a torment, humiliative.	وَإِذَا عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـًٔا ٱتَّخَذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٩
10. From beyond[9] them (*is*) Hell[w] and not suffices[10] *a'n* (*off*) them what they earned a thing; and not what *ittakhatho*[11] (*they*[z] *took and presumed*) of lesser than/without Allah *aw'leyaa*[12] (*guardians/allies*); and for them (*is*) a torment great.	مِّن وَرَآئِهِمۡ جَهَنَّمُۖ وَلَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ شَيۡـٔٗا وَلَا مَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٠
11. This (*is*) a divine-guidance; and who[r] unbelieved they[z] by their Lord's *Aya'te*[w] (*messages/signs/proofs*) for them (*is*) a torment of a *rejzen*[13] (*successive: convulsive and perturbing torment*) painful.	هَٰذَا هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ١١
12. Allah Who subjugated [*He*] for you[b] the sea[x] to run[w] the *folka*[w] (*ship/ships*)[w] in it[x] by His command; and to *tabtagho* (*you*[z] *earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you.[z]	۞ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢
13. And [*He*] subjugated for you[b] what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] together from Him; verily in *tha'leka* (*afar-that-it/that*)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a people rethink.	وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣
14. Let-say [*you*[s]] to whom[r] believed they[z], to forgive they[z] for whom[r] not *yarjona*[14] (*they*[z] *fear*) Allah's	قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا

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[6] The word "*mustakberan*"="مستكبراً" does *not* have an exact English equivalent *per se*. It is *singular*, *masculine*, *subjective* noun, meaning: *affirmably self-exalter*. So, we *transliterate* and *parenthetically explain*.

[7] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر \ مُبَشِّر.

[8] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[9] The word "وراء" in "وراءهم' means:
(1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) or (2) could apply.

[10] The word "يغني has double meanings: (1) suffices, (2) enriches.

[11] See footnote 8 above regarding اتخذ.

[12] The word "أولياء" could also mean, among them: *protector, friend.*

[13] The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

[14] The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the =

days; to requite [*He*] a people for what they[z] were earning.	يَرۡجُونَ أَيَّامَ ٱللَّهِ لِيَجۡزِيَ قَوۡمَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٤
15. Whoever [*he*] worked righteously, so for himself;[w] and whoever [*he*] offended so (*is*) on it;[w] afterwards to your[n] Lord (*are to be*) returned you.[z]	مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١٥
16. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Israel's sons the book[x] and the rule[x] and the Prophethood[w] and We provided them of the goodies[w15] and We preferred/favored them over the worlds.[16]	وَلَقَدۡ ءَاتَيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٦
17. And *aa'tayna* (*We accorded*) them evidences-she[ym] of the command;[x] so not differed they[z] except from after what came[x] (*to*) them the knowledge, *baghya* (*envy/selfish: excessiveness/transgression*) among them; verily your[t] Lord judges among them The *Qeyamatey's*[w] (*Judgment's*) Day in what they[z] were in it[x] differing.	وَءَاتَيۡنَٰهُم بَيِّنَٰتٖ مِّنَ ٱلۡأَمۡرِۖ فَمَا ٱخۡتَلَفُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٧
18. Afterwards We made you[g] on a *sha'rey'aten*[w] (*Islamic Way*)[w] of the command; so *ettabe'a* (*let-[you*[s]*] closely-follow*) it[w] and let not *tattabe'a* (*[you*[s]*] closely-follow*) *ahwa* (*tendentious likings*) whom[r] not know they.[z]	ثُمَّ جَعَلۡنَٰكَ عَلَىٰ شَرِيعَةٖ مِّنَ ٱلۡأَمۡرِ فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ لَا يَعۡلَمُونَ ١٨
19. Verily they, never they[z] enrich/suffice[17] *a'n* (*regarding*) you[g] of Allah a thing; and verily the *dha'lemeena*[18] (*injustice-doers*) some (*of*) them (*are*) *aw'leyao*[19] (*guardians-/allies*) (*of*) some; and Allah (*is*) the *muttaqeena's* (*reverential guarders against Allah's displeasure*)'s Guardian.	إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ شَيۡـٔٗاۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۖ وَٱللَّهُ وَلِيُّ ٱلۡمُتَّقِينَ ١٩
20. This (*is*) persuader-evidences for the mankind and a *hudan* (*divine-guidance*) and a mercy[w] for a people *youqenoona* (*they who believe with certitude*).	هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُوقِنُونَ ٢٠
21. Or reckoned who[r] *ejtaraho*[20] (*they:*[z] *committed/wounded the unharmed by one or more of their senses*) the misdeeds[w] that [*We*] make them like whom[r] believed they[z] and worked they[z] the righteous-works[w] equal their	أَمۡ حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ

= linguist and scholar Al-Farra, associated with the *denial*, like: "**ما رجوتك أي ما خفتك**," see **اللسان**.

15 The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate*.

16 Say Qur'an commentators: over the worlds' people of *their* time.

17 The word "**يغني**" in "**يغنون**" has double meanings: (1) *enriches*, (2) *suffices*. But "enrich" *includes* suffices and *not* vice versa. As "enrich" *make rich or richer, make fuller, more meaningful, or more rewarding*, whereas "suffice" *meets the present needs of a specific task*. Hence "enrich" is *superior*.

18 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

19 The word "**أولياء**" could also mean, among them: *protector, friend*.

20 The word "*ejtaraho*"="**اجترحوا**," literally means "*wounded the unharmed*" by *one or more* of their *senses*.

living and their death; fouled (*is*) what they[z] rule.	سَاءَ مَا يَحْكُمُونَ ٢١
22. And created Allah the Heavens[w] and the Earth[w] by the right; and (*to be*) requited every self[w] by what it[w] earned-she,[y] while they (*are*) not *yodh’lamoona*[21] (*to be wronged they*[z]).	وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٢
23. Have you[h] seen whom[p] *ittakhatha*[22] ([*he*] *took and presumed*) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated[23] over/on his hearing and his heart; and [*He*] made over his sight an overlay;[w] so who[a] *yahdey* (*divinely-guides*) him from after Allah; do then you[z] not reminisce.	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ٢٣
24. And they[z] said: not it[w] except our life[w] (*of*) the world;[w] we die and we live and not perishes us except the *Dah’ro*[24] (*Eternal-Time*); while not for them by *tha’leka* (*afar-that-it/that*)[x] of knowledge; *en* (*not*) they except presuming.	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ٢٤
25. And if (*to be/being*) recited on them Our *Ay’ato*[w] (*Qur’anic statements*) evident-she[ym] not [was] their argument[w] except that said they:[z] *eato*[x] (*let-you*[z] *bring-/come*)[x] by our fathers, *en* (*if*) you[c] were *ssa’deqeena* (*always truth enforcers*).	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ٢٥
26. Let-say [*you*[s]]: Allah quickens you[b] afterwards [*He*] deadens[25] you[b] [*He*]; afterwards [*He*] gathers you[b] to The *Qeyamatey’s*[w] (*Judgment’s*) Day[x] no suspicion (*is*) in it;[x] [and,] but most (*of*) the mankind not know.	قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٦
27. And for Allah (*is*) the Heavens’[w] and the Earth’s[w] proprietorship; and day *taqumo* (*ups-to-fulfill*)[w26] The Hour[w] then-day lose the falsifiers.	وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ٢٧
28. And [*you*[s]] see every *Ummaten*[w] (*people/nation*)[w] kneeling;[w] every *Ummaten*[w] (*to be*) summoned to its[w] book; today, you[z] (*are to be*) requited (*according to*) what you[c] were working.	وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ٢٨
29. This (*is*) Our Book;[x] [*it*[x]] pronounces on you[b] by the right;[x] verily We were *nstan’sekho* (*replicating-/affirmably-copying*) what you[c] were working.	هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ٢٩

[21] The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.
[22] See footnote 8 above regarding اتخذ.
[23] That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.
[24] The word "الدهر"= *Eternal-Time*, versus "العصر"= "*Epochal-Time*."
[25] The word “أمات,” in “يُميتُكم” is the *transitive* verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.
[26] There is a *distinction* between “تقوم” = “*up*” = “*get up* or *rise*” (*in the intransitive sense*, and “*stands*” = “تقف.” Also the expression “تقوم الساعة” is an Arabic *tongue* expression meaning: happens.

30. So as-to whom[r] believed they[z] and they[z] worked the righteous-works[w] so admits them their Lord in His mercy;[w] *tha’leka* (*afar-that-it/that*),[x] it[x] (*is*) the win the manifester.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ﴿٣٠﴾

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31. And as-to whom[r] unbelieved they[z] have then not My *Aya’te*[w] (*Qur’anic statements*) [were/being][w] recited[w] on you;[b] then *istakbarton*[27] (*you*[c] *affirmed your*[n] *prideful haughtiness*) and you[c] were people criminals.

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾

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32. And if (*had been*) said: verily Allah’s promise (*is*) right and The Hour[w] no suspicion in it[w] said you:[c] not *nad’rey* (*we profoundly understand*)[28] what The Hour[w] (*is*); *en* (*not*) [*we*] presume except a presumption and not we (*are*) surely *mustayqeneena* (*assuredly possessors of certitude*).

وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

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33. And appeared for them *sayye'aa'te*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] worked and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yastah’zeona* (*they*[z] *affirmably jesting*).

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٣﴾

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34. And (*had been*) said: today [*We*] forget[29] (*cease paying attention to*) you[b] just-as you[c] forgot[30] your[n] day’s *leqa’a* (*meeting with*), this; and your[n] abode-/lodging (*is*) The Fire[w] and not for you[b] of succorers.

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾

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35. *Tha’lekum* (*collective-afar-that*)[x] because that *ittakhathtom*[31] (*took and presumed you*[c]) Allah’s *Aya’te*[w] (*Qur’anic statements*) jestingly; and deceived you[c] the life[w] (*of*) the world;[w] so today not (*to be*) exited they[z] from it[w] and not they *yousta’atabona* (*they*[z] *sought to apologize*).

ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

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36. So for Allah (*is*) the praise, the Heaven’s[w] Lord and the Earth’s[w] Lord, the worlds’ Lord.

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾

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37. And for Him (*is*) the *keb'rey'ya'o*[32] (*matchless Exaltedness*) in the Heavens[w] and the Earth[w] and He (*is*) The Mighty The *Hakeemo*[33] (*infinite hekmah*[34] *Possessor*).

وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

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[27] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[28] The word “**ندري**” is from “**دراية**” which is *far more reaching* than the simple “*knowledge*,” as “**دراية**” extends to having *deep understanding* of the subject matter.

[29] The word “**نسي**” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “*We forgot you*,” (*S*32:14), as Allah does *not* forget, but *He chooses* to *ceases paying attention to something*. See **اللسان**.

[30] Ibid, regarding *forgot*.

[31] See footnote 8 above regarding **اتخذ**.

[32] The word “**الكبرياء**” = “*matchless exaltedness*” with *respect to Allah*, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is *greater*, *above and beyond* any one *except Himself*. See **قواميس اللغة العربية**.

[33] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”

[34] See the *Lexicon* attached to this *Translation* for “*hekma*. +



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ha'meem.*[1]	حمٓ ١
2. Descending[2] (*of*) the book (*is*) from Allah The Mighty, The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ٢
3. Not We created the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right and *ajalen*[5] (*term-limit*) *musamma*[6] (*that which is designated and/or named*); and who[r] unbelieved they[z] *a'mma* (*regarding*) what (*had been*) warned they[z] (*are*) shunners.	مَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۚ وَٱلَّذِينَ كَفَرُواْ عَمَّآ أُنذِرُواْ مُعۡرِضُونَ ٣
4. Let-say [*you*[s]]: have you[c] seen what you[z] invoke of lesser than/without Allah, let-show me you[z] what (*that/on Earth*)[7] created they[z] of the Earth;[w] or for them a *sherkon* (*partnership with Allah*) in the Heavens;[w] *eetoney*[x] (*let-you:*[z] *bring/come-to me*)[x] by a book of before this, or a remnant[w]/trace[w] of knowledge, *en* (*if*) you[c] were *ssa'de-qeena* (*always truth enforcers*).	قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي ٱلسَّمَٰوَٰتِۖ ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ٤
5. And who[a] (*is*) *adhallo*[8] (*more astray*) of whom[p] [*he*] invokes of lesser than/without Allah who[p] not *yestajeebo*[9] (*compliantly-answer*) for him to The *Qeyamatey's*[w] (*Judgment's*) Day, while they (*are*) *a'n* (*off*) their invocation (*are*) neglectors.	وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ ٥
6. And if (*had been*) thronged the mankind, they[z] were for them foes and they[z] were by their *eba'da'te*[w] (*worship/servility-to-them*) unbelievers they.[z]	وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمۡ أَعۡدَآءٗ وَكَانُواْ بِعِبَادَتِهِمۡ كَٰفِرِينَ ٦
7. And if (*to be/being*) recited[w] on them Our *Aya'to*[w] (*Qur'anic statements*) evidences-she[ym] said who[r] they[z] unbelieved for the right[x] *lamma* (*when/whence*) [*it*[x]] came (*to*) them: this (*is*) a magic manifester.	وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ لِلۡحَقِّ لَمَّا جَآءَهُمۡ هَٰذَا سِحۡرٞ مُّبِينٌ ٧

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1. See the *Lexicon* attached to this *Translation* for a commentary on this.
2. The word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See التاج.
3. See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."
4. See the *Lexicon* attached to this *Translation* for "*hekma*."
5. The word "الأجل" means term-limit, see اللسان.
6. The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*
7. The demonstrative pronoun "ذا" in "ماذا" is an *intensifier* when it is *suffixed* to an *interrogative pronoun*, such as "ما." Thus, such *interrogative-intensifier-suffixal*, roughly correspond *in* English to: "*what on Earth*" or "*why on heaven's name*," etc.
8. The word "أضل"= "*adhallo*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent.
9. The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly answer*, *not* just *answer*. See الهادي.

8. Or say they:[z] *iftraho* ([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: *en* (*if*) *iftaraytoho* (*I crafted it*[x] *as lie for fraudulent end*) then not possess you[z] for me of Allah a thing; He (*is*) knowinger by what *tofedhona*[10] (*you*[z] *group-rush*) in it;[x] sufficed by Him *Shaheedan* (*iterative Witnesser/Testifier*) between me and [between] you;[b] and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*The iterative mercy Giver*).

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَلَا
تَمۡلِكُونَ لِي مِنَ ٱللَّهِ شَيۡـًٔاۖ هُوَ أَعۡلَمُ
بِمَا تُفِيضُونَ فِيهِۚ كَفَىٰ بِهِۦ شَهِيدَۢا بَيۡنِي
وَبَيۡنَكُمۡۖ وَهُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٨

9. Let-say [*you*[s]]: I was not an innovation[11] of the messengers and not *adrey* ([*I*] *profoundly know*) what (*is to be*) done by me and neither by you;[b] *en* (*not*) *attabe’o* ([*I*] *closely-follow*) except what (*is to be/being*) revealed[12] to me; and I am not except *na’theeron* (*iterative warner*) manifester.

قُلۡ مَا كُنتُ بِدۡعٗا مِّنَ ٱلرُّسُلِ وَمَآ
أَدۡرِي مَا يُفۡعَلُ بِي وَلَا بِكُمۡۖ إِنۡ أَتَّبِعُ
إِلَّا مَا يُوحَىٰٓ إِلَيَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٞ
مُّبِينٞ ٩

10. Let-say [*you*[s]]: have you[c] seen *en* (*if*) (*it*[x]) [was] from *enda* (*by munificence of/by Rule of*) Allah and unbelieved you[c] by it[x] and witnessed/testified a witnesser/testifier of Israel’s sons on its[x] similar, so [*he*] believed and *istakbartom*[13] (*you*[c] *affirmed your*[n] *standing haughtily above submission*); verily Allah divinely-guides not the people the *dha’lemeena*[14] (*injustice-doers*).

قُلۡ أَرَءَيۡتُمۡ إِن كَانَ مِنۡ عِندِ ٱللَّهِ
وَكَفَرۡتُم بِهِۦ وَشَهِدَ شَاهِدٞ مِّنۢ بَنِيٓ
إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ فَـَٔامَنَ وَٱسۡتَكۡبَرۡتُمۡۚ
إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
١٠

11. And said who[r] unbelieved they[z] for whom[r] they[z] believed: if (*it*[x]) [was] *khayran*[15] (*desirable/worthiness-/goodness*) not (*would have*) preceded us they[z] to it;[x] and *edh* (*when/while*) not *yahtadow* (*they*[z] *are divinely-guided*) by it[x] then they[z] shall say: this (*is*) an *ufkon*[x] (*slanderous-fabrication/specious concoction*)[x] old.

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ
لَوۡ كَانَ خَيۡرٗا مَّا سَبَقُونَآ إِلَيۡهِۚ وَإِذۡ لَمۡ
يَهۡتَدُواْ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفۡكٞ
قَدِيمٞ ١١

12. And of before it[x] *Mosa’s* (*Moses’*) book (*distinctly*):[16] principal and mercy;[w] and this (*is*) a Book *mussa-ddeqon*[17] (*accepter as credible*), tongue-Arabic to warn [*he/it*[x]][18] whom[r] *dhalamo*[19] (*they*[z] *wronged*) and a *bushra*[20]

وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا
وَرَحۡمَةٗۚ وَهَٰذَا كِتَٰبٞ مُّصَدِّقٞ
لِّسَانًا عَرَبِيّٗا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُواْ

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[10] The word “تفيضون” comes from “الإفاضة” which means a *crowd of people rushing from one place to another*

[11] The word “بدَعا” meaning “*first*.” Also “بدْعا,” is an *infinitive noun*. See إعراب القرآن، لمحمود صافي.

[12] The word “أوحى” in “يوحى” denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And “الوحي” is *fire* or *king*. See اللسان.

[13] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[14] The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

[15] The word “خيرٌ” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

[16] The word “إماما” has *many meanings* leading among them is being the “*principal*,” *to be followed*, also “principal” and “mercy” are “حال”=*adverbs* or “تمييز”=*distinctions*. For *distinction* seems to me more applicable.

[17] The word “*musaddeqon*” is more than an “*affirmer*,” as “*affirmer* is for *affirmation* or *confirmation*.”

[18] The hidden pronoun in "لينذر" could refer to *The Messenger* or to *The Book*, i.e. The Qur'an. See القرطبي.

[19] The word “ظالم”=“فاعل الظلم,” = “wrong-doer” and “ظَلَم”= “*wronged*.”

[20] Here again there is *no single* word in English for the *noun* “بُشرى;” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بُشرى,” *unlike* its *verbal conjugates*, *throughout* The Qur’an *always* use it for the “*khayrey*” (*desirables, goodnesses, worthinesses*).

(*a pleasant-tiding*) for the benefactors.

وَبُشْرَىٰ لِلْمُحْسِنِينَ ١٢

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13. Verily, who[r] they[z] said: our Lord (*is*) Allah, afterwards they[z] straightened, so neither (*is*) fear on them and nor (*shall*) they sadden.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٣

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14. Those (*are*) the Paradise's[w] companions, immortals they[z] (*are*) in it[w] a requital by what they[z] were working.

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ١٤

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15. And We enjoined the human by his both begetters (*parents*) *ehsanan* (*meritorious deed*); bore him his mother discomfortingly[21] and delivered him discomfortingly; and his bearing and his weaning (*are*) thirty months, until if [*he*] reached his *ashuddo*[22] (*prime/full mental and physical strengths*) and reached forty years[w] [*he*] said: my Lord *aw'ze'aney* (*let-dispose me* [*You*[s]]) to thank Your[t] boon[w23] which[u] *an'amta*[24] (*You*[h] *had graced bounteously and ennoblingly the most desirable and delighting boons*) on me and on my twain begetters-parents; and that [*I*] work righteously (*which*) [*You*[s]] delight it;[x] and let-reform for me [*You*[s]] in my progeny;[w] verily I repented to You[g] and verily I am of the Muslims.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ١٥

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16. Those whom[r] *nataqabba'lo*[25] ([*We*] *clemently accept*) *a'n*[26] (*from/regarding*) them *ahsa'na*[27] (*perfecter and beautifuler*) of what they[z] worked and We overlook *a'n* their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] in the Paradise's[w] companions; the truth's promise, which[x] they[z] [were] promised.

أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ١٦

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17. And who[x] [*he*] said to his both begetters (*parents*) fie for you both, do you both promise me that *okhraja* ([*I*] *be emerged/produced*) while *qad* (*already and affirmatively*) ceded-she[y28] the generations of before

وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ

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21 See the *Lexicon* attached to this *Translation* for the *distinction* between "كُرهاً," *dhammah* on the "ك," as in this *Ayah*, and "كَرهاً," *fat'ha* on the "ك," as in (S3:83), and "إكراهَ," as in (S2:256).

22 The Arabic word "*ashudah*"="أشده" translated as [his "*prime*, *full strength*] meaning reached the ideal age of physical and mental strengths.

23 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*[w]").

24 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

25 The Arabic word used in The Qur'an is "تقبل," not "إقبل" or "قبَل" = let you accept, or accept. Thus, "تقبل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by* His *clemency*. So, تقبّل= *clemently accepted*.

26 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

27 There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

28 The ت in the word "خلت" is ت التأنيث = -she[y] as the word "القرون" is *figuratively masculine*, so it needs the ت.

me; while both (*are*) beseeching Allah, *wayla* (*lengthy: stay in a valley in Hell/bane/woe for*) you[g] let-believe [*you*[s]]; verily Allah's promise (*is*) right; then [*he*] says: not this except the [firsts'] (*ancients'*) fables.

وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ
مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٧

18. Those (*are*) who[r] righted on them [the] say[29] in *Uma-men*[w] (*peoples/nations*)[w] *qad* (*already and affirmatively*) ceded-she[y] of before them of the Jinn and the human-kind; verily they were losers.

أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ
فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ
وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ١٨

19. And for each (*are*) ranks[w] of what they[z] worked; and to fulfill[30] [*He*] (*for*) them their works and they (*are*) not *yodh'lamoona*[31] (*to be wronged they*[z]).

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ
أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ١٩

20. And day (*to be*) exposed whom[r] unbelieved they[z] over The Fire;[w] you[c] undid[32] your[n] goodies[w33] in your[n] life[w] (*of*) the world;[w] and *istamta'atom*[34] (*you*[z] *had lengthily affirmably relished the transitory worldly delights*) by it;[w] so today you[z] (*are to be/being*) requited the disgrace-torment by what you[c] were *testakberona*[35] (*you*[z] *affirm standing haughtily above submission*) in the Earth[w] by other than the right; and by what you[c] [were] *tafsoqoona* (*rebelling you*[z] *vis-à-vis Allah's command*).

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ
أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا
وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ
ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ٢٠

21. And let-remember [*you*[s]] *Aaden's* brother, *edh* (*when-/since*) [*he*] warned his people by the *Ahqa'fe* (*winding sand hills*) while *qad* (*already and affirmatively*) ceded[w] the *no'thoro* (*iterative warners*) from between his hands[w36] and from his rear; that let-not worship you[z] except Allah; verily I *akhafo*[37] ([*I*]*fear/know*) over/on you[b] a great days' torment.

۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ
بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا
ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ٢١

22. Said they:[z] have you[h] come (*to*) us to *ta'afeka* ([*you*[s]] *slanderously-dissuade/speciously deter*) us *a'n* (*off*) our *aleha'te*[w] (*deities*);[w] so *eetey*[x] (*let-you*[s] *bring/come to*)[x] us by what [*you*[s]] promise us, *en* (*if*) you[h] were of the *ssa'deqeena* (*they who always enforce the truth*).

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا
بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
٢٢

23. Said [*he*]: verily only the knowledge (*is*) *enda* (*by*

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ

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[29] The expression "*righted on them the say*" is an Arabic *tongue expression* meaning: *it became necessary to penalize them.*

[30] The word "**يوفي**" in "**ليوفيهم**," from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole.* Thus, "**يوفي**" means *endeavor and gather the last part of an obligation to fulfill it.*

[31] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah.*

[32] The word "**أذهب**" = "undid," in "**أذهبتم**," means: consumed or wasted or used up.

[33] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means anything *delectable and legitimate.*

[34] The word "**استمتع**" = "**دام له ما يستمدّه منه**," see "**اللسان**" or is "**تمتع طويلا**," see "**الهادي**," hence *lengthily* is added *to emphasize this concept.*

[35] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

[36] The locution "before his hands" is an Arabic *tongue* expression meaning: *before him or ahead of him*; and the word "**النُّذُر**"= "*warners*" meaning the "*messengers.*"

[37] *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

munificence of/ by Rule of) Allah; and [*I*] communicate (*to*) you[b] what I (*had been*) sent by it;[x] [and,] but I see you[b] a people *tajhaloona*[38] (*you*[z] *act ignorantly or incorrectly*).

أُرۡسِلۡتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا
تَجۡهَلُونَ ٢٣

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24. Then *lamma* (*when/ whence*) they[z] saw it[x] contingent[x] advancer[x] (*towards*) their valleys, said they:[z] this (*is*) *aa'redhon* (*nimbus-contingent*) raining us; rather it[x] (*is*) what *ista'ajaltom* (*you*[c] *sought hastening*) by it;[x] a wind[w] in it[w] a painful torment.[x]

فَلَمَّا رَأَوۡهُ عَارِضٗا مُّسۡتَقۡبِلَ أَوۡدِيَتِهِمۡ
قَالُواْ هَٰذَا عَارِضٞ مُّمۡطِرُنَاۚ بَلۡ هُوَ مَا
ٱسۡتَعۡجَلۡتُم بِهِۦۖ رِيحٞ فِيهَا عَذَابٌ أَلِيمٞ
٢٤

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25. [*It*[w]] destroys every-thing by command[x] (*of*) its[w] Lord; so they[z] became[39] not (*to be/ being*) seen except their dwellings; like *tha'leka* (*afar-that-it/ that*)[x] We requite the people the criminals.

تُدَمِّرُ كُلَّ شَيۡءِۭ بِأَمۡرِ رَبِّهَا فَأَصۡبَحُواْ
لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمۡۚ كَذَٰلِكَ نَجۡزِي
ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ ٢٥

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26. And *laqad* (*verily, already and affirmatively*) We empowered[40] them in what *en* (*not*) We empowered you[b] in it[x] and We made for them a hearing and *abssa'ran* (*insights / discernments*) and *af'edatan* (*hearts- / minds*); then not enriched/sufficed[41] *a'n* (*regarding*) them their hearing and nor their insights and nor their *af'edato* (=*af'edatan*) of a thing, *edh* (*while*) they[z] were rejecting by Allah's *Aya'te*[w] (*signs/proofs*) and *haqa* (*befell besiegingly*) by them what they[z] were by it[x] *yastah'zeoona* (*they*[z] *affirmably jest*).

وَلَقَدۡ مَكَّنَّٰهُمۡ فِيمَآ إِن مَّكَّنَّٰكُمۡ
فِيهِ وَجَعَلۡنَا لَهُمۡ سَمۡعٗا وَأَبۡصَٰرٗا
وَأَفۡـِٔدَةٗ فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ
وَلَآ أَبۡصَٰرُهُمۡ وَلَآ أَفۡـِٔدَتُهُم مِّن
شَيۡءٍ إِذۡ كَانُواْ يَجۡحَدُونَ بِـَٔايَٰتِ
ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٢٦

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27. And *laqad* (*verily, already and affirmatively*) We perished what (*is*) around you[b] of the villages[w] and We variegated the *Aya'te*,[w] (*miracles/ signs/ proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) they return they.[z]

وَلَقَدۡ أَهۡلَكۡنَا مَا حَوۡلَكُم مِّنَ ٱلۡقُرَىٰ
وَصَرَّفۡنَا ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٧

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28. So *lawla* (*why have not*) succored them who[r] *itta-khatho*[42] (*they*[z] *took and presumed*) of lesser than/without Allah a sacrifice[43] *aa'lehatan*[w] (*deities*); rather they[z] strayed *a'n* (*off*) them; and *tha'leka* (*afar-that-it/ that*)[x] (*is*) their *efko*[x] (*slanderous-fabrication/ specious concoction*)[x] and what they[z] were forging.

فَلَوۡلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُواْ مِن
دُونِ ٱللَّهِ قُرۡبَانًا ءَالِهَةَۢۖ بَلۡ ضَلُّواْ
عَنۡهُمۡۚ وَذَٰلِكَ إِفۡكُهُمۡ وَمَا كَانُواْ
يَفۡتَرُونَ ٢٨

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[38] The word "**تجهلون**"="*tajhaloon*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*.

[39] The word "**أصبحوا**" is based on "**أصبح**" which means *became* or *happened by next morning*.

[40] The word "**مكّن**" in "**مكّنا**," means "*found*" *or* "*established*." It also means "*enabled*" or "*empowered*." Clearly, the English word "established" does not imply or connote the same as "**مكّن**" *per se*.

[41] The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

[42] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

[43] The word "**قربانا**" = "**ما يتَقرّبُ بِهِ**," so such "sacrifice" is to be their *intercessors* to Allah. As they say: "not [*we*] worship them except to they nigh us to Allah a nigh." (*S* 39:3).

29. And *edh* (*when/since*) *ssarafna* (*We dispatched*) to you[g] *nafaron* (*three to less than ten*) of the Jinn *yasta'meona*[44] (*they*[z] *affirmably listening*) (*to*) The Qur'an;[x] so when they[z] *hadhara* (*attended at predetermined time and place*) it[x] said they:[z] let-hearken you;[z] then *lamma* [*it*[x]] (*had been*) finished, they[z] turned/diverged to their people warners/warning.	وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩
30. Said they:[z] O, our people; verily we heard a book[x] (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqan*[45] (*accepter as credible*) for what (*is*) between its[x] both hands; *yahdey* ([*it*[x]] *divinely-guides*) to the right and to a way/road straight.	قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ٣٠
31. O, our people; let-answer you[z] Allah's inviter and let-believe you[z] by Him/him;[46] [*He*] forgives for you[b] of your[n] offenses and [*He*] precludes you[b] from a painful torment.	يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١
32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth[w] and not for him of lesser than/without Him *aw'leyao*[47] (*guardians/allies*); those (*are*) in a misguidance manifester.	وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ٣٢
33. Have [and] not seen they[z] verily Allah, Who [*He*] created the Heavens[w] and the Earth[w] and [*He*] fatigued not by their[w] creation, (*is*) surely *Qadir*[48] (*He-Who is capable of: giving/doing/enforcing/influencing*) over/on to quicken [*He*] the dead; *bala*[49] (*certainly-not*); verily He (*is*) over every-thing Omnipotent.	أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٣
34. And day (*to be/being*) exposed whom[r] unbelieved they[z] over/on The Fire;[w] is this not by the right; said they:[z] *bala*[50] (*certainly-not*), by[51] our Lord; said [*He*]: so let-taste you[z] the torment by what you[c] were unbelieving.	وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٤

[44] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

[45] The word "*musaddeqan*" is more than an "*affirmer*," as "*affirmer* is *directly* for *affirmation* or *confirmation*.

[46] The pronoun "**هـ**" in "**به**" could refer to the *inviter* (Mohammad, SAW) or by Allah, SWTA, Who will *forgive* for them their offenses. See **القرطبي**.

[47] The word "**أولياء**" could also mean, among them: *protector, friend*.

[48] The word "**قادر**" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

[49] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[50] Ibid, for "**بلى**."

[51] In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "**النّازعات**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

35. So *issber* (*let-hold on patiently* [*you*[s]]) just-as *ssabara* (*had held on patiently*) the resolve-possessors of the messengers; and let-not *tasta'ajel* ([*you*[s]] *affirmably hasten*) for them, as if they, day they[z] see what they[z] (*are being*) promised, not waited they[z] except an hour[w] of a *naha're* (*between sunrise and sunset*); announcement; is (*to be*) perished except the people the *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ وَلَا تَسۡتَعۡجِل لَّهُمۡۚ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوعَدُونَ لَمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّن نَّهَارِۭۚ بَلَٰغٞۚ فَهَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلۡفَٰسِقُونَ ٣٥



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Who[r] unbelieved they[z] and repelled they[z] *a'n* (*off*) Allah's path [*He*] wasted[1] their works.

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعۡمَٰلَهُمۡ ١

2. And who[r] they[z] believed and they[z] worked the righteous-works[w] and they[z] believed by what *nuzzela* (*had been iteratively descended*) on Mohammad and/while it[x] (*is*) the right[x] from their Lord, [*He*] expiated *a'n* (*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] mended their situation.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ ٢

3. *Tha'leka* (*afar-that-it/that*)[x]) (*is*) because surely who[r] unbelieved they,[z] *ettaba'ao* (*they*[z] *closely-followed*) the falsehood[x] and surely who[r] they[z] believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلۡبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلۡحَقَّ مِن رَّبِّهِمۡۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ ٣

4. So if *leqeytom* (*you*[c] *met/encountered*) whom[r] unbelieved they[z] then (*let-encounter them you*[z] *by*) striking the necks until *edha* (*when/if*) *athkhantomo*[2] (*you*[f] *overwhelmed and prevailed over*) them then let-tighten the bond you;[z] so either *mannan*[3] (*an absolute gracing of a boon*

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ

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[1] The word "ضلّ" and "أضلّ" *share several* meanings, among them: wasted, *misled*, forgot, inclined, strayed and swerved. See اللسان.

[2] The word "أثخن" *linguistically* means *overwhelmed and prevailed over* the "*enemy*." And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of it, prevailed and became the master over its territory*. And in *Hadeeth Aaeysha*: "لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها." means *I exaggerated in my response to her until I confounded her*. Thus, literally means *got a hold of it, prevailed and became the master over its territory*. *At-Tabary*, a noted *Emam* in the *Tafseer* of the Qur'an says for "أثخن" means *prevailed or gained mastery*. Thus, this *Ayah* does *not* say "أثخنتموهم قتلا," but *says* "أثخنتموهم" That is *got a hold of, prevailed over and became the master over their territory* Therefore, and Allah knows best "أثخنتموهم" must be taken for its *linguistic* implication and not necessarily to mean "أثخنتموهم قتلا." However, *some Tafseer books* say that "يثخن" means exaggerate in the *killing* of the polytheists. In summary, I think "أثخن" mean *took hold of, prevail over and continue to have mastery over the territory*. So, أثخنتموهم = *overwhelmed and prevailed over them you*[f].

[3] The word "منّاً" ="*mannan*" or its deflected forms all are root in the word '*mann*''= "منّ," which =

of good well) after and or a ransom, until puts[w]-off the war[x] its[w] *awzara*[4] (*ill-burdens-/sins/offenses*); *tha'leka* (*afar-that-it/that*)[x] (*is*) and if[5] wills Allah surely [*He*] (*would have*) avenged[6] from them; [and,] but to essay some (*of*) you[b] by some; and who[r] they[z] (*had been*) killed in Allah's path, surely never [*He*] wastes[7] their works.	أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾
5. [*He*] shall divinely-guide them and [*He*] mends-/reforms their situation.	سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾
6. And He admits them the Paradise[w] [*He*] introduced-/acquainted it[w] for them.	وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾
7. O you, who[r] they[z] believed: *en* (*if*) you[z] succor Allah [*He*] succors you[b] and [*He*] firms your[n] feet.[w]	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾
8. And who[r] unbelieved they[z] so (*is*) damnation-/misfortune for them and [*He*] wasted[8] their works.	وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ﴿٨﴾
9. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they[z] disliked what Allah descended, so [*He*] thwarted their works.	ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا۟ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٩﴾
10. Have then not treaded they[z] in the land[w] then looked they[z] how [was] consequence[w] (*of*) whom[r] of before them; demolished Allah on them;[9] and for the unbelievers (*are*) its[w] likes.	۞ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ﴿١٠﴾
11. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily Allah (*is*) Guardian (*of*) whom[r] they[z] believed;[10] and verily	ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ

= *linguistically* has three *distinct* meanings, an *honorable*: (1) "**نعمة ينعمها**" = "*a boon he graces it*," and *dishonorable*: (2) the *favorer* of a *graced boon openly reminds the recipient* of such a favor *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient. This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*. (3) Kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness. So, "**مَنًّا**" ="*mannan*:" is an *absolute objective noun*, amounting to an *infinitive* noun, meaning an *absolute gracing of a boon of good well*.

[4] The word *awzar* plural of "**وِزْر**"=*we'zr*, which means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden/sin/offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference. See **اللسان**. The whole expression "a" means the war comes to an end.

[5] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

[6] The word "**إنتصر**" could apply in *three* distinct senses: (1) "**إنتصر من**," which in turn has two distinct meanings, (1a) "**إنتصر من عدوه أي إنتقم من عدوه**" = "avenged from his enemy," and (1b) " **إنتصر من الظلم أي إمتنع و أنف من الظلم**" = "refrained from and disdained the wrong." (2) "**إنتصر على**" = "prevailed over." And (3) "**إنتصر لـ**" = "succored and assisted."

[7] See footnote 1 above regarding "**ضَلّ**" and "**أضلّ**".

[8] Ibid.

[9] The expression "*demolished Allah on them*" is *equal* to "*demolished them absolute demolition*," says "**القرطبي**" or in other words "*demolished them absolutely*."

[10] See the *Lexicon* attached to this *Translation* for the *fine* difference between: "*who they believed*," and "*the believers*."

ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

the unbelievers (*have*) no guardian for them.

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾

12. Verily Allah admits whom[r] they[z] believed and they[z] worked the righteous-works[w] paradises[w]-/gardens[w] run[w] from under it[w] the rivers; and who[r] unbelieved they[z] *yatamatta'ona* (*they[z] relish the transitory worldly delights*) and they[z] eat just-as the *an'aamo*[w] (*cattle-/camels/goats/and sheep*)[w] eat; and The Fire[w] (*is*) a *mathwa*[11] (*obligatory*: *long-term-abode*) for them.

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

13. And how many of a village[w] it[w] (*was*) harder a strength[w] than your[t] village[w] which[u] exited you[g] We perished them; so no succorer for them.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ﴿١٤﴾

14. Is then who[p] [*he*] [was] on an evidence[w] from his Lord, like whom[p] (*had been*) adorned for him his ill-work and *ettaba'ao* (*they[z] closely-followed*) their *ahwa*[12] (*tendentious likings*).

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

15. The Paradise's[w] example/like which[u] (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it[w] (*are*): rivers of water other than stagnant, and rivers of milk[x] changed not its[x] taste, and rivers of wine[x] a deliciousness[w] for the drinkers, and rivers of honey (*had been*) purified; and for them in it[w] of all the *thamara'te*[w] (*trees/plant-crops/fruits*)[w] and a forgiveness[w] from their Lord; as whom[p] he (*is*) an immortal in The Fire[w] and (*had been made-to*) they[z] drink water[x] *hameeman*[13] (*maximally heated*), so *qatta'a* ([*it*[x]] *iteratively cut*) their intestines.

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ

16. And of them who[p] *yasta'meao* ([*he*] *affirmably listens*) to you[g] until *edha* (*when/if*) they[z] exited from *endika* (*your-presence*) said to them whom[r] *oto* (*they[z] had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom[r] stamped[14] Allah on their hearts and

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[11] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-permanent-abode*" seems to me rather appropriate.

[12] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

[13] The word "*hameem*"="حميم," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

[14] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

ettaba'ao (*closely-followed they*[z]) their *ahwa*[15] (*tendentious likings*).	ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ ١٦
17. And who[r] *ehtadaw* (*they*[z] *who became divinely-guided*) [*He*] augmented them a *huda* (*divine-guidance*) and *aa'tahum* ([*He*] *accorded them*) their *taqwa* (*reverential guarding against Allah's displeasure*).	وَٱلَّذِينَ ٱهْتَدَوْاْ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ١٧
18. So do they[z] await[16] except The Hour[w] that [*it*[w]] *ta'teyahom*[w] (*haps/comes:to them*)[w] suddenly;[w] because *qad* (*already and affirmatively had*) come[x] its[w] conditions; so wherefrom[17] for them if came[w18] (*to*) them their *thekra*[w19] (*Hour/reminiscence*).[w]	فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ١٨
19. So let-know [*you*[s]]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*[20] (*let-seek forgiveness* [*you*[s]]) for your[t] offense and for the he-believers and the she-believers; and Allah knows your[n] *mutaqallaba*[21] (*iterative transpose-locale*) and your[n] *mathwa*[22] (*obligatory: long-term-abode*).	فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ١٩
20. And say who[r] they[z] believed *lawla* (*why have not had been*) descended a *Suraton*[w23] (*a division of the Qur'an*);[w] then if/when (*had been*) descended a *Suraton*[w] *Muhka-maton*[w] (*firm/eternally not changeable*)[w] and (*had been*) mentioned in it[w] the fight, you[g] saw whom[r] in their hearts (*is*) an illness,[24] looking to you[g] a look (*of*) the *maghsheyye* (*he who had been overlaid/swooned*) on him from the death; so (*it's*) woe/bane for them.	وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ فَأَوْلَىٰ لَهُمْ ٢٠
21. An obedience[w] and a *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) say; so if resolved the matter, then had *ssadago* (*they*[z] *practiced the truth to/with*) Allah surely [was] *khayran* (*superior-/worthier*) for them.	طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُواْ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ٢١
22. So has *asaytom*[25] (*fitted for you*[z]) that *en* (*if*) *tawallaytom*[26] (*you:*[z] *became leaders/had diverted*) that you[z]	فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُواْ

[15] See footnote 12 above regarding **هوى**.
[16] The word "**ينظرون**" here mean "**ينتظرون**," see **تفسير البيضاوي**.
[17] The word "**أنّى**" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
[18] That is "*The Hour*[w]" which is a *feminine* gender, meaning the "**قيامة**"= "*Day of Judgment*," a *feminine* too.
[19] Their "**قيامة**"= "*Day of Judgment*."
[20] The word "**استغفر**" = "**اطلب الغفران**" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "**استغفر**" *per se*. So I settled for saying: "[*you*] *seek forgiveness*."
[21] The word "**تقلّبكم**"= "*your transpose*," means their *betaking* themselves *uninhibitedly moving*.
[22] See footnote below 11 above regarding "**مثوى**".
[23] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*.'
[24] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.
[25] The word "**عسيتم**" = "**خليق بكم**" = that is "fitted for you[z]." See **اللسان**.
[26] The word "*tawallaytom*" has several meanings, among them: (1) you took charge of the leadership; (2) =

corrupt in the land[w] and *toqatte'o* (*you*[z] *iteratively cut-off*) your[n] *arhama*[w] (*maternal/paternal kins*).[w27]	فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ٢٢
23. Those (*are*) whom[r] Allah cursed them; then [*He*] deafened them and [*He*] blinded their *abssa'ra* (*insights/discernments*).	أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ ٢٣
24. Do then not they[z] ruminate, The Qur'an; or on hearts (*are*) its[x] locks.	أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ ٢٤
25. Verily who[r] *ertaddo* (*they*[z] *forthwith-returned*) on their rears from after what manifested for them the *huda* (*divine-guidance*) the Satan lured for them and [*he*] protracted for them.	إِنَّ ٱلَّذِينَ ٱرۡتَدُّواْ عَلَىٰٓ أَدۡبَٰرِهِم مِّنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَى ٱلشَّيۡطَٰنُ سَوَّلَ لَهُمۡ وَأَمۡلَىٰ لَهُمۡ ٢٥
26. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they[z] said for whom[r] they[z] disliked what *nazzala* (*iteratively descended*) Allah [*we*] shall obey you[b] in some (*of*) the matter, while Allah knows their secrets.[28]	ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمۡ فِي بَعۡضِ ٱلۡأَمۡرِۖ وَٱللَّهُ يَعۡلَمُ إِسۡرَارَهُمۡ ٢٦
27. So how *edha* (*when/whereas*) *tawaffathom*[29] (*received them while dying*) the angels striking their faces and their rears.	فَكَيۡفَ إِذَا تَوَفَّتۡهُمُ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ ٢٧
28. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily *ettaba'o* (*closely-followed they*[z]) what discontented Allah and disliked they[z] His *redhwana*[x] (*ultimate delight*); so [*He*] thwarted their works.	ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسۡخَطَ ٱللَّهَ وَكَرِهُواْ رِضۡوَٰنَهُۥ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٢٨
29. Or reckoned they[z] who[r] (*are having*) in their hearts an illness[30] that never Allah *youkhrejo* ([*He*] *produces-/emerges*) their rancors.	أَمۡ حَسِبَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخۡرِجَ ٱللَّهُ أَضۡغَٰنَهُمۡ ٢٩
30. And if [*We*] will surely We (*would have*) shown you[g] them; so surely (*would have*) known them you[g] by their signa; and surely assuredly[31] know them you[g] in tone (*of*) the say;[32] and Allah knows your[n] works.	وَلَوۡ نَشَآءُ لَأَرَيۡنَٰكَهُمۡ فَلَعَرَفۡتَهُم بِسِيمَٰهُمۡۚ وَلَتَعۡرِفَنَّهُمۡ فِي لَحۡنِ ٱلۡقَوۡلِۚ وَٱللَّهُ يَعۡلَمُ أَعۡمَٰلَكُمۡ ٣٠
31. And surely assuredly We essay you[b] until [*We*] know the *mujahedeena* (*earnest strivers/fighters in the*	وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ ٱلۡمُجَٰهِدِينَ

= you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

27 The word "**أرحامكم**" rooted in "**رحم**," from "**الرحمة**" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "**رَحِم**" = "*womb.*" Thus, *one's relatives* from the *mother's side* are "**أرحام**," as *they related through the same womb*. See **البصائر**. However, stated in "**اللسان**" the "*relatives*" from the *father's* side "**أقارب**," are also "**أرحام**," I believe because *all are rooted* in "**الرحمة**," hence all *maternal/paternal kins* are "**أرحام**."

28 The word "**إسرارهم، بكسرة على الهمزة**" as being "**مصدر**," to include all *various* secrets. So, it's: "*various secrets.*" See **القرطبي** and **الدر المصون لـ أحمد الحلبي**.

29 The word "**توفى**" means "*received while dying, i.e. not dead yet.*"

30 See footnote 24 above regarding "*illness.*"

31 The "**ل**" in "**لتعرفنهم**" and "**لنبلونكم**" in the following *Ayah* # 31, are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*".

32 That is the indirect speech, or saying a thing and meaning another.

cause of Allah) of you[b] and the *ssa'bereena* (*people of patience*); and [*We*] essay your[n] tidings.[33]

مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾

32. Verily who[r] unbelieved they[z] and they[z] repelled *a'n* (*off*) Allah's path and mutually contended they[z] the messenger from after what manifested for them the *huda* (*divine-guidance*) never they[z] harm Allah a thing, and [*He*] shall thwart their works.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَـٰلَهُمْ ﴿٣٢﴾

33. O you, who[r] believed they;[z] let-obey you[z] Allah and [let-obey you[z]] the messenger and let-not invalidate you[z] your[n] works.

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَـٰلَكُمْ ﴿٣٣﴾

34. Verily who[r] unbelieved they[z] and they[z] repelled *a'n* (*off*) Allah's path, afterwards they[z] died while they (*being*) unbelievers, so never forgives Allah for them.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾

35. So let not *taheyno*[34] (*you:*[z] *weaken/love the world and have a dislike for death in the cause of Allah*) and [*let not*] call[35] you[z] to the *Sal'me* (*submission/reconciliation-/peace*) while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-people*); and Allah (*is*) with you[b] and never docks [*He*] your[n] works.

فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَـٰلَكُمْ ﴿٣٥﴾

36. Verily only the life[w] (*of*) the world[w] (*is*) a play and an amusement; and *en* (*if*) you[z] believe and *tattaqo* (*you*[z] *reverently guard not to displease Allah*) *youátekum* ([*He*] *accords you*[c]) your[n] remunerations and not asks you[b] [*He*] your[n] possessions.

إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

37. *En* (*if*) [*He*] asks you3[b] it[w] then *youh'fekum* ([*He*] *importunes you*[b]) you[z] stint and *youkhrejo* ([*He*] *emerges/produces*) your[n] rancors.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾

38. Ha you[f] these (*are being*) invited you[z] to expend you[z] in Allah's path; so of you[b] who[p] [*he*] stints; and whoever [*he*] stints, so verily only [*he*] stints *a'n*[36] (*regarding*) himself;[w] and Allah (*is*) The Rich and

هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ

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33 That is your *actual conduct*, *mettle*, and *genuineness*.

34 The word "تهِنُوا" is rooted in "وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً
و الوهن هوالضعف و عدم القدرة على بذل الجهد.
و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله
و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.
Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهِنُوا" in one word per se. Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

35 The word "دعا" in "تدعوا" has *several* meanings, among them "ناداه و صاح به," that is *called him and cried* (*loudened*) *by him*, i.e. in order to get his attention. See اللسان.

36 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن. Here, meaning he *deprives himself* of the *khayr* (*desirable, good, worthy deed*) which *results* in Allah's *reward*.

you[f] (*are*) the poor;[37] and *en* (*if*) you[z] divert [*He*] will exchanges/substitutes a people other than you;[b] afterwards not they[z] be your likes.

وَٱللَّهُ ٱلْغَنِيُّ وَأَنتُمُ ٱلْفُقَرَآءُۚ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓاْ أَمْثَٰلَكُم ﴿٣٨﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We opened for you[g] an opening[x1] (*over-whelming victory*) manifester.[x]

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

2. To forgive for you[g] Allah what preceded of your[t] offense and what delayed; and [*to*][2] conclude[3] [*He*] His boon[w4] on you[g] and [*to*][5] *yahdeya* ([*He*] *divinely-guide*) you[g] [*He*] a *Sserattan* (*single and specific Path*) straight.

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾

3. And [*to*][6] succor you[g] Allah a mighty succor.

وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

4. He Who descended the tranquility[w] in the believers' hearts, to *yazdado*[7] (*they*[z] *further-augment in*) belief with their belief; and for Allah (*are*) the Heavens'[w] and the Earth's[w] soldiers; and [was] Allah Omniscient, *Hakeeman*[8] (*infinite hekmah*[9] *Possessor*).

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓاْ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

5. To admit [*He*] the he-believers and the she-believers paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it;[w] and [*to*][10] expiates [*He*] *a'n* (*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*);[w] and [was] *tha'leka* (*afar-that-it/*)[x] *enda* (*by munificence of/ by Rule of*) Allah a great win.

لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

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[37] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction. +

[1] The word "فتح"" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب.

[2] The reason this "*to*" is, there and in brackets, is the following: it represent " اللأم الناصبة التى تقع على الفعل المضارع فتنصب و تكون مكسورة," this "لـ" is at the beginning of this *Ayah* "لِيَغفر" and it is "مكسورة واقعة على فعل مضارع" with a "كسرة على هذه اللام." And it is in bracket because it seems as if it is "*hidden*," like "الضمير المستتر."

[3] The word "يتمّ" = "*conclude*" rooted in "تمّ," that is: its *last* component of a *whole* has *gathered* to the rest, making a *full whole*; thus, *concluded* means had gathered its last components and became a *full-whole*, or *reached* its *end*, or it *finished*, or it *terminated*, or it *drew to a close*. See the *Lexicon* attached to this *Translation* for more, especially *concluded* versus *completed*.

[4] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[5] Ibid.

[6] See footnote 2 above regarding "اللام الناصبة."

[7] The word "نزداد" implies greater *intensity*, and التاج says it is "ابلغ." So *further* is prefixed for this purpose.

[8] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[9] See the *Lexicon* attached to this *Translation* for "*hekma*."

[10] See footnote 2 above regarding "اللام الناصبة."

6. And [*to*][11] torment [*He*] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*), the presumers by Allah the ill-presumption; on them *da'erato*[w] (*evil-turn/defeat/misfortune event*) the ill, and ired on them Allah and cursed them [*He*] and [*He*] prepared for them Hell[w] and fouled-she[y] a destiny.

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ
بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ
ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا
٦

7. And for Allah (*are*) the Heavens’[w] and the Earth’s[w] soldiers and [was] Allah Mighty, *Hakeeman*[12] (*infinite hekmah*[13] *Possessor*).

وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ
ٱللَّهُ عَزِيزًا حَكِيمًا ٧

8. Verily We sent you[g] a witnesser/testifier and a *mubashsheran*[14] (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*).

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا
وَنَذِيرًا ٨

9. To believe you[z] by Allah and His messenger and [*to*] *toazzero*[ho15] (*you*[z] *deferentially-support him*) and [*to*] admire him[16] you[z] and *tosabbeho*[17] (*you*[z] *say*: *subhana Allah* [*to*] Him) *bukratan*[18] (*early-dawn*) and *asseyla*[19] (*noon*, *late noon to sunset*).

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ٩

10. Verily who[r] *youba'yeona* (*they*[z] *plight allegiance to*) you[g] verily only *youba'yeona* Allah; Allah’s Hand[w20] (*is*) atop their hands;[w] so whoever [*he*] infracted, so verily only [*he*] infracts on himself;[w] and whoever [*he*] fulfilled[21] by what [*he*] covenanted on it[x] Allah, so will give him [*He*] a great remuneration.

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ
ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ
بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا
عَظِيمًا ١٠

11. Shall say for you[g] the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) of the *Aara'be* (Bedouin *Arabs*): preoccupied us our possessions and our families ;[w] so *istaghfer*[22] (*let-seek forgiveness* [*you*[s]]) for

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ
شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ
يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ

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[11] Ibid.
[12] See the *Lexicon* attached to this *Translation* regarding “**الحكيم**” and “**حكيم**.”
[13] See the *Lexicon* attached to this *Translation* for “*hekma*.”
[14] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر \ يُبَشِّر \ مُبَشِّر**.
[15] The word "**عزّر**," in "**تعزّروه**" = **النصرة مع التعظيم**, i.e. *deferential support*. See **الراغب**.
[16] The pronouns in “**تعزروه**” and “**توقّروه**” according to some Qur’an commentators, which I believe is correct, refer to Mohammad (SAWS). See **القرطبي**.
[17] Saying “*subhana Allah*” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Said Ibn Abbas; May Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur’an is a *Payer*. See **القرطبي**.
[18] The word “*bukratan*,” *literally* means the time between *Fajr* (*early dawn*) Prayer and *sunrise*.
[19] The word “*aseyla*,” *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to *sunset*.
[20] Some maintain that the “*hands*” are *symbols* of *divine Might* or *Power*, by *Arabic tongue expression* this true.
[21] The word “**اوفى**” from “**الوفاء**,” = “**التمام**,” meaning *gathering the last component of any obligation to make it a whole*. So, “**اوفى**” means had *endeavored and gathered the last part of an obligation and fulfilled it*.
[22] The word “**استغفر**” = “**اطلب الغفران**” = “*let-seek forgiveness* [*you*[s]].” In English there is *no seemly way* to say: =

us; they[z] say by their tongues what (*is*) not in their hearts; let-say [*you*[s]]: so who[a] possesses for you[b] from Allah a thing, *en* (*if*) [*He*] wanted by you[b] harm or [*He*] wanted by you[b] a benefit; rather [was] Allah by what you[z] work Proficient.

قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ
بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

12. Rather presumed you[c] that never transpose[23] the messenger and the believers to their families[w] ever; and (*had been*) adorned *tha'leka* (*afar-that-it/that*)[x] in your[n] hearts; and presumed you[c] the ill-presumption; and you[c] were a worthless people.

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ
وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ
ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾

13. And whoever not believes [*he*] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*[w] (*intensely kindling Fire*).[w]

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ
أَعْتَدْنَا لِلْكَـٰفِرِينَ سَعِيرًا ﴿١٣﴾

14. And for Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] forgives whom[r] [*He*] wills and [*He*] torments whom[r] [*He*] wills; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).

وَلِلَّهِ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ
لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

15. Shall say the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) if you[c] launched to spoils[w] to take[w] it[w] you[z] let us *natta'be'okum* ([*we*] *closely-follow you*[z]); they[z] want to substitute Allah's speech; let-say [*you*[s]]: never *tatta'be'aona* (*you*[z] *closely-follow us*); as *tha'lekum* (*collective-afar-that*)[x] said Allah of before; then they[z] shall say: rather you[z] envy us; rather were not understanding they[z] except a few/a little.

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا
ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن
يُبَدِّلُوا۟ كَلَـٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا
كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say [*you*[s]] to the *mukhallafeena* (*Jehad-behind-sitters/-not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you*[z]) to a people possessors (*of*) *ba'sen* (*bravery and warfare*), to fight them you[z] or *yuslemona* (*become Muslims they*[z]); so *en* (*if*) you[z] obey, *youa'tekum* (*accords you*[z]) Allah a remuneration *hasanan* (*ultimate meritorious deed*); and *en* you[c] divert, just-as you[c] diverted of before, [*He*] torments you[b] a painful torment.

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ
إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَـٰتِلُونَهُمْ أَوْ
يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ
أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم
مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a *harajon*[24] (*constraint/sin*) and nor on the lame a *harajon*; and nor on the sick a

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ

= "**استغفر**" *per se*. So I settled for saying: "[*you*] *seek forgiveness*."

23 That is repair or return.

24 The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "**حرج**" could mean "*sin*."

harajon; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers; and whoever [*he*] diverts [*He*] torments him a painful torment.	حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾
18. *Laqad* (*verily, already and affirmatively*) delighted Allah *a'n* (*regarding*) the believers *edh* (*while/since*) *youba'yeonaka* (*they*[z] *plight-allegiance to you*[s]) under the tree;[w] so knew [*He*] what (*was*) in their hearts; so [*He*] descended the tranquility[w] on them and [*He*] rewarded them a *fat'han*[x25] (*opening/overwhelming victory*)[x] nigh.	۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾
19. And booties[w] multitudinous[w] they[z] take it;[w] and [was] Allah Mighty *Hakeeman*[26] (*infinite hekmah*[27] *Possessor*).	وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾
20. Promised you[b] Allah booties[w] multitudinous[w] you[z] take it;[w] so [*He*] hastened for you[b] this[w] and [*He*] checked the mankind's hands[w] *a'n* (*off*) you;[b] and to be an *Aya'tan*[w] (*miracle/sign/proof*) for the believers and *yahdi* ([*He*] *divinely-guides*) you[b] *Sserattan* (*single and specific Path*) straight.	وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾
21. And another[w28] not you[z] could overcome it[w] *qad* (*already and affirmatively*) encompassed Allah by it[w] and [was] Allah over every-thing Omnipotent.	وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾
22. And had fought you[b] who[r] unbelieved they[z] surely (*would have*) *wallaw* (*forged/fled they*[z]) the rears;[29] afterwards they[z] find neither a *wa'leyan* (*guardian/ally*) and nor *na'sseeran* (*iterative-succorer*).	وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾
23. Allah's dispensation[w] which[u] *qad* (*already and affirmatively*) ceded-she[y] from before; and never find [*you*[s]] for Allah's dispensation[w] a substitution.[x]	سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾
24. And He Who checked their hands[w] *a'n* (*off*) you[b] and your[n] hands[w] *a'n* them by *Makkah's* [belly][30] from after that [*He*] bested you[b] over them; and [was] Allah by what you[z] work *Basseeran* (*keenly: Seer/Omniscient*).	وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

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[25] See footnote 1 above regarding "*opening*[x] (*overwhelming victory*)"="فتحا".

[26] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[27] See the *Lexicon* attached to this *Translation* for "*hekma*."

[28] The word "أخرى" translated here as "*she-another*," means *another situation involving booties and victories.*

[29] The expression "*wallaw* (*forged/fled they*[z]) the rears" means *fled* and you can see their rears as they *retreat*.

[30] That is in the "*hollow*" or "*sunken space*" of Makkah, as Makkah is *geologically* speaking is a "*basin*" or a "*depression in the surface of land*" surrounded by mountains.

25. They who[r] unbelieved they[z] and they[z] repelled you[b] *a'n* (*off*) The Mosque The Sacred and the *hadya* (*offerings*)[x] *ma'akofan*[31] (*being dedicated/confined*) to reach its[x] place; and *lawla* (*had it not been for*) men he-believers and women she-believers not knew them you[z] that you[z] step over them then betides you[b] from them a *ma'arraton*[w32] (*blameworthy-sin-and-crime*)[w] by other than a knowledge;[33] to admit Allah in His mercy[w] whom[p] [*He*] wills; had they[z] sundered,[34] surely We (*would have*) tormented whom[r] unbelieved they[z] of them a painful torment.

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ٢٥

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26. *Edh* (*when/since*) made who[r] unbelieved they[z] in their hearts the *hamiyyata*[w] (*zealotry/stubbornness and non-submission, especially towards The Right*)[w] the *jahele-yyatey*[w35] (*acting ignorantly or incorrectly/or by rule of pre-Islamic era*)[w] *hamiyyata*;[w] so descended Allah His tranquility[w] on His messenger and on the believers and [*He*] obliged them word[w] (*of*) the *taqwa* (=*there is no deity but Allah*); and they[z] were righter/worthier[36] by it[w] and its[w] folk;[w] and [was] Allah by everything Omniscient.

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ٢٦

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27. *Laqad* (*verily, already and affirmatively*) *ssa'daqa* (*always enforced the truth*) Allah (*for*) His messenger, the *ruaya*[w] (*dream/vision*)[w] by the right; surely assuredly[37] enter you[z] The Mosque The Sacred, *en* (*if*) Allah wills *aa'meneena* (*self-safety-securers*) *muhalleqeena* (*they who are head shaven*) and *mugassereena* (*they who just shortened their head hair*) not fearing you;[z] so [*He*] knew what not you[z] knew then [*He*] made of lesser than *tha'leka* (*afar-that-it/that*)[x] a *fat'han*[x38] (*opening-/overwhelming victory*) nigh.

لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ٢٧

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28. He Who sent His messenger by the *huda* (*divine-guidance*) and the Right's religion[x] to *yudh'heraho* ([*He*] *manifests it*[x] *and its*[x] *preponderance*) over the religion, all (*of*) it;[x] and sufficed by Allah *Shaheedan* (*iterative Witnesser/Testifier*).

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ٢٨

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[31] The word "معكوفا" is *singular, masculine, objective noun*, rarely *an objective noun* to be found in English. So, there is *no* English equivalent for "معكوفا," which means: *that which is confined, beings-confined.*

[32] The word "*marratan*" means *committing unintentional, but due to carelessness, blameworthy* sin and crime.

[33] That is your knowledge, that is unintentionally you commit "*maarraton*," see footnote 5035 above.

[34] The word "تزيلوا" means "تفرقوا بكثرة الفعل," see اللسان. Hence: "*iteratively sundered.*

[35] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era.*

[36] The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أحَق" = "*righter*" as an *adjective comparative*.

[37] The "ل" in "لتَدخلنَ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

[38] See footnote 1 above regarding "*opening i.e. overwhelming victory*)."

29. Mohammad, Allah's messenger and who[r] (*are*) with him, *ashedda*[39] (*they are resolutely hard*) over the unbelievers *ruhama*[40] (*resolutely merciful/ commiserators*) among them (*selves*); [*you*[s]] see them: *rukka'an* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *sujjadan* (*they who kowtow in the Prayer*), *yabtaghona* (*they*[z] *earnestly questing*) a munificence from Allah and a *redhwanan*[x] (*ultimate delight/ gratification*); their signa (*are*) in their faces from effect/trace (*of*) the kowtowing; *tha'leka* (*afar-that-it/ that*)[x] (*is*) their parable/example in the Torah and their parable/example in the Euangelion[41] like a *zar'en*[x] (*the vegetation after sprouting*)[x] *akhraja* ([*it*[x]] *produced/ emerged*) its[x] stalk, then fortified it[x] then [*it*[x]] toughened, then [*it*[x]] stood on its[x] [legs] (*stems*); [*it*[x]] marvels the sowers to exasperate by them the unbelievers; Allah promised whom[r] they[z] believed and they[z] worked the righteous-works[w] of them a forgiveness[w] and a great remuneration.

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ
عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ
سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ
ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى
ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ
فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ
ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ٢٩



بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O you who[r] believed they;[z] let-not advance/offer[1] you[z] between Allah's both Hands[w2] and [*between both hands*[w] *of*] His messenger; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear favorable Answerer to prayer*), Omniscient.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ
يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ
ٱللَّهَ سَمِيعٌ عَلِيمٌ ١

2. O you who[r] believed they[z] let-you[z] not raise your[n]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟

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[39] The word "*ashedda*" = "أشدّاء" is *masculine, plural, subjective noun*, meaning: "*they who are resolutely strong.*"

[40] The word "*ruhama*"="رحماء" is a *masculine, plural, subjective noun* which has *no* exact English equivalent, as the closest English equivalent is "*merciful*" which is an *adjective* which does *not* have plural *per se*. Thus, "*merciful commiserators*" is the next *best*.

[41] The early writings of the *founder of Christianity* to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel.*" The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel.*". Thus, after the *Torah* was defiled post *Mosa's* (*Moses*') death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation. +

[1] The phrase "لا تقدموا"= "*let-not advance/ offer you*[z]" means: as believers do not *hasten* matters by *offering for consideration your suggestions* or your *determinations* regarding any issue *ahead* of Allah and His messenger.

[2] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

voices above the Prophet's voice and let-you[z] not louden for him by the say as loudening some (*of*) you[b] for some, that miscarries your[n] works while you[f] perceive not.	أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ٢
3. Verily who[r] *yaghodhdhona*[3] (*they*[z] *soften/lower*) their voices *enda* (*at the presence/before*) Allah's messenger, those (*are*) whom[r] tried Allah their hearts for the *taqwa* (*reverential guarding against Allah's displeasure*); for them (*is*) a forgiveness[w] and a great remuneration.	إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ٣
4. Verily who[r] they[z] call you[g] from behind[4] the chambers[w] most (*of*) them cerebrate not.	إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ٤
5. And had that they *ssabaro* (*they*[z] *held on patiently*) until [*you*[s]] exit to them, surely [was] *khayran* (*choicer-/superior/worthier*) for them; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	وَلَوۡ أَنَّهُمۡ صَبَرُواْ حَتَّىٰ تَخۡرُجَ إِلَيۡهِمۡ لَكَانَ خَيۡرٗا لَّهُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٥
6. O you, who[r] believed they[z] *en* (*if*) came (*to*) you[b] *fa'seqon* (*a rebel vis-à-vis Allah's command*) by a *naba'en*[5] (*piece-of-significant-and-availing-news*) then let-verify you;[z] that you[z] betide a people by a *jahalaten*[w6] (*act of ignorance or incorrectness*)[w] then become you[z] over what you[c] did regretters.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦
7. And let-know you[z] that in you[b] (*is*) Allah's messenger; if [*he*] obeys you[b] in much of the matter surely (*would have*) *anetom*[7] (*tribulated you*[c]); [and,] but Allah endeared to you[b] the belief[x] and [*He*] adorned it[x] in your[n] hearts; and [*He*] antipathized to you[b] the unbelief and the *fosooqa* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*[8] (*mature- discerners/rational-guiders to the-right*).	وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧

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[3] The word "*yaghodhdho*" = **يغضّ**," if with respect to *sight* means: to *curb*, *lower* and *break the gaze*. If it applies to the "*sound*" then it means to *soften and/or lower*. See **اللسان**

[4] The word "**وراء**" means: (1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So here (2) applies.

[5] For the Arabic word "*naba'a*"="**نبأ**" there is *no* English equivalent. As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news. Its avail is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the **نبأ**. Clearly the word "*tiding*"="**خبر**" is *unfit*, as it *primarily* denotes simple "*information*," and "**نبأ**" *denotes* and *connotes more* momentous information. See **الراغب**.

[6] The word "**جهالة**"="*jahalaten*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some-thing *contrary* to *reality*, (3) *did* something *not correct*. So the "*jahalaten*" is *acting ignorantly or incorrectly*.

[7] That is you[f] would have *tribulated* and *sinned*, due to premature or hasty judgment/action.

[8] The word "**راشدون**" means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) ponder the consequences of any given situation and *avoid* the undesirable results. Thus, "**راشدون**" in summary: *mature discerners of what is right, and strict adherers to it*.

8. Munificence from Allah and a boon[w9] and Allah (*is*) Omniscient, *Hakeemon*[10] (*infinite hekmah*[11] *Possessor*).

فَضۡلٗا مِّنَ ٱللَّهِ وَنِعۡمَةٗۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٨

9. And *en* (*if*) *tta'efa'ta'ne*[w] (*two*: *groups/factions/parties*)[w] of the believers mutually fought, then let-you[z] reconcile between them both; then *en* transgressed an *ehda*[w12] (*lone/any-one*)[w] (*of*) them both on the other[w] then let-you[z] mutually fight which[u] transgresses[w] until [*she/it*[w]] *tafeey'a*[w] (*returns-to-the-better*)[w13] to Allah's command; then *en fa'at*[w] (*she/it*[w] *returned-to-the-better*)[w] then let-you[z] reconcile between them both by the justice; and *aqsetto* (*let-you*[z] *remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٩

10. Verily only the believers (*are*) brothers;[w] so let-you[z] reconcile between your[n] twain brothers and *ettaqo* (*let-you*[z] *reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *torhamona*[14] (*you*[z] *be mercy-given*).

إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٠

11. O you who[r] believed they :[z] let-not scoff a people of a people *asa* (*craving a deed beyond one's means that/may*) that they[z] be *khayran* (*superior/worthier*) than them; and nor women of women *asa* that they[y] be[y] *khayran* than them;[y] and let not *talmezo*[15] (*you:*[z] *carp-/stealthily slander/in subtle ways find fault with/blink the eye to malign*) your[n] selves;[w] and let not *tanabazo* (*you*[z] *mutually derisively nickname one another*) by the nicknames; wretched the name, (*of*) the *fosooqo* (*rebellion vis-à-vis Allah's command*), after the belief; and whoever not repented [*he*] then those they (*are*) the *dha'lemoona*[16] (*injustice-doers*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

12. O you who[r] believed they,[z] let-you[z] avoid much of the presumption; verily some (*of*) the presumption (*is*) a sin; and let-you[z] not spy and let-you[z] not

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا

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[9] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[10] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[11] See the *Lexicon* attached to this *Translation* for "*hekma*."
[12] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[13] The word "**تفيء**" means: "*returns to the better*," see **الراغب**.
[14] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "*mercied*."
[15] The word "**يلمزك**" *he who: privately slander you*[g], *find fault with you*[g] *in subtle ways, or blinks the eye to malign you*[g].
[16] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.

slander-/backbite some (*of*) you[b] some; does an *ahado*[17] (*a lone/anyone*) you[b] like to eat [*he*] flesh[x18] (*of*) his dead brother, so you[z] disliked it;[x] and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) *Tawwabon* (*iterative Relent*), *Raheemon* (*iterative mercy Giver*).

تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ١٢

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13. O, you the mankind: verily We created you[b] of male and female and We made you[b] nations and tribes[w] to you[z] mutually acquaint/introduce[19] (*one another*); verily *akramakum* (*of you:*[b] *the most hospitality-accorded and honor-bestowed*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *at'qakum* (*whoever of you*[z] *is most pious/reverential guarder against Allah's displeasure*); verily Allah (*is*) Omniscient, Proficient.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

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14. Said the *Aarabo* (*wandering-Bedouin-Arabs*): we believed; let-say [*you*[s]]: not believed you;[z] [and,] but let-say you:[z] *as'lamna* (*we became Muslims*) and *lamma*[20] (*not yet*) entered the belief in your[n] hearts; and *en* (*if*) you[z] obey Allah and His messenger not lops you[c] [*he*] of your[n] works a thing; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

۞قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـًٔاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤

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15. Verily only the believers (*are*) who[r] believed they[z] by Allah and His messenger; afterwards they[z] suspected not; and *jahado* (*they*[z] *exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves[w] in Allah's path; those, they (*are*) the *ssa'deqoona* (*always truth enforcers*).

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ١٥

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16. Let-say [*you*[s]]: do you[z] [teach] Allah by your[n] religion; and Allah [knows] what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and Allah by everything (*is*) Omniscient.

قُلۡ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمۡ وَٱللَّهُ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١٦

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[17] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

[18] The expression "to eat his dead brother's flesh" is an Arabic *tongue* expression for "**الغِيبَة**," which is *mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee.* I cannot find an English word for "**الغِيبَة**," among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits "**الغِيبَة**," *per se.* So to designate the abhorrence and *repugnance* of "**الغِيبَة**," The Qur'an represents it as if "to eat his dead brother's flesh."

[19] The word "**تعارفوا**" means: "*you mutually introduce one another*," i.e. for the *purpose of knowing each other.*

[20] The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it.* It also could mean a particle of exception, i.e.: "*but.*" See **مغني اللبيب** and **القرطبي**.

17. *Yamonnona*[21] (*they*[z] *openly remind about their becoming Muslims peacefully as if extending favor*) on you[g] that *aslamo* (*they*[z] *became Muslims*); let-say [*you*[s]]: let not *tamonno* (*you*[z] *grace a boon*) on me (*by*) your[n] Islam; rather Allah *yamonno* (*graces His boon*) on you[b] that *hada* ([*He*] *divinely-guided*) you[b] for the belief, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾

18. Verily Allah knows the Heavens'[w] and the Earth's[w] invisible; and Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by what you[z] work.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Qaf*,[1] by[2] The Qur'an The Supreme.

قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

2. Rather they[z] wondered that came (*to*) them a warner of them; then said the unbelievers: this (*is*) a thing, wonderful.

بَلْ عَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

3. Are if we died and we were a *tora'ban* (*crushed sand*), *tha'leka* (*afar-that-it/that*)[x] (*is*) a return, distant.

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

4. *Qad* (*already and affirmatively*) We knew what decreases[w] the Earth[w] of them; and We have a book *hafeedhon*[3] (*multitudinous keeper-up*).

قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾

5. Rather they[z] denied by the right[x] *lamma* (*when-/whence* [*it*[x]] came[x] (*to*) them; so they (*are*) in a matter *mareejen*[4] (*admixture/perplexing*).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ ﴿٥﴾

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21 The word "مَنَّ" in "يمنّون" *linguistically* has three *distinct* meanings, an *honorable*: (1) "نعمة ينعمونها." That is a "*boon they grace it.*" (2) The *favorer* of the *graced boon openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient. This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*. So, in this case they openly remind The Prophet (SAWS) of *their presumption* that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness.

1 See the *Lexicon* attached to this *Translation* for a commentary on this.

2 In Arabic the letter "و" is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is "*by*". Therefore, since this *Ayah* begins by making an oath by the name of "القرآن," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

3 The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

4 That is most perplexing matter.

6. Have then not they[z] looked to the Heaven[w] above them; how We built it;[w] and We adorned/bedecked it[w] and not for it[w] of orifices/rifts.	أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ٦
7. And the Earth[w] We extended it[w] and We cast in it[w] anchors[5](*catches/fasteners/stabilizers*) and We sprouted in it[w] of every pair/hue[6] (*which is*) *baheejen* (*iteratively delightful*).	وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٧
8. A *tabsseratan* (*evident-indicator for the insightful*)[w] and a reminiscence/remembrance[w7]for every *abden*[8] (*a slave*) *muneebon*[9] (*iterative returner penitent*).	تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ٨
9. And We descended from the sky[w] water[x] blessed;[x] then We sprouted by it[x] gardens[w] and the harvest's grains.	وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ٩
10. And the date-palms[w] *ba'se'qa'ten* (*tall-she*[y]) for it[w] sheath *nadheedon* (*iteratively tiered*).	وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ١٠
11. *Rez'qan*[x] (*rain*)[x] for the *eba'de* (*worshippers/submitters-/slaves*); and We quickened by it[x] a dead *baldatan*[w] (*region/community/city/Makkah city*);[w] like *tha'leka* (*afar-that-it/that*)[x] (*is*) the *khorojo* (*resurrection*).	رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ١١
12. Denied-she[y10] before them *Noohen's* (*Noah's*) people and the *Rass'* (*well*) companions and *Thamooda*.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ١٢
13. And *Aadon* and Pharaoh and *Lootten's* (*Lott's*) brothers.	وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ١٣
14. And the *Ayka'te's*[w] companions and *Tobba'en's* people; all/each denied the messengers so righted [*My*] menace.[11]	وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ١٤
15. Have then We fatigued/weakened[12] by the creation the first; rather they (*are*) in a nonplus of a new creation.	أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ١٥

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[5] That is the mountains.

[6] The word "زَوْج" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوْج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See اللسان.

[7] The word "ذكرى" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S*6: 68).

[8] The word "*abden*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[9] The word "منيب" from "أناب" means *iteratively returned penitent*. See الراغب.

[10] The word "كذّبت"= denied[w] is in reference to the "people," which is جمع تكسير= *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كذّبت."

[11] The speaker's pronoun "ي" in "وعيد," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[12] The word "عيّ" the root for "عيينا" has at least *four* different meanings, *related* but *distinct* from each other: (1) "weakened," (2) "ignorant of," and (3) "exhausted," (4) "fatigued/weakened."

16. And *laqad* (*verily, already and affirmatively*) We created the human and We know what whispers by him himself[w] and We (*are*) closer to him than the jugular vein.	وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنۡ حَبۡلِ ٱلۡوَرِيدِ ١٦
17. *Edh* (*when/while*) *yatalaqqa* (*receives/garners*) the *mutala-qqeyan'ne* (*twain receivers*) *a'n* (*off*) the *yameeney* (*right-side*) and *a'n* the *shema'le* (*left-side*) *qa'eedon*[13] (*steadfast-sitter*).	إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٞ ١٧
18. Not utters [*he*] of a say except *laday*[14] (*directly and possessively by*) him a *raqeebon* (*watcher/observer*), *ateedon*[15] (*he who is in preparedness-readied*).	مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ ١٨
19. And came-she[y] the death's inebriety[w]/agony[w16] by the right;[x] *tha'leka* (*afar-that-it/that*),[x] (*is*) what you[g] were not of it[x] veering.	وَجَآءَتۡ سَكۡرَةُ ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ ١٩
20. And (*had been*) blown in the horn; *tha'leka* (*afar-that-it/that*)[x] (*is*) day (*of*) the menace.	وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ يَوۡمُ ٱلۡوَعِيدِ ٢٠
21. And came-she[y] every self[w] with it[w] a driver[x] and a *shaheedon* (*iterative witnesser*[x]/*testifier*[x]).	وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا سَآئِقٞ وَشَهِيدٞ ٢١
22. *Laqad* (*verily, already and affirmatively*) you[g] were in a heedlessness[w] of this; so We doffed *a'n* (*off*) you[g] your[t] cover; so your[t] sight today (*is*) *hadeedon* (*sharp*).	لَّقَدۡ كُنتَ فِي غَفۡلَةٖ مِّنۡ هَٰذَا فَكَشَفۡنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلۡيَوۡمَ حَدِيدٞ ٢٢
23. And said his mate: this (*is*) what *laddayya*[17] (*I directly and possessively have*) *ateedon*[18] (*that which is in preparedness-readied*).	وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ ٢٣
24. Let you both fling in Hell[w] every *kaffa'ren* (*ever-/stout ingrate/unbeliever*), stubborn/perverse.[19]	أَلۡقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٖ ٢٤
25. *Manna'en* (*ever/stout preventer*) for the *khayre* (*desirable-/goodness/possession*), aggressor suspect.[20]	مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٖ مُّرِيبٍ ٢٥
26. Who[x] [*he*] made with Allah another an *elahan* (*a deity*); so let you both fling him in the torment, the severe.	ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلۡقِيَاهُ فِي ٱلۡعَذَابِ ٱلشَّدِيدِ ٢٦

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[13] The word "قعيد" has several meaning, relevant here is: the *companion sitter*, i.e. *the one that constantly sits as a companion to another*. اللسان.

[14] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer* spatially and *more specific*. So, "*directly and possessively from*" (him) seems to indicate such *closeness*. See اللسان.

[15] The word "*ateed*"="عتيد" *singular, masculine, subjective noun*, *meaning* that which was *prepared and made ready*. See اللسان.

[16] The expression "سكرة الموت" = "the death *inebriety*[w]/*intoxication*[w]" = Arabic tongue expression meaning: *death's hardship* or *death's difficulty*.

[17] For the word "لدى" see the *Lexicon* attached to this *Translation*.

[18] See footnote 15 above regarding "*ateed*."

[19] The word "عنيد"= "*perverse*" which is "نعت" = *epithet*, in *grammatical* term "*adjective*" for "*stout unbeliever*." See إعراب القرآن، لمحمود صافي, for a similar *Ayah* in (*S*11:59).

[20] The word "مريب" here is "نعت" = epithet, i.e. "adjective," hence "suspect." See إعراب القرآن، محمود صافي however, the word "*suspect*" could fit for a *noun* or an *adjective*.

27. Said his mate: (*O*), our Lord, not I (*caused*) him (*to*) tyrannize; [and,] but [*he*] [was in an afar misguidance.	۞قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ٢٧
28. [*He*] said: let-not you[z] argue *ladayya*[21] (*directly to Me*); and *qad* (*already and affirmatively*) *qaddamto* (*I advanced*) to you[b] by the menace.	قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ٢٨
29. Not (*to be*) substituted the say *ladayya*[22] (*directly to Me*); and not I am surely *dhalla'men*[23] (*iterative injustice-doer*) for the *abeede*[24] (*worshippers/submitters/slaves*).	مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ٢٩
30. Day We say to Hell:[w] are you[y] filled;[y] and says she:[y] is (*there*) of *mazeeden* (*an increment/augmentation*).	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ٣٠
31. And (*had been*) nighed the Paradise[w] for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) other than afar.	وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ٣١
32. This (*is*), what you[z] (*are being*) promised; for every *awwa-ben* (*iterative repenter*) *ha'feedhen*[25] (*iterative keeper-up*).	هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ٣٢
33. Whoever *khasheya* ([*he*] *reverentially-feared*) *Ar-Rahmana* by the invisible and came [*he*] by a heart *muneeben*[26] (*iterative returner-penitent*).	مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ٣٣
34. Let-enter you[z] it[w] by peace; *tha'leka* (*afar-that-it/that*)[x] (*is*) the immortality's Day.	ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ٣٤
35. For them whatever[27] they[z] will in it;[w] and *ladayna*[28] (*directly and possessively from Us*) *mazeedon* (*increment-/augmentation*).	لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ٣٥
36. And how-many[29] We perished before them of a generation, they (*were*) harder than them a seizing; then they[z] explored in the country; is (*there*) of a *ma'heessen* (*an escape-place*).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ٣٦

[21] See footnote 17 above regarding "**لديّ**", however, here in the sense of *directly to Allah*.
[22] Ibid.
[23] The word "**ظلاّم**" means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.
[24] The word "**عبيد**"="*slaves, worshippers, submitters*" means *all Allah's creatures of humans or Jinn*. So, if they are *His* "**عبيد**," then no one else "owns" them, hence they *are all free* from any human bondage.
[25] The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).
[26] The word "**منيب**" from "**أناب**" means *iteratively returned penitent*. See **الراغب**.
[27] The particle "**ما**" is "**إسم أو أداة شرط**," = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *that which*. See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب**.
[28] See footnote 19 above regarding **عند**.
[29] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

37. Verily in *tha'leka* (*afar-that-it/that*)[x] (*is*) surely a reminiscence/remembrance[w30] for whomever [*he*] [was] for him a heart[31] and [*he*] cast the hearing while[32] he (*is*) *sha'heedon* (*iterative witnesser/testifier*).	إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ٣٧
38. And *Laqad* (*verily, already and affirmatively*) We created the Heavens[w] and the Earth[w] and what (*are*) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ٣٨
39. So *issber* (*let-[you*[s]*] hold on patiently*) over what they[z] say, and *sabbeh*[33] (*let-say [you*[s]*]: subhana Allah*) by your[t] Lord's praise before the sun's[w] rise/appearance and before the *ghoro'be* (*sunset*).	فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ٣٩
40. And of the night so *sabbeh*[34] (*let say you*[s]*: subhana Allah to*) Him and (*also*) rears[35] (*of*) the kowtowing.	وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ٤٠
41. And *ista'me'a*[36] (*let-[you*[s]*] affirmably-hear*) (*on*) day calls the caller from a nearby place.	وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ٤١
42. Day they[z] hear the shriek-she[y] by the right; *tha'leka* (*afar-that-it/that*)[x] (*is*) the *khoro'je* (*resurrection*) Day.[37]	يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ٤٢
43. Verily We quicken and [*We*] deaden;[38] and to Us (*is*) the destiny.	إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ٤٣
44. Day *tashqqaqo* (*iteratively splits/rives*) the Earth[w] *a'n* (*regarding*) them speedily; *tha'leka* (*afar-that-it/that*)[x] (*is*) a throng on Us easy.	يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ٤٤
45. We (*are*) knowinger by what they[z] say; and not you[s] (*are*) on them surely a *jabbaren* (*vigorous compeller-/ever contumacious stubborn*); so let-[*you*[s]] remind by The Qur'an[x] whom[p] [*he*] fears [*My*] menace.[39]	نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ٤٥

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30 See footnote 7 above regarding *reminiscence*.

31 The word "*heart*" here means the *intellect*, see **البصائر**.

32 This "**و**" is adverbial, see **إعراب القرآن** by **محمود صافي**.

33 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

34 Ibid, regarding "*subhana Allah*."

35 That is at the ends of the kowtowing.

36 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

37 That is the Day of Resurrection.

38 The word "**أمات**," in "**نُميت**" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

39 The speaker's pronoun "**ي**" in "**وعيد**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي** +

سورة الذاريات
Surato Adh'Dhareya'te (The winnowers-she[ym])

آياتها 60 Ayah — الترتيب 51 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] the winnowers-she,[y] firmly winnowing.[2]	وَٱلذَّٰرِيَٰتِ ذَرۡوٗا ١
2. Then the bearers-she[y3] (*of*) a *weqra*[4] (*heavy-burden*).	فَٱلۡحَٰمِلَٰتِ وِقۡرٗا ٢
3. Then the runners-she,[y5] (*in*) firm easiness.[6]	فَٱلۡجَٰرِيَٰتِ يُسۡرٗا ٣
4. Then the allotters-she[y7] (*of*) firm a matter.[8]	فَٱلۡمُقَسِّمَٰتِ أَمۡرًا ٤
5. Verily what you[z] (*are being*) promised, surely (*is*) *ssa'deqon* (*credible/always truth manifester*).	إِنَّمَا تُوعَدُونَ لَصَادِقٞ ٥
6. And verily the *Deen*[9] (*requital*) (*is*) surely occurring.	وَإِنَّ ٱلدِّينَ لَوَٰقِعٞ ٦
7. By[10] the Heaven,[w] the *hubok'e* (*paths'*) possessor.[11]	وَٱلسَّمَآءِ ذَاتِ ٱلۡحُبُكِ ٧
8. Verily you[b] (*are*) surely in a say[x] dissident/different.	إِنَّكُمۡ لَفِي قَوۡلٖ مُّخۡتَلِفٖ ٨
9. *You'afako* (*to be off-right dissuaded/speciously deterred*) *a'n* (*off*) it[x] who[p] *ofeka* (*he had been off right dissuaded-/speciously deterred*).	يُؤۡفَكُ عَنۡهُ مَنۡ أُفِكَ ٩
10. (*Had been*) killed the *kharrassona*[12] (*iterative conjecturers*).	قُتِلَ ٱلۡخَرَّٰصُونَ ١٠
11. Who[r] they (*are*) in an abyss *sa'hoona*[13] (*unmindful of situations*).	ٱلَّذِينَ هُمۡ فِي غَمۡرَةٖ سَاهُونَ ١١

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[1] In Arabic the letter "و"= "and." However, in Arabic "*and*" has *additional meaning* as an article used to *swear* by the name of Allah. In English the *equivalent* for swearing is "*by*" and *not* "and." Therefore, since this *Ayah* begins by making an oath by the name of "الذَّاريات," so we start with the word "*by*" instead of "و," as the beginning of this *Ayah*. Clearly in English "و" will *not* suffice the meaning.

[2] The word "ذَرْوًا" is absolute object= مفعول مطلق, i.e. in place of an *infinitive noun*. Infinitive noun is used to *emphasize*, to *specify*, to *absolutely confirm* or *affirm* the action in reference. Hence, "*firm*" to *qualify* the *winnowing*.

[3] That is the clouds, see الطبري.

[4] The word "وِقرًا," with كسرة on the و, is "*burden*" and some say "*heavy burden*." See اللسان. Also the "وقرا" is what is carried *internally* (like a fetus in the womb) or *externally* like the *date-palm's sheath* and bunches, or *any burden* which can be carried on a *donkey* or the *mule*. This is versus the "وسق" of the *camel load*.

[5] That is the ships, see الطبري.

[6] The word "يسرا" is absolute object= مفعول مطلق, see footnote 3460 above in this regard.

[7] That is the angels, see الطبري.

[8] The word "أمرا" could be "حال=*conditional*, i.e. they are *commanded*, or *absolute object*= مفعول مطلق, see footnote 5745 above in this regard, i.e. *absolute object*= مفعول مطلق.

[9] The word "*Deen*"="الدِّين" = "*religion*" has *several meanings*, among them: *requital* or *recompense*, *remuneration* as in this *Ayah*, or *Day of Judgment*, where everyone is *accorded* his/her *dues*, *good* or *bad*.

[10] See footnote 1 above regarding "و" for swearing, in this case with respect to the Heaven.

[11] According to Ibn Abbas, "*Qur'an translator*" the word "حبك" means the *crafted perfectly*, i.e. the *heaven*.

[12] The word "خرّاصون" is plural for "خرّاص" not "خارص." and "خرّاص على وزن فعّال" therefore, "خرّاص" is simultaneously *vast* (=عظيم) and *iterative* = (كثير) both in conjecturing/lying.

[13] The word "ساهون" is *masculine*, *plural subjective noun*, meaning: *they who are unmindful* of a *present/future situation*.

12. They[z] ask: *ayyana*[14] (*which momentous period*) (*is*) the *Deen’s* (*Requital’s*) Day.[15]	يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾
13. Day they over The Fire[w] (*are to be*) essayed they.[z]	يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾
14. Let-taste you[z] your[n] essay;[w] this (*is that*) which[x] you[c] were by it[x] *tasta’ajelona* (*affirmably hasten you*[z]).	ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the *muttaqeena* (*they who reverentially guard against Allah’s displeasure*) (*are*) in gardens[w] and wells.[w]	إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking[16] they,[z] what gave them their Lord; verily they [were] before *tha’leka* (*afar-that-it/that*)[x] benefactors.	ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They[z] [were] a little of the night when[o] *yahja’aona*[17] (*they*[z] *nocturnally interruptively-sleep*).	كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the *as’ha’re* (*dawns’ ere*), they *yastaghferona*[18] (*seek forgiveness they*[z]).	وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (*is*) a right for the requester and the *mahroome* (*he who was deprived*).[19]	وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾
20. And in the Earth[w] (*are*) *Aya’ton*[w] (*signs/proofs*) for the *muqeneena* (*believers with certitude*).	وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
21. And in your[n] selves,[w] do then not discern you.[z]	وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven[w] (*is*) your[n] *rez’qa*[x] (*rain/victuals for sustenance*)[x] and what you[z] (*are being*) promised.[20]	وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven’s[w] and the Earth’s[w] Lord verily it[x] (*is*) surely right; like what surely you[b] pronounce.	فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾
24. Has *ataka*[x] (*happed-on/come-to you*[g])[x] *Ebraheema’s* (*Abraham’s*) guests’ discourse, the *mukrameena* (*they who are hospitality accorded and honored*).	هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾
25. *Edh* (*when/as*) entered they[z] on him then said they:[z] *salaman* (*peace* [*be on you*[g]]); said [*he*]: *salamon* (*absolute-/infinitive peace* [*on you*[f]]); people, *munkaroona*[21] (*unknown folks*).	إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾

[14] The word “*ayyana*” = “أيانَ” really is “أي أوان أو أي حين,” but with *reverence and magnanimity* for whatever “أيانَ” was used for. See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*.
[15] See footnote 9 above regarding “*Deen*.”
[16] That is to say they are following their Lord’s prescriptions and proscriptions.
[17] The word “يهجعون” rooted in “هجع” meaning *interruptively-slept at night*.
[18] The word “يستغفرون” = “يطلبون الغفران” = “*they*[z] *seek forgiveness*.” In English there is *no seemly way* to say: “يستغفرون” *per se*. So I settled for saying: “*they*[z] *seek forgiveness*.”
[19] The word “المحروم” *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions*), there is no English word equivalent for the *mahroom*.
[20] That is the *rain water* to enliven the land and also whatever is in the “اللوح المحفوظ” of everyone’s ultimate disposition, be it in the world or in the Hereafter.
[21] The word “*munkaroon*” is *masculine, plural, objective noun*, with *no* English *equivalent per se*, meaning “*folks unknown*.”

26. Then *ragha* ([*he*] *dodged/furtively swerved*) to his family;[w] then [*he*] came by a fat calf.[x]	فَرَاغَ إِلَىٰٓ أَهۡلِهِۦ فَجَآءَ بِعِجۡلٖ سَمِينٖ ﴿٢٦﴾
27. Then [*he*] neared it[x] to them; said [*he*]: would not[22] eat you.[z]	فَقَرَّبَهُۥٓ إِلَيۡهِمۡ قَالَ أَلَا تَأۡكُلُونَ ﴿٢٧﴾
28. So *awjasa*[23] ([*he*] *anxiously-intuited*) of them a *kheyfatan*[w][24] (*circumstantial state-of-fear*);[w] said they:[z] let-not [*you*[s]] fear; and *bashsharo*[25] (*they*[z] *told pleasant tidings to*) him by a *ghola’men*[26] (*boy*) omniscient.	فَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۖ قَالُواْ لَا تَخَفۡۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٖ ﴿٢٨﴾
29. Then *aqbala’te* ([*she*] *forwardly-advanced*)[w] his [woman] (*i.e. wife*) in a vociferousness;[w] then slapped-she[y] her face; and said [*she*]: *ajoozon* (*an aged-woman*), sterile-/barren.	فَأَقۡبَلَتِ ٱمۡرَأَتُهُۥ فِي صَرَّةٖ فَصَكَّتۡ وَجۡهَهَا وَقَالَتۡ عَجُوزٌ عَقِيمٞ ﴿٢٩﴾
30. Said they:[z] like *tha’leka* (*afar-that-it/that*)[x] said your[y] Lord; verily He (*is*) The *Hakeemo*[27] (*infinite hekmah*[28] *Possessor*), The Omniscient.	قَالُواْ كَذَٰلِكِ قَالَ رَبُّكِۖ إِنَّهُۥ هُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ﴿٣٠﴾
31. Said [*he*]: so what (*is*) your[n] *khattbo* (*serious matter*); O, you the *mursaloona* (*sent-messengers*).	۞ قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ ﴿٣١﴾
32. Said they:[z] verily we (*had been*) sent to a people criminals.	قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ ﴿٣٢﴾
33. To send [*we*] on them stones[w] of mud.	لِنُرۡسِلَ عَلَيۡهِمۡ حِجَارَةٗ مِّن طِينٖ ﴿٣٣﴾
34. *Musawwamaton*[w] (*with signa*) *enda* (*by Rule of*) your[t] Lord for the exceeders.	مُّسَوَّمَةً عِندَ رَبِّكَ لِلۡمُسۡرِفِينَ ﴿٣٤﴾
35. So egressed we whom[p] [was] in it[w] of the believers.	فَأَخۡرَجۡنَا مَن كَانَ فِيهَا مِنَ ٱلۡمُؤۡمِنِينَ ﴿٣٥﴾
36. So not we found in [it][w] other than a house of the Muslims.	فَمَا وَجَدۡنَا فِيهَا غَيۡرَ بَيۡتٖ مِّنَ ٱلۡمُسۡلِمِينَ ﴿٣٦﴾
37. And we left in it[w] an *Aya’tan*[w] (*signpost/sign*) for whom[r] they[z] fear/know[29] the torment the painful.	وَتَرَكۡنَا فِيهَآ ءَايَةٗ لِّلَّذِينَ يَخَافُونَ ٱلۡعَذَابَ ٱلۡأَلِيمَ ﴿٣٧﴾
38. And in *Mosa* (*Moses*) *edh* (*when/since*) We sent him to Pharaoh by an authority[x] manifester.[x]	وَفِي مُوسَىٰٓ إِذۡ أَرۡسَلۡنَٰهُ إِلَىٰ فِرۡعَوۡنَ بِسُلۡطَٰنٖ مُّبِينٖ ﴿٣٨﴾

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[22] Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحضيض” i.e. *urging* or *desiring*, *promoting* the action of the following verb. In this case the “desiring” action.

[23] The word “أوجس” means to *conceive in the mind*, *apprehended mentally*. See الراغب.

[24] The word “*kheyfah*”= “خيفة” is a *noun* etymologically it is “خِوفة” *as if it is a once*. Hence, it is a *circumstantial* “*state-of-fear*” for a *given situation*. See تاج العروس. And (*S*20:67) provides *strong support* for “خيفة” as so stated, as the *Ayah* says: “So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*).” Moses’ *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses.

[25] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر \ يُبَشِّر\مُبَشِّر.

[26] The word “*ghola’men*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

[27] See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

[28] See the *Lexicon* attached to this *Translation* for “*hekma*.”

[29] *Linguistically* the word “خاف” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

39. Then he shifted/diverted by his force[30] and said [*he*]: a magician or a maniac.[31]	فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ٣٩
40. Then We took him and his soldiers, so *nabathnahom* (*We slightingly-cast them*) in the *yamme* (*sweet/salty water/sea*) while he (*is*) a blameworthy.	فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ٤٠
41. And in *Aaden edh* (*when/since*) We sent on them the wind,[w] the barren/sterile.	وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ٤١
42. Not leaves[w] [*it*[w]] of a thing [*it*[w]] came-she[y] on it[x] except [*it*[w]] made it[x] like[32] a decay.	مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ٤٢
43. And in *Thamooda edh* (*when/since*) (*had been*) said for them *tamatta'qo* (*let-relish you*[z] *the transitory worldly delight*) until a while.	وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ٤٣
44. Then recalcitrated they[z] *a'n* (*regarding*) their Lord's command; so took-she[y] them the thunderbolt-she[y] while they[z] look.	فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ٤٤
45. So not could they[z] of a standing and nor were they[z] succorers/victors.	فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ٤٥
46. And *Noohen's* (*Noah's*) people of earlier; verily they were people *fa'seqeena* (*rebels-vis-à-vis Allah's command*).	وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ٤٦
47. And the Heaven[w] We built it[w] by *ay'den*[33] (*divine or Might of Mighty*); and verily We surely (*are*) expanding-/expanders.	وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ٤٧
48. And the Earth[w] We spread it;[w] so *ne'ama* (*most excellent*) (*are*) The Eveners.	وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ٤٨
49. And of each thing We created a two pairs,[34] *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminiscence you.[z]	وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ٤٩
50. So let-flee you[z] to Allah; verily I am for you[b] from Him *natheeron* (*iterative warner*) manifester.	فَفِرُّوٓا۟ إِلَى ٱللَّهِ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ٥٠

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30 That is his entire *soldiery and power*, as the word "**ركن**" in "**ركنه**" means: his *supporters* of soldiery.

31 The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

32 The word "**الرميم**" of "**الرمَّة**" which is designative of bones in decay. See **الراغب**.

33 The word "**أيدِ**"="*ay'den*," *linguistically* speaking is "*power/strength/might*." However, in *this case*, it is Allah's. Allah clearly could *endow it to any of His creatures*. There is *no* single English word to mean "**أيدِ**" *per se*. That is why the word "**أيدِ**,"= "*ay'den*" is *transliterated*. See **اللسان**.

34 The word "**زَوْج**" in "**زوجين**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوْج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes.*), (3) *hues*. See **اللسان**.

51. And let-not make you[z] with Allah an *elahan* (*a deity*) another; verily I am for you[b] from Him *natheeron* (*iterative warner*) manifester.	وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
52. Like *tha'leka* (*afar-that-it/that*)[x] not *ata*[x] (*happed on/come to*)[x] whom[r] of before them of a messenger except said they:[z] a magician or a maniac.[35]	كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾
53. Have they[z] mutually enjoined by it;[x] rather they (*are*) people tyrants.	أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So let-divert [*you*[s]] *a'n* (*off*) them; thus, not you[s] (*are*) surely a blameworthy.	فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾
55. And let-remind [*you*[s]], as verily the reminding/-remembrance[w36] benefits the believers.	وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they[z] [*Me*].[37]	وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. Neither [*I*] want from them of a *rez'qen*[x] (*provision-/victuals for sustenance*)[x] and nor [*I*] want that *youtt'-emoo'ne* (*they*[z] *give to: ingest* [*I*]/*feed*) [*Me*].[38]	مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾
58. Verily Allah, He (*is*) The *Razzaqo* (*Ever/Stout Giver of: provision/victuals for sustenance/rain*) the Might[w] Possessor, The *Ma'teeno* (*Strong and Indefatigable*).	إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾
59. So verily, for whom[r] *dhalamo*[39] (*they*[z] *wronged*) (*are*) *dhanoban* (*offenses*) like their companions' *dhano'be* (*offenses*); so let not *tasta'ajelona* (*affirmably hasten you*[z]).	فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَـٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾
60. So *waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for whom[r] disbelieved they[z] of their day which[x] they[z] (*are being*) promised.	فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[35] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

[36] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S* 6: 68).

[37] he letter "ن" in "يعبدون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "يعبدون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

[38] Ibid, only with respect to "يطعمون."

[39] The word "ظالم"="فاعل الظلم," = injustice-doer, and "ظلم"= "*wronged*." +

1. By[1] the *Ttoo're*[2] (*i.e. the Mount*).	وَٱلطُّورِ ﴿١﴾
2. And[3] a book[x] *massttoren* (*it*[x] *is indited/ written in lines-/ rows*).	وَكِتَٰبٖ مَّسۡطُورٖ ﴿٢﴾
3. In a parchment[4] *manshooren* (*published/ made spread*).	فِي رَقّٖ مَّنشُورٖ ﴿٣﴾
4. And[5] The House[x] The *Ma'amoo're* (*the frequented*).[6]	وَٱلۡبَيۡتِ ٱلۡمَعۡمُورِ ﴿٤﴾
5. And[7] the ceiling[x] the *marfoo'a'e*[8] (*that which is raised high*).	وَٱلسَّقۡفِ ٱلۡمَرۡفُوعِ ﴿٥﴾
6. And[9] the sea,[x] the *masjoo're*[10] (*filled/ kindled/ emptied*).	وَٱلۡبَحۡرِ ٱلۡمَسۡجُورِ ﴿٦﴾
7. Verily your[t] Lord's torment[x] (*is*) surely occurring.[11]	إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٞ ﴿٧﴾
8. Not for it[x] of a repeller.	مَّا لَهُۥ مِن دَافِعٖ ﴿٨﴾
9. Day sways the sky[w] *mawran*[12] (*a fierce swaying*).	يَوۡمَ تَمُورُ ٱلسَّمَآءُ مَوۡرٗا ﴿٩﴾
10. And tread the mountains *sayran*[13] (*a firm treading*).	وَتَسِيرُ ٱلۡجِبَالُ سَيۡرٗا ﴿١٠﴾
11. Then *Waylon* (*lengthy: stay in a valley in Hell/ bane-/ woe*) then-day for the deniers.	فَوَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١١﴾
12. Who[r] they (*are*) in a wade[14] playing.	ٱلَّذِينَ هُمۡ فِي خَوۡضٖ يَلۡعَبُونَ ﴿١٢﴾
13. Day they[z] (*are to be/ being*) flung into Hell's[w] fire[w] *da'aan*[15] (*firmly flinging*).	يَوۡمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾
14. This-she[y] (*is*) The Fire[w] which[u] you[c] were by it[w] denying.	هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾
15. Is then this a magic; or you[f] not sight/discern you.[z]	أَفَسِحۡرٌ هَٰذَآ أَمۡ أَنتُمۡ لَا تُبۡصِرُونَ ﴿١٥﴾
16. *Isslaw*[16] (*let-broiled on/ by*) it[w] you;[z] so *issbero* (*let-hold*	ٱصۡلَوۡهَا فَٱصۡبِرُوٓاْ أَوۡ لَا تَصۡبِرُواْ

1 This "*by*," is for "و القسم." See the *Lexicon* attached to this *Translation* for more elaboration.
2 That is the mount by which Allah *spoke to Moses*. It's also *the name of Paradise's mountains*. See القرطبي.
3 This "و" is a "و عطف"= coupling article. See إعراب القرآن، لمحمود صافي.
4 The noted *linguist* الفرّا says for the word "رق" means the *writ* of *one's works* as *one reads them* on *Deen's Day*.
5 See footnote 3 above regarding "and."
6 This is a House *above the Seventh Heaven under the Arsh*, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي.
7 See footnote 3 above, regarding "and."
8 That is the sky.
9 See footnote 3 above, regarding "and."
10 The word "المسجور" has *several* meanings, including the *paradoxical* one. As "المسجور" means: the *filled/ the emptied / the kindled*.
11 That is the torment by your Lord is surely happening.
12 The word "مورا" is مفعول مطلق=the *infinitive noun* of sway, hence the *qualifying* fiercely.
13 Ibid, only "سيرا" instead of "مورا".
14 The word "خوض"="wading" is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility.
15 The word "دعًا" is مفعول مطلق=*infinitive noun*, so it is to be intensified, thus "firmly" is used.
16 The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

on you[z] *patiently*) or not *tassbero* (*hold on patiently you*[z]) equal on you;[b] verily you[b] (*are to be*) requited what you[c] [were] working.	سَوَآءٌ عَلَيۡكُمۡۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ١٦
17. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens[w] and *na'eeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَعِيمٖ ١٧
18. *Fa'keyheena*[17] (*they*[z] *are*: *amusers/fruit givers/fruit possessors*) by what *aa'tahum* (*accorded them*) their Lord and precluded them their Lord the *Jaheem's*[18] (*intensely-blazing Fire*[w])'s torment.	فَٰكِهِينَ بِمَآ ءَاتَىٰهُمۡ رَبُّهُمۡ وَوَقَىٰهُمۡ رَبُّهُمۡ عَذَابَ ٱلۡجَحِيمِ ١٨
19. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] [were] working.	كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ١٩
20. Reclining they[z] over rowed-beds and We wedded them by *hooren'een*[w] (*females of fair skin/large eyes whose white is very white and the black is very black*).[w]	مُتَّكِـِٔينَ عَلَىٰ سُرُرٖ مَّصۡفُوفَةٖۖ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ٢٠
21. And who[r] believed they[z] and *ett'ba'a* (*closely-followed*) them their progeny[w] by belief; We conjoined them by their progeny;[w] and not We lopped them of their work of a thing; every *emre'en*[19] (*mature/perfect manliness possessor*) (*is*) by what [*he*] earned (*is*) a pawn.	وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتۡهُمۡ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلۡحَقۡنَا بِهِمۡ ذُرِّيَّتَهُمۡ وَمَآ أَلَتۡنَٰهُم مِّنۡ عَمَلِهِم مِّن شَيۡءٖۚ كُلُّ ٱمۡرِيِٕۭ بِمَا كَسَبَ رَهِينٞ ٢١
22. And We supplied them by fruit[w20] and meat of what they[z] desire.	وَأَمۡدَدۡنَٰهُم بِفَٰكِهَةٖ وَلَحۡمٖ مِّمَّا يَشۡتَهُونَ ٢٢
23. *Yatanaza'ona* (*they*[z] *mutually-attractively-giving*) (*each other*) in it[w] a glass;[21] neither a frivolity in it[w] and nor a sinning.	يَتَنَٰزَعُونَ فِيهَا كَأۡسٗا لَّا لَغۡوٞ فِيهَا وَلَا تَأۡثِيمٞ ٢٣
24. And circumambulate on them *ghelma'non* (*boys*) for them, as if they (*were*) pearls[w] *maknoonon* (*rather clean/covered and well protected*).	۞وَيَطُوفُ عَلَيۡهِمۡ غِلۡمَانٞ لَّهُمۡ كَأَنَّهُمۡ لُؤۡلُؤٞ مَّكۡنُونٞ ٢٤
25. And *aqbala* (*forwardly-advanced*) some (*of*) them on some mutually querying.	وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَسَآءَلُونَ ٢٥
26. Said they:[z] verily we were before in our family *mushfegeena* (*they who are in disquiet*).	قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ ٢٦

17 The word "*fa'keyhoon*" is *masculine*, *plural noun*, with *two distinct* meanings: (1) *amusers*, (2) *fruit giver* or *fruit possessor*.
18 The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.
19 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = **الرجل**, **و** the human= **الإنسان و** the person =**الشخص**, **و**the *mar'o* = **المرء**, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.
20 The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by[w].
21 The word "**كأسا**," translated as "glass," means normally "*glass full of wine*" or "*glass full of any drink*."

27. Then *manna*[22] (*graced His boon*[w]) Allah on us and [*He*] precluded us from the *Samoom's*[23] (*Hell-hot*)'s torment.	فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧
28. Verily we were of before invoking Him; verily He, He (*is*) The *Barro*[24] (*Vast multitudinous Doer of all around beautiful works*), *Ar-Raheemo* (*The iterative mercy Giver*).	إِنَّا كُنَّا مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ ٢٨
29. So let-remind [*you*[s]]; so not you[s] (*are*) by your[t] Lord's boon[w25] neither a *ka'henen* (*clairvoyant/rabbi-/priest*) and nor a maniac.[26]	فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ رَبِّكَ بِكَاهِنٖ وَلَا مَجۡنُونٍ ٢٩
30. Or they[z] say a poet *natarrabbasso* ([*we*] *look-out-/await*) by him *rayba-almanoon*[27] (*events of the Time*).	أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ ٱلۡمَنُونِ ٣٠
31. Let-say [*you*[s]]: *tarabbasso* (*let look-out/await you*[z]); so verily I am with you[b] of the *mutarabbeseena* (*ones who are looking-out/awaiting*).	قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلۡمُتَرَبِّصِينَ ٣١
32. Or command them their sanities by this; or they (*are*) people tyrants.	أَمۡ تَأۡمُرُهُمۡ أَحۡلَٰمُهُم بِهَٰذَآۚ أَمۡ هُمۡ قَوۡمٞ طَاغُونَ ٣٢
33. Or they[z] say: *taqawwlaho* (*he concocted it and said it/he sought it/was taught it and said it*); rather they[z] believe not.	أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ بَل لَّا يُؤۡمِنُونَ ٣٣
34. So *l'ya'ato*[x] (*let-they*[z] *produce/present*)[x] by a discourse like it[x] *en* (*if*) they[z] were *ssa'deqeena* (*always truth enforcers*).	فَلۡيَأۡتُواْ بِحَدِيثٖ مِّثۡلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ ٣٤
35. Or (*had been*) created they[z] of other than a thing; or (*are*) they the creators.	أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ٣٥
36. Or created they[z] the Heavens[w] and the Earth;[w] rather not *youqenoona* (*they*[z] *believe with certitude*).	أَمۡ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۚ بَل لَّا يُوقِنُونَ ٣٦
37. Or do they have your[t] Lord's treasures; or they (*are*) the controllers.	أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ ٱلۡمُصَۜيۡطِرُونَ ٣٧
38. Or for them a ladder *yastame'ona* (*they*[z] *affirmably hear*) in it;[x] so *l'ya'ato*[x] (*let-produce/present they*[z])[x] their *musta'meo* (*hearing-seeker*) by an authority[x] manifester.[x]	أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِۖ فَلۡيَأۡتِ مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍ ٣٨

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22 The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها." That a "*boon* He *graces it*."

23 Some Qur'an commentator said the "السموم" means a rank of Hell, or a name of Hell.

24 The word "البَرّ" with a فتحة on the ب, means, according to التاج, كثير البر. And "البِر," with كسرة on the ب means being *vast in giving* the إحسان, which is *the all-around beautiful work*.

25 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")'.

26 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

27 The expression *rayba-almanoon*="ريب المنون" is Arabic *tongue* expression, which literally means: "*events of the Time*," but is taken to mean *death*, or the *misfortunes of the vicissitudes of Time*. The word "rayba"= *presumptuous suspicion*, i.e. may or may not materialize. And the word *almanoon*= *fate of death*.

39. Or for Him the daughters and for you[b] the sons.	أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾
40. Or ask them [you[s]] a remuneration, so they (*are*) of a mulct *muthgaloona* (*they that are heavily-laden*).	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾
41. Or have they the invisible, so they write.	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or they[z] want a scheme; so who[r] unbelieved they[z] they (*are*) the *ma'keydoona* (*they who are schemed against*).	أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾
43. Or for them an *elahon* (*a deity*) other than Allah; *subhana*[28] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *a'n* (*off*) what they[z] partner (*deities with Him*).	أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾
44. And *en* (*if*) see they[z] a fragment from the sky[w] falling say they:[z] *sahabon*[29] (*gliding-clouds*) *markoomon* (*amassed layer over layer*).	وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. So let-leave them [you[s]] until *youlaqo* (*they[z] meet/face*) their day,[x] which[x] (*is*) in it[x] (*to be*) stunned they.[z]	فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾
46. Day not enriches/suffices[30] *a'n* (*off*) them their scheme a thing and not they (*are to be*) succored.	يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
47. And verily for whom[r] wronged[31] they[z] a torment lesser than *tha'leka* (*afar-that-it/that*);[x] [and,] but most of them not know they.[z]	وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
48. And *issber* ([*you[s]*] *let hold on patiently*) for your[t] Lord's rule; so verily you[g] (*are*) by Our Eyes; and *sabbeh*[32] (*let-say* [*you[s]*]: *subhana Allah*) by your[t] Lord's praise when [*you[s]*] up.[33]	وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
49. And of the night then *sabbeh*[34] (*let-say* [*you[s]*]: *subhana Allah to*) Him and (*at*) the stars' *edba're*[35] (*settings/turning-away*).	وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

[28] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.*

[29] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a "**سحابة**." Whereas the "**غيم**" *appears stationary*. **أنظر اللسان**.

[30] That is not suffices, as the word "**يغني**" has double meanings: (1) enriches and (2). suffices

[31] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"="*injustice-doer*" and "**أظلم**"= "*wronger.*"

[32] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

[33] There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**."

[34] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

[35] At "*the stars' settings*" means as the stars seem to fade away due to the morning light. +

آياتها 62 Ayah

سورة النجم
Surato An'Naj'me (*The Star*)

الترتيب 53 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] the star[x][2] *edha* (*when/whereas*) *hawa* (*its*[x] *nose-dove*).	وَٱلنَّجۡمِ إِذَا هَوَىٰ ١
2. Not strayed your[n] companion and nor *ghawa*[3] (*he: indulgently strayed and consequently was disappointed*).	مَا ضَلَّ صَاحِبُكُمۡ وَمَا غَوَىٰ ٢
3. And not [*he*] pronounces *a'ne*[4] (*by/according to*) the *hawa* (*tendentious liking*).	وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ٣
4. *En* (*not*) it[x5] (*is*) except a revelation[x] (*being*) revealed.[6]	إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ ٤
5. Taught him (*he who is*) hard (*in*) the mights.[7]	عَلَّمَهُۥ شَدِيدُ ٱلۡقُوَىٰ ٥
6. A *thomerra'ten* (*stamina-possessor*), so [*he*] set.	ذُو مِرَّةٖ فَٱسۡتَوَىٰ ٦
7. While, he (*is*) by the horizon the highest.	وَهُوَ بِٱلۡأُفُقِ ٱلۡأَعۡلَىٰ ٧
8. Afterwards [*he*] neared then *tadalla* ([*he*] *descended humbly*).	ثُمَّ دَنَا فَتَدَلَّىٰ ٨
9. So was [*he*] two bows' *qaba* (*span/measure*) or lower.	فَكَانَ قَابَ قَوۡسَيۡنِ أَوۡ أَدۡنَىٰ ٩
10. Then [*He*] revealed[8] to His *abde*[9] (*slave*) what [*He*] revealed.	فَأَوۡحَىٰٓ إِلَىٰ عَبۡدِهِۦ مَآ أَوۡحَىٰ ١٠
11. Not lied the *foaa'do*[10] (*heart/mind*)[x] what [*it*[x]] saw-/perceived.	مَا كَذَبَ ٱلۡفُؤَادُ مَا رَأَىٰٓ ١١
12. Do then you[z] dubitate him over what [*he*] sees.	أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ١٢

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1 This "و" in "و النجم" is "و القسم," it is translated as: "*by*." See the *Lexicon* to this *Translation* for this "و."

2 The word "النّجم" *linguistically* has several meanings: (1a) the *star* or (1b) the *constellation* and (2) the *quack-grass* (couch grass, quitch).

3 The word "غوى" = "إنهمك في الضلال و خاب," see اللسان. So *he indulgently strayed and consequently was disappointed.*

4 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."

5 The word "it[x]" here refers to "هو," meaning The *Qur'an* or *whatever the Prophet* (SAWS) *says*. See للألوسي روح المعاني.

6 The word "أوحى"= *reveal* in "يوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

7 That is Gabriel, the Arch Angel.

8 See footnote 6 above regarding *reveal*. The *hidden pronoun* in "أوحى," is Allah. See الدّر المصون، لـ احمد الحلبي.

9 The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah vis-à-vis* the *humans*. See the *Lexicon* attached to this *Translation*. In short, being "*slave*" for Allah= *freedom from humans*.

10 The word "الفؤآد" is commonly referred to as the "heart." However, according to many *linguists*, for example, taking الفيروزبادي in بصائر ذوي التمييز, "الفؤاد" *is to consider* "التفؤد" meaning "التوقد"=glowing; and the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder "قلوبا" and softer "أفئدة." The Qur'an says: "not lied the *fo'aado* (*heart/mind*) ="الفؤآد") what it[x] saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the *glowing* passion of the heart "القلب" = the *heart*. Also, and Allah knows best, "الفؤاد" means the *fo'aado* =mind as in the *Ayah*, (S22:46), which says: "so verily it[w] (*is*) not be-blind the sights [and] but be-blind the hearts that (*are*) in the chests." This is probably for *future science to be discovered*.

13. And *laqad* (*verily, already and affirmatively*) saw him [*he*] a descending[w] another.[w]	وَلَقَدۡ رَءَاهُ نَزۡلَةً أُخۡرَىٰ ١٣
14. At *Sedra'te* (*lotus-tree*)[w] the *muntaha*[11] (*ultimate-end*).	عِندَ سِدۡرَةِ ٱلۡمُنتَهَىٰ ١٤
15. At [it[w]] (*is*) the abode/lodging Paradise.[w]	عِندَهَا جَنَّةُ ٱلۡمَأۡوَىٰٓ ١٥
16. *Edh* (*when*) overlays the *sedra'te* (*lotus-tree*)[w] what overlays.	إِذۡ يَغۡشَى ٱلسِّدۡرَةَ مَا يَغۡشَىٰ ١٦
17. Neither swerved the sight[x] and nor it[x] overreached.	مَا زَاغَ ٱلۡبَصَرُ وَمَا طَغَىٰ ١٧
18. *Laqad* (*verily, already and affirmatively*) saw [*he*] of his Lord's *Aya'te*[w] (*miracles*) the *kubra*[12] (*she-biggest*).	لَقَدۡ رَأَىٰ مِنۡ ءَايَٰتِ رَبِّهِ ٱلۡكُبۡرَىٰٓ ١٨
19. Have then seen you[f] the *Allata*[w] and the *Aozza*.[13]	أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ١٩
20. And *Manata*[w14] the third-she[y] the other.[w]	وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ٢٠
21. Is for you[b] the male and for Him the female.	أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ٢١
22. *Telka*[w] (*she-that-afar-it*[w]/*it*[w]) then (*is*) a division[w] *dheyza* (*iniquitous/warped*).	تِلۡكَ إِذٗا قِسۡمَةٞ ضِيزَىٰٓ ٢٢
23. *En* (*not*) it[w] except names, named it[w] you,[z] you[f] and your[n] fathers; not descended Allah by it[w] of an authority,[x] *en* (*not*) *yattabe'ona* (*closely-follow they*[z]) except the presumption and what *tahwa* (*tendentiously-like*) the selves;[w] and *Laqad* (*verily, already and affirmatively*) came (*to*) them from their Lord the *huda* (*divine-guidance*).	إِنۡ هِيَ إِلَّآ أَسۡمَآءٞ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهۡوَى ٱلۡأَنفُسُۖ وَلَقَدۡ جَآءَهُم مِّن رَّبِّهِمُ ٱلۡهُدَىٰٓ ٢٣
24. Or for the mankind what [*he*] longed.	أَمۡ لِلۡإِنسَٰنِ مَا تَمَنَّىٰ ٢٤
25. So for Allah (*are*) the Last-she[y] and the First-she.[y]	فَلِلَّهِ ٱلۡأٓخِرَةُ وَٱلۡأُولَىٰ ٢٥
26. And how-many[15] of angels in the Heavens[w] not enriches/suffices[16] their intercession[w] a thing, except from after that permits Allah for whom[r] [*He*] wills and [*He*] delights.	۞وَكَم مِّن مَّلَكٖ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ ٢٦
27. Verily who[r] not believe they[z] by the Hereafter[w] surely they[z] name the angels the females' naming.	إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ تَسۡمِيَةَ ٱلۡأُنثَىٰ ٢٧

[11] Regarding "*The Lotus-Tree the ultimate-end*," Qur'an commentators have multiple explanations for it. But from the *linguistic* point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "*supremacy*"= "**المجد**" a person could get.

[12] The word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**.

[13] The words *Allata* and *Alozza* are *two idols* in the *Arabian Peninsula* which the *pre-Islamic Arabs* used to worship.

[14] The word *Manata* is also an idol in the Arabian Peninsula which the *pre-Islamic Arabs* used to worship.

[15] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

[16] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

28. And not for them by it[x] of a knowledge; *en* (*not*) *yattabe'ona* (*closely-follow they*[z]) except the presumption; and verily, the presumption not enriches/suffices of the right a thing.

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

29. So let shun [*you*[s]] *a'n* (*off*) whom[p] [*he*] diverted *a'n* Our *thekre* (*Qur'an/message*) and not [*he*] wanted except the life[w] (*of*) the world.[w]

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾

30. *Tha'leka* (*afar-that-it/that*)[x] (*is*) their *mablagho* (*ultimate-reach*) of the knowledge; verily your[t] Lord He (*is*) knowinger by whom[p] [*he*] strayed *a'n* (*off*) His path and He (*is*) knowinger by whom[p] *ihtada* (*he became divinely-guided*).

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾

31. And for Allah what (*are*) in the Heaves[w] and what (*are*) in the Earth;[w] to requite [*He*] whom[r] they[z] offended by what they[z] worked and [*to*][17] requite [*He*] whom[r] *ahasano* (*they*[z] *rendered*: *meritorious-deeds-/says*) by the Paradise.[w]

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

32. Who[r] they[z] avoid bigs (*of*) the sin and the profanities[w][18] except the *lamama* (*minor-offenses*); verily your[t] Lord (*is*) *Wa'seon*[19] (*Surrounder and encompassing all things and*) the forgiveness;[w] He (*is*) knowinger by you[b] *edha* (*while*) [*He*] established you[b] from the Earth[w] and whiles you[f] (*are*) fetuses in your[n] mothers' bellies; so let not *tozakko* (*you*[z] *exculpate and laud*)[20] your[n] selves[w] He (*is*) knowinger by whom[p] *ettaqa* ([*he*] *reverentially guarded not to displease Allah*).

ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾

33. Have then seen you,[h] [*he*] who[x] diverted/shifted.

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾

34. And [*he*] gave a little and [*he*] skimped.

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾

35. Has *endaho* (*he possesses*) knowledge (*of*) the unseen so [*he*] sees/visions.

أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾

36. Or has [*he*] not *younabba'o* (*been informed he by piece-of-significant-and-availing-news*) by what (*is*) in *Mosa's* (*Moses'*) writ.

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾

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17 This "*to*," is *grammatically implied*, because of the "**فتحة**" on the "**ي**" in "**يجزي**." Hence, the square bracket and italics, i.e. [*it*].

18 The word "**فاحشة**" = "profanity" (*plural* "**فواحش**" as *indefinitive* noun or *plural* "**الفواحش**" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some-times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

19 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything."

20 The word "**تزكوا**" here means exculpate and *lauded*. See **اللسان** and **الطبري**.

37. And *Ebraheema* (*Abraham*), who[x] [*he*] fulfilled.[21]	وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾
38. That not *ta'zero* (*ill-burdens/ sins/ offends*) a *wa'zeyrah* (*she-ill-burden-bearer/ she-sinner/ she-offender*) another's *wezra* (*an ill-burden/ sin/ offense*).[22]	أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾
39. And that/surely not for the mankind except what [*he*] endeavored.[23]	وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾
40. And that/surely his endeavor[24] will (*be*) seen.	وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾
41. Afterwards (*to be*) [*he*] requited the requital the fullest.	ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾
42. And that/surely to your[t] Lord (*is*) the *muntaha* (*ultimate-end*).	وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾
43. And that/surely He, He *adh'haka*[25] (*caused the laughing*) and *abka*[26] ([*He*] *caused the crying*).	وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
44. And surely He, [*He*] deadened and [*He*] quickened.	وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And surely He, [*He*] created the twain pairs,[27] the male and the female.	وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾
46. From a *nutfa'ten* (*sperm-drop*)[w] if[28] [*it*[w]] (*to be*) ejaculated.	مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾
47. And surely on Him (*is*) the genesis[w] the other.[w]	وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾
48. And verily He, [*He*] enriched/sufficed[29] and *aqna*[30] ([*He*] *contented-/ enriched with: lasting possession/ surplus to save*).	وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

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[21] The word "**وفى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*. Thus, "**وفى**" means *endeavored and gathered the last part of an obligation to fulfill it*.

[22] The word "**وِزر**"=*we'zr* means: *heavy: burden/ sin/ offense*. Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference. See **اللسان**.

[23] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as *in this context*; (4) "**بمعنى قصد**" *intentionally* treaded. When "**سعى**" in the sense of "*striding*" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**." See **اللسان**, and **الصائر**.

[24] Ibid.

[25] There is "**ضحك**" = "laughed," as *intransitive* verbs both in *Arabic* and in *English*. But "**أضحَكَ**" is a *past tense transitive* verb, which does *not* exist in English. So I chose to say: "*caused* (the laughers) to laugh." Also, the words: "*the laughers*," are *not* explicitly part of the Qur'anic text, but are *implicit*.

[26] Ibid, only with respect to *cry*.

[27] The word "**زَوج**" in "**زوجين**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*.), (3) *hues*. See **اللسان**.

[28] The particle "**إذا**" is an *adverbial* construct. See **إعراب القرآن، لمحمود صافي**.

[29] The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

[30] The word "**أقنى**" means *contented or enriched with* القِنية=*lasting possessions or surplus to save*. See **الراغب واللسان**.

49. And surely He; He (*is*) the Sirius'[w] Lord.[31]	وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾
50. And surely He, [*He*] perished *Aadan*[w] the first.[w]	وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾
51. And *Thamooda* then [*He*] spared not.	وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾
52. And *Noohen's* (*Noah's*) people of before, verily they [were] they, wronger and *attgha* (*more tyrannizing*).	وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾
53. And the *Mu'tafekata*[w32] (*towns over-turned upside down*)[w] [*He*] hurled (*imploding it upside down*).	وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
54. So overlaid it[w] what overlaid.	فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾
55. So by which (*of*) your[t] Lord's *aa'la*[w33] (*all around sufficiency/surplus/good health and delight*)[w] [*you*[s]] dubitate.	فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
56. This (*is*) *na'theron* (*iterative warners/warnings*), of the *notho're* (*iterative warners/warnings*) the first/firsts.[34]	هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾
57. Impended[w] the *Aazefa'to*[w35] (*She-imminent-Resurrector by Allah's leave*).[w]	أَزِفَتِ ٱلْءَازِفَةُ ﴿٥٧﴾
58. Not for it[w] of lesser than Allah a discloser[w]-/remover.[w36]	لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾
59. Do then of this, the discourse you[z] wonder.	أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾
60. And (*scornfully*) you[z] laugh[37] and not weep you.[z]	وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾
61. While you[f] (*are*) *sa'medoona*[38] (*jesters and player/singers*).	وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾
62. So let kowtow you[z] for Allah and let worship you.[z]	فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ﴿٦٢﴾

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31 The great star of Sirius was worshipped by some Arabs of the pre-Islamic era.

32 Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. *They failed to heed his advice*. So Allah *punished* them by *turning their towns upon them upside down*.

33 The word "*aala*"= "ءَالاء" ("آلاء") plural, the singular is "ألّي و إلّي و إلي" So, "*aala*" = "نِعَم" meaning: *all around sufficiency, surplus, good health and delight*.

34 The word "الأولى" is, *linguistically singular*, however in *this case* it is "صفة، حملاً على معنى الجماعة"= an adjective bearing meaning of plurality. See الدّر المصون، لـ احمد الحلبي.

35 The word "*Aazefah*" is *singular, feminine, subjective noun*, meaning *imminent* with *no* English equivalent *per se*. It is a synonym for the *impending Day of Judgment*, in Arabic يوم القيامة, which is *feminine*.

36 The word "كاشفة," translated here as "*discloser*[w]," as the "ة التأنيث" in "كاشفة," like "علاّمة," is for *superlativeness* or to indicate that the word "كاشفة" as *infinitive* noun. In both cases the *superlativeness becomes clear*. So the "[*w*] superscript to the "*discloser/remover*" is appropriate to convey the concept indicated. See القرطبي and إعراب القرآن لـ محمود صافي.

37 It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* "ضحك" = " فتح فاه و أخرج صوتا مظهرا السرور," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) " ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها." In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*.

38 The word "سامدون" is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers. +

سورة القمر
Surato Al'Qama're (The Moon)

آياتها 55 Ayah | الترتيب 54 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Eqtaraba'te*[1] (*festinately-approached*)[w] The Hour[w] and split/halved the moon.[x2]	ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾
2. And *en* (*if*) see they[z] an *Aya'tan*[w] (*miracle*) they[z] shun and say they:[z] a magic continuer.[3]	وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
3. And denied they[z] and *ettaba'ao* (*closely-followed they*[z]) their *ahwa*[4] (*tendentious likings*); and every matter (*has*) a *mustagarron*[5] (*long-term-abode/ultimate realization*).	وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾
4. And *laqad* (*verily, already and affirmatively*) came (*to*) them of the *anba'e*[w6] (*significant-and-availing-news*)[w] what (*is*) in it[x] *muzdajaron* (*deterrent/determent*).	وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾
5. An ultimate[w] *hekmaton*[w7] (*wisdom*)[w8] so not enrich/-suffice[9] the *notho're* (*iterative warners/warnings*).	حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾
6. So let [*you*[s]] divert *a'n* (*off*) them; day summons the summoner to a thing *nukkor*[10] (*hardest: demur/most tortuous affecting its subjects*).	فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾
7. *Khushsha'an*[11] (*submittingly subdued*) (*are*) their *abssa'ro*	خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ

[1] The word "**إقترب**" is *more particular* than "**قرب**" as "**إقترب**" = "**المبالغة في القرب**," i.e. indicative of a *superlative* of the *approach*. See **التاج**. So for such a *superlative* of the *approach/nighing*. So, "*festinately*" is used to qualify the *approach* in order to *intensify* it. And the "[w]" superscript is for the *feminine* "**ت**."

[2] According to various *Hadeeths*, see various **تفاسير**, such as **القرطبي**, the splitting of the moon during Mohammad' (SAWS) time was in two *parts*, some say two *halves*, i.e. "**شِقّين**" as stated in Ibn *Katheeer's Tafseer*, commentary and explanation. However, the expression "(*Had*) split/halved the moon"= an Arabic *tongue* expression meaning the matter has become rather clear/cleared.

[3] The word "**مستمر**" = "continuer" or also "*goer*," i.e. that which *came and went by*.

[4] The word "**هوى**," is singular of "**أهواء**" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

[5] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.

[6] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[7] See the *Lexicon* attached to this *Translation* for "*hekma*."

[8] Ibid.

[9] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

[10] The word "**نُكر**," i.e. that which involves the *superlatives*, i.e. *hardest and most* torture or *the like*. See **التاج**.

[11] The word "**خشّعاً**," = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خشّعاً**," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**خشّعاً**" are those who *submittingly subdued their body, sight and sound*. Also some time "**الخاشعون**" = *they who bow in the Prayer*. See **البصائر** and **اللسان**. Since this Ayah speaks about their sights being "**خشّعاً**" that means *their sights are submittingly subdued*.

(*insights/discernments*); they[z] emerge (*resurrect*) from the *ajda'the* (*tombs*) as if they (*were*) locusts-scatterers-/scattering.	ٱلۡأَجۡدَاثِ كَأَنَّهُمۡ جَرَادٞ مُّنتَشِرٞ ٧
8. *Muhtteena* (*they that hasten with gaze and extended necks*) to the summoner; say the unbelievers, this day (*is*) arduous.	مُّهۡطِعِينَ إِلَى ٱلدَّاعِۖ يَقُولُ ٱلۡكَٰفِرُونَ هَٰذَا يَوۡمٌ عَسِرٞ ٨
9. Denied-she[y][12] before them *Noohen's* (*Noah's*) people; so they[z] denied Our *abda*[13] (*a slave*) and said they:[z] a maniac[14] and *izdojera* (*had been deterred*).[15]	۞كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ فَكَذَّبُواْ عَبۡدَنَا وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ ٩
10. So [*he*] invoked his Lord: surely I am *maghloobon* (*he who had been prevailed upon*); so let [*You*[s]] succor-/avenge-for [*me*].[16]	فَدَعَا رَبَّهُۥٓ أَنِّي مَغۡلُوبٞ فَٱنتَصِرۡ ١٠
11. So We opened the Heavens'[w] doors by water downpour.	فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ ١١
12. And *fajjarna* (*We caused to gush*) the Earth[w] (*by*) wells;[w] so met the water on a matter *qad* (*already and affirmatively*) (*had been*) fated.[17]	وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ ١٢
13. And We bore him on possessor[w] (*of*) planks and *dosor*[18] (*palm-tree fibers/nails*).	وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ ١٣
14. It[w] runs[w] by Our Eyes, requital for whomever [*he*] [was] *kofera*[19] (*unbelieved/rejected*).	تَجۡرِي بِأَعۡيُنِنَا جَزَآءٗ لِّمَن كَانَ كُفِرَ ١٤
15. And *laqad* (*verily, already and affirmatively*) We left it[w] an *Aya'tan*[w] (*sign/proof*); is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَد تَّرَكۡنَٰهَآ ءَايَةٗ فَهَلۡ مِن مُّدَّكِرٖ ١٥
16. Then how [was] My torment, and [*My*] *notho're*[20] (*iterative warners/warnings*).	فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ١٦
17. And *laqad* (*verily, already and affirmatively*) We facilitated The Qur'an for the *thekre* (*remembering by heart*);[21] so is (*there*) of *muddaker* (*reminiscer*).	وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ١٧

12 The word "كذّبَت"= denied-she[y] has a "*hidden*" pronoun in reference to the *tribe* of Quraysh. See إعراب القرآن، لمحمود صافي. Clearly "tribe" = "قبيلة" is a *feminine* gender, so its reference must be *feminized*, as indicated by the "ت" in "كذّبَت."

13 The word "*abde*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

14 The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

15 The word "ازدُجِر" means he had been *deterred* from *inviting others to Allah's cause* by his people's *abusing and dissuading him* from his cause.

16 That is You succor me, or for me over my people.

17 That is decreed and well measured in advance by divine plan.

18 The word "*dosor*" has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) thefront of the ship, which pushes the water. See تفسير القرطبي.

19 Qur'an commentators maintain that the expression "لمن كان كُفِر"= "whoever was unbelieved/rejected," refers to *messenger Noah*." It *could* also refer to *Allah*, as *His* messenger *Noah* was *unbelieved/rejected*. See القرطبي.

20 The word "نُذُر" is *infinitive* noun, as in عن القرطبي و الفرّا and others, referring to Allah, i.e. the warning is His, and since it's in the *infinitive*, therefore it is qualified by the word "*superlative*.' Also, speaker's pronoun "ي" in "نُذُر," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

21 Says القرطبي in his تفسير for the word "للذّكر" means for *remembering by heart*, Allah will assist.

18. Denied-she[y][22] *Aadon*; so how [was]: My torment and [*My*] *notho’re*[23] (*iterative warners/warnings*).	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ١٨
19. Verily We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind[w] in a misfortuned-day, continuer.	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ١٩
20. [*It*[w]] wrests[w] the mankind *ka’annahum* (*as if they were*) *ajazo*[24] (*date-palms-stumps*) *munga’eren* (*that got uprooted*).	تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ٢٠
21. Then how [was]: My torment and [*My*] *notho’re*[25] (*iterative warners/warnings*).	فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ٢١
22. And *laqad* (*verily and affirmatively*) We facilitated The Qur’an for the *thekre*[26] (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٢٢
23. Denied-she[y] *Thamoodo* by the *notho’re*[27] (*iterative warners/warnings*).	كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ٢٣
24. So they[z] said: is a human of us, one *nattabe’aho* ([*we*] *closely-follow him*); verily we then surely (*are*) in a misguidance/waste and a *Su’aren*[28] (*madness-/intense heat as it were that of Hell*).	فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ٢٤
25. Has (*had been*) cast the *thekro* (*Qur’an/message*) on him from among us; rather he (*is*) *kaththabon* (*iterative liar*) insolent.	أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ٢٥
26. Shall know they[z] tomorrow who[a] (*is*) the *kaththabo* (*iterative liar*) the insolent.	سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ٢٦
27. Verily We (*are*) senders (*of*) the she-camel, an essay[w] for them; so *ertaqeb*[29]: (*let-*[*you*[s]] *observe/watch*) them and *esstta’ber*[30] (*let-acquire patience* [*you*[s]]).	إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ٢٧
28. And *nabbe’hum* (*let inform them* [*you*[s]] *by piece-of-significant-and-availing-news*) that the water (*is*) an apportionment[w] among them; every *sherbon*[31] (*drink-portion*) *muhtadharon* (*made present predeterminedly vis-à-vis time and place*).	وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ٢٨

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22 The word “كذّبت”= denied-she[y] is in reference to the tribe of “*Aad*.” Clearly “tribe” is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذّبت”= *denied-she*[y].
23 See footnote **20** above regarding “نذر”.
24 The “*stump*” is the *base* of the tree *in the ground* from which the roots shoot. See *Webster’s Unabridged Dictionary*.
25 See footnote 20 above regarding “نذر”.
26 See footnote 21 above regarding *remembering*.
27 The word “النّذر” could be plural for “نذير,” see التاج, or warning, see القرطبي.
28 The word “سُعُر” has *double* meanings: “*madness*” or “*intense heat*.” That is *madness* or *hell*.
29 That is you *wait* for their termination.
30 The word “إصطبر” means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it.
31 The word “شِرب” with كسرة on the ش, means a *drink-portion*. See تفسير القرطبي.

29. Then *nadaw*[32] (*they*[z] *pridefully and instigatingly summoned*) their companion; so [*he*] partook[33] [*her*] then [*he*] hamstrung [*her*].	فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ٢٩
30. Then how [was]: My torment and [*My*] warning.[34]	فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ٣٠
31. Verily We sent on them a she-shriek she-one, so they[z] were like *hasheme* (*dry leaves*) (*of*) the trellis-(*doer*).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ٣١
32. And *laqad* (*verily and affirmatively*) We facilitated The Qur'an for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٣٢
33. Denied-she[y] *Lootent's* (*Lott's*) people by the *notho're* (*iterative warners/warnings*).	كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ٣٣
34. Verily We sent on them *ha'sseban* (*stone-storm*); except *Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ ٣٤
35. A boon[w][35] from *endana* (*by: munificence/Rule of Us*); like *tha'leka* (*afar-that-it/that*)[x] We requite whom[p] [*he*] thanked.	نِّعْمَةً مِّنْ عِندِنَا كَذَٰلِكَ نَجْزِي مَن شَكَرَ ٣٥
36. And *laqad* (*verily and affirmatively*) [*he*] warned them[36] (*about*) Our [she-seizing]; then they[z] dubitated by the *notho're*[37] (*iterative warners/warnings*).	وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ٣٦
37. And *laqad* (*verily, already and affirmatively*) they[z] seduced him *a'n* (*regarding*) his guests; so We effaced their eyes; so let-taste you[z] My torment and [*My*] *notho're*[38] (*iterative warners/warnings*).	وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ ٣٧
38. And *laqad* (*verily, already and affirmatively*) *sabbahahum* (*occurred to them by morning/early dawn*) a torment *mustagarron*[39] (*permanent-abode/ultimate realization*).	وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ٣٨
39. So let-taste you[z] My torment and [*My*] *notho're*[40] (*iterative warners/warnings*).	فَذُوقُوا عَذَابِي وَنُذُرِ ٣٩
40. And *laqad* (*verily and affirmatively*) We facilitated the Qur'an for the *thekre* (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٤٠

32 That is they summoned him by *instigating* him, see **تفسي القرطبي**, and that **نادى** means **تفاخر**, see **اللسان**.
33 The word "**تعاطى**" = "**تناول**" from "**عطوت**" that is "**تناولت**.".
34 See footnote 20 above regarding "**نذر**".
35 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
36 That is their messenger *Loott* (*Lott*).
37 See footnote 20 above regarding "**نذر**".
38 Ibid.
39 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*.
40 See footnote 20 above regarding "**نذر**".

41. And *laqad* (*verily, already and affirmatively*) came (*to*) Pharaoh's *aa'la* (*family/ house/ kin/ chiefs/ followers*) the *notho're* (*iterative warners/ warnings*).

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾

42. They[z] denied by Our *Aya'te*[w] (*miracles*) all (*of*) it;[w] so We took them, a taking (*by*) Mighty *Mug'tadder* (*Overcomeer/ Prevailer*).

كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

43. Are your[n] unbelievers *khayron* (*choicer/ superior/ worthier*) than *o'la'ekum* (*those*) or for you[b] a disencumberment[w] in the *Zubo're* (*writs*).

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾

44. Or they[z] say: we (*are*) together succorers (*of each other*).

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾

45. *Sayouh'zamo* (*shall be affirmably defeated*) the gathering and they[z] turn-away/divert the rears.

سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾

46. Rather The Hour[w] (*is*) their appointment and The Hour[w] (*is*) graver and bitterer.

بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾

47. Verily the criminals (*are*) in a misguidance/waste and *so'eren*[41] (*madness/ intense heat, as if it were of Hell*).

إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾

48. Day (*to be*) they[z] dragged in The Fire[w] on their faces: let-taste you[z] touch (*of*) *Sagar*[42] (*specific Hell which flings its associates/ companions*).

يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾

49. Verily We: every-thing We created it[x] by a *qadar*[43] *fate/ measure*).

إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

50 And not Our command except a she-one as a glance by the sight.

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾

51. And *laqad* (*verily, already and affirmatively*) We perished your[n] resemblers; so is (*there*) of a *muddaker* (*reminiscer*).

وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾

52. And every-thing they[z] did (*is*) in the *Zobo're* (*writs*).

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾

53. And every a small and a big (*is*) *mustattaron* (*that which had been inscribed*).

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾

54. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens[w] and rivers.[44]

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a truthful-seat[45] *enda* (*by munificence of/ by Rule of*) a King *Mug'tadder* (*Overcomeer/ Prevailer*).

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ ﴿٥٥﴾

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[41] The word "**سُعُر**" has double meanings: "*madness*" or *intense heat, as that of Hell*. That is *madness* or *hell*.

[42] "*Sagar*"= "**سقر**" is a *proper* name of *specific descending level* = "**دركة**" of Hell which flings its associates/companions.

[43] The word "**قدر**" = "*measure*," but since *such a measure* is *by Allah* I think the word "*fate*" is *fitter*.

[44] In some *recitations* the word "**نَهَر**" is "**نُهُر**" with **ضمة** on both the **ن** and **هـ**, meaning *constant days' light*. See **القرطبي**.

[45] The say: "**مقعد صدق**," is an Arabic *tongue* expression meaning: a seat of *gratification, gratifying the sitter*. +

آياتها 78 Ayah

سورة الرحمن
Surato Ar'Rahma'ne

الترتيب 55 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ar-Rahman*.[1]	ٱلرَّحْمَٰنُ ﴿١﴾
2. [*He*] taught The Qur'an.[x]	عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾
3. [*He*] created the mankind.	خَلَقَ ٱلْإِنسَٰنَ ﴿٣﴾
4. [*He*] taught him the eloquence.	عَلَّمَهُ ٱلْبَيَانَ ﴿٤﴾
5. The sun[w] and the moon[x] (*are*) by *husban*[2] (*precise reckoning*).	ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
6. And the quitch[3] and the trees[w] both kowtow.	وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven[w] [*He*] raised it[w] and [*He*] put the balance.[4]	وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ﴿٧﴾
8. That not you[z] overrun[5] in the balance.	أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ﴿٨﴾
9. And *a'qemo*[6] (*let-you*[z] *up-to-fulfill*) the balance by the *qestte* (*absolute justice*) and let-not *tokhsero* (*you*[z] *cause loss-in/diminish*) the balance.	وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ﴿٩﴾

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[1] *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (*S*17:110) says: "let-say [*you*[s]]: you[z] invoke Allah or you[z] invoke *Ar -Rahman*, whom indeed you[z] invoke then for Him (*are*) the names the *husna* (*the-most-all-around-beautiful*)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this *Translation* for more.

[2] The word "**حسبان**" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "**حسبان**" is the plural of "**حساب**" = mathematics, but it is also the *infinitive* noun of the "**حسب**," which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "**حسبان**" has one letter "**ن**" more. Also, since both "**حساب**" and "**حسبان**" are *infinitive* nouns, the "**حسبان**" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the "**حسبان**" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

[3] The word "**النجم**" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

[4] That is He established the justice by His Criteria through His messengers and writs.

[5] The word "*overrun*," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

[6] The word "**أقيموا**" is rooted "**أقام**" =uphold. *Linguistically* "**أَقام**" means:
"**أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**"
So, "**أقيموا**" means you:[f] (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

10. And the Earth[w] *wadh’aha*[7] ([*He*] *put/created/subdued it*[w]) for the creatures.	وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ١٠
11. In it[w] fruit[w8] and the date-palms[w] spathes’ possessors.	فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ١١
12. And the grain, the husk and the *rayha’no*[9] (*provision-/sweet basil*) possessor.	وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ١٢
13. So by which *aala* (*all around sufficiencies/surpluses/good health and delights*) Lord (*of*) you both[10] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٣
14. [*He*] created the mankind from *ssalssa’len* (*sounding-dry-clay*) like *fakhkha’re* (*baked-pottery*).	خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ١٤
15. And [*He*] created the Jann[11] of *ma’rejen*[12] (*intensely shining flame*) of a fire.[w]	وَخَلَقَ ٱلۡجَآنَّ مِن مَّارِجٖ مِّن نَّارٖ ١٥
16. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[13] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦
17. Lord (*of*) *mashreqay’ne* (*twain sunrise's loci*) and Lord (*of*) the *maghrebay’ne* (*twain sunset's loci*).	رَبُّ ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ ١٧
18. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[14] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨
19. Admixed the twain seas *yal’ta’qeyan* ([*both*] *meet*).	مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ١٩
20. Between them both *barzakhon*[15] (*invisible-barrier*) not both transgress (*against each other*).	بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ٢٠
21. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[16] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١
22. Emanate of them both the pearls and the corals.	يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢
23. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[17] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣

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7 The word “**وضع**” has several meanings, among them: created/subdued/humbled/pliant. In another *Ayah* Allah says: “*He Who made the Earth for you pliantly humbled*” (S67: 15). See **اللسان**.

8 The word “**فاكهة**” = “*fruit*” in Arabic is *feminine-gender*. Hence *it* and *its qualifier adjective* are *feminized* by[w].

9 The word “**الريحان**” has *two distinct* meanings: (1) *provision*, as in this *Ayah*. See **الراغب**; and (2) *sweet basil*.

10 Ibid.

11 The “*Jann*” is the *plural* of *Jinn*. Also *Jann* is the *father of Jinn*, as *Adam* is the *father of the humans*.

12 The “**مارج**” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*. See **التاج**.

13 Ibid.

14 Ibid.

15 The word “**برزخ**” is an “*invisible-barrier*.”

16 Ibid.

17 Ibid.

24. And for Him (*are*) the runners[w] displaying their sails[18] in the sea like the mountains.[19]

وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ﴿٢٤﴾

25. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[20] deny you both.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

26. Each who[p] [*he*] (*is*) on it[w] (*is*) a vanisher.[21]

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

27. And remains your[t] Lord's Face[22], Possessor (*of*) *Aljalal* (*The Majesty, and every praiseworthy trait*) and *Alekram* (*hospitality-giving and honor-bestowing*).

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾

28. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[23] deny you both.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Ask Him, who[p] (*are*) in the Heavens[w] and the Earth;[w] each day He (*is*) in affairs.[24]

يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

30. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[25] deny you both.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

31. We shall attend for you[b] O you[z] the *thaqala'ne*[26] (*twain, the mankind and the Jinn*).

سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾

32. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[27] deny you both.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

33. O, community (*of*): the Jinn and the humankind *en* (*if*) you[c] could to penetrate of the layers (*of*) the Heavens[w] and the Earth[w] then let-penetrate you;[z] not penetrate you[z] except by an authority.[x]

يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَـٰنٍ ﴿٣٣﴾

34. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[28] deny you both.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

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18 The word "**المُنشَآت**"= *ships that display their sails*, if they do *not* than they are *not* """**المُنشَآت**"." See **اللسان**.

19 The word "**أعلام**" means "banners," "flags," but in this context "mountains" as the mountains on land those "runners," i.e. the ships are like "mountains" in the sea.

20 Ibid.

21 The word "vanisher" according to *Merriam Webster Dictionary*: goes out of existence.

22 That is His Entity.

23 Ibid.

24 The word "**شأن**" is *plural*, according to Qur'an commentators.

25 Ibid.

26 The word "**الثقلان**" translated as "*twain encumbrancers*," as "*encumbrancer*" is *holder/doer* of the "*load*." It is stated in **اللسان** that "**الثقلان سميا كذلك لإثقالهما الأرض**," i.e. both of them "*load or are the doers of the load*" vis-à-vis the Earth. They were called "**الثَّقلين**" for their *valuable essence and esteemed beings*.

27 Ibid.

28 Ibid.

35. (*To be*) sent on you both *sho'wadhon* (*smokeless-flame*) of a fire[w] and *nohason* (*smoke/brass*) then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ٣٥
36. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[29] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٦
37. Then *edha* (*when/whereas*) split/halved-she[y] the Heaven[w] then it[w] was a flower like the *de'ha'ne*[30] (*purely red-countenance*).	فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ٣٧
38. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[31] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٨
39. So then-day not (*to be*) questioned *a'n* (*regarding*) his offense a humankind and nor a Jann.[32]	فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ٣٩
40. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[33] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٠
41. (*To be*) known the criminals by their signa; then (*to be*) taken by the forelocks and the feet.[w]	يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ٤١
42. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[34] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٢
43. This-she[y] (*is*) Hell[w] [the] which[u] [deny] by it[w35] the criminals.	هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ٤٣
44. They[z] circumambulate between it[w] and between *hamee-men*[36] (*maximally heated/cooled water*) *Aan*[37] (*valley in Hell*).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ٤٤

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[29] The word "twain" here refers to the *Jinn* and the *human* combined.

[30] The word "**الدِّهان**" is explained in **اللسان** as: "**الدِّهان في القرآن الأديم الأحمر الصّافي**," as rendered above. And also, possibly, like the *colors of pure oil as it pours*, or like **(الجلد الأحمر المدبوغ)**, i.e. *tanned red hide*.

[31] Ibid.

[32] See footnote 11 above regarding *Jann*.

[33] Ibid.

[34] Ibid.

[35] The pronoun particle "**ـه**" in "**بها**" is in the *feminine* as it refers to the "**جهنّم**"= Hell, in Arabic a *feminine gender*. This is in *contrast* to a "**به**" in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine* gender.

[36] The word "*hameem*"="**حميم**," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللسان**.

[37] The word "**آن**" from "**الآني, و هو بلوغ الشىء منتهاه.**" See **اللسان**. Also the word "**آن**" means a valley in Hell. See **القرطبي**

45. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[38] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom[a] [*he*] feared/knew[39] *Maqama*[40] (*Status/Standing/Majesty/Presence*) (*of*) His Lord twain gardens.[w]	وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾
47. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[41] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having *afna'nen*[42] (*colorful/shady branches*).	ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾
49. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[43] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells[w] both (*are*) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[44] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit[w45] twain pairs.[46]	فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[47] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they[z] (*are*) on carpets[w] its[w] insides (*are*) of *istabra'qen*[48] (*heavy-silk brocade*); and [*he*] picked the twain garden[w] nigh.	مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[49] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them[y] *qa'sser'te-atta'rfey*[50] (*eye-extremities'*[w] *confiners*);[w]	فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ

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38 Ibid.
39 The word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See **اللسان**.
40 The word "**مَقام**" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared *his* standing before his Lord.
41 Ibid.
42 The word "**أفنان**," means: colorful or shadowy, i.e. being *colorful* or *shady*. See **الاغب**.
43 Ibid.
44 Ibid.
45 The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by.[w]
46 The word "**زَوج**" in "**زوجان**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes.*), (3) *hues*. See **اللسان**.
47 Ibid.
48 The word "**استبرق**" means heavy silk brocade.
49 Ibid.
50 The expression "**قاصرات الطرف**"= "*eye-extremities' confiners*" means *those that restrict their sights to their husbands*.

neither deflowered them[y] humankind before them and nor Jann.[51]	إِنسٌ قَبۡلَهُمۡ وَلَا جَآنّٞ ٥٦
57. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[52] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٧
58. Like that they[y] the hyacinth and the corals.	كَأَنَّهُنَّ ٱلۡيَاقُوتُ وَٱلۡمَرۡجَانُ ٥٨
59. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[53] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٩
60. Is requiting the *ehsa'ne* (*kind act*), except (*by*) the *ehsa'no* (=*ehsa'ne*).	هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ٦٠
61. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[54] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦١
62. And of lesser than them both twain gardens.[w]	وَمِن دُونِهِمَا جَنَّتَانِ ٦٢
63. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[55] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣
64. *Mudhamatan* (*both dark-green*).	مُدۡهَآمَّتَانِ ٦٤
65. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[56] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيۡنَانِ نَضَّاخَتَانِ ٦٦
67. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[57] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٧
68. In them both fruit[w58] and date-palms[w] and pomegranates.	فِيهِمَا فَٰكِهَةٞ وَنَخۡلٞ وَرُمَّانٞ ٦٨
69. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[59] deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٩
70. In them[y] *khayra'ten*[w] (*good in form, shape and character*)[w] *hesanon*[w] (*all around beautiful*)-[*she-ones*].	فِيهِنَّ خَيۡرَٰتٌ حِسَانٞ ٧٠

[51] The word "*Jann*" is plural for *Jinn*, creatures of Allah created out of fire.
[52] Ibid.
[53] Ibid.
[54] Ibid.
[55] Ibid.
[56] Ibid.
[57] Ibid.
[58] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by[w].
[59] Ibid.

71. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[60] deny you both.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

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72. *Hooron*[w] (*intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes*)[w] *magsoraten*[w] (*had been confined*[w] *she-them*) (*are*) in the tents.[w]

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾

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73. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[61] deny you both.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

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74. Not deflowered them[y] a humankind before them and nor Jann.[62]

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

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75. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[63] deny you both.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

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76. Reclining/recliners they[z] (*are*) on *rafrafen* (*carpets and pillows*) green and *abgareyon* (*colorful rugs/splendid cushions*) *hesa’nen* ([*she*] *all around beautiful*).

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾

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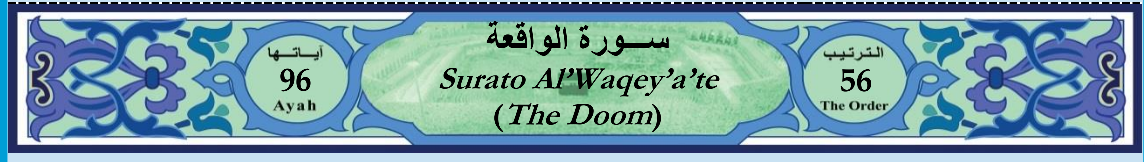
77. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both[64] deny you both.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

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78. *Tabaraka*[65] (*He firmly bestows as He accepts multitudinous goodness and worthiness*) your[t] Lord’s name, Possessor (*of*) *Aljalal* (*The Majesty and every praiseworthy trait*) and *Alekram* (*hospitality-giving and honor-bestowing*).

تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

1. *Edha* (*when/whereas*) befell-she[y] The *Wa'gea'to*[w1] (*Doom's Day Event*).[w]

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾

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2. Not for its[w] befalling-she[y] a liar-she.[y2]

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

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60 Ibid.
61 Ibid.
62 See footnote 11 regarding *Jann*.
63 Ibid.
64 Ibid.
65 See the *Lexicon* attached to this *Translation* for this important word “تبارك.” In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness. +
1 The word “الواقعة” is a *feminine noun* in Arabic, so the superscript "w". Clearly the “ة التأنيث” in “الواقعة” is *feminine indicator*.
2 The word “كاذبة” is *infinitive noun* for “الكذب”=*falsification* or *untruth*, meaning not to be heard regarding it any false say. See تفسير القرطبي.

3. [*It*[w]] (*is*) a Debaser-she[y], a Lifter-she.[y][3]	خَافِضَةٌ رَّافِعَةٌ ٣
4. *Edha* (*when/whereas*) *rujja'te* (*had been convulsed-she*[y]) the Earth[w] a *rajjan*[4] (*ever/stout convulsion*).	إِذَا رُجَّتِ ٱلۡأَرۡضُ رَجًّا ٤
5. And *bussa'te* (*had been pulverized-she*[y]) the mountains[*] a *bassan*[5] (*ever/stout pulverizing*).	وَبُسَّتِ ٱلۡجِبَالُ بَسًّا ٥
6. Then was-she[y] a fine dust *munbathan*[6] (*that which had been scattered*).	فَكَانَتۡ هَبَآءً مُّنۢبَثًّا ٦
7. And you[c] were pairs three.	وَكُنتُمۡ أَزۡوَٰجًا ثَلَٰثَةً ٧
8. So companions (*of*) the *maymana'te*[w][7] (*blessing/fortune-/right-sidedness*),[w] what the *maymana'te*[w] companions.	فَأَصۡحَٰبُ ٱلۡمَيۡمَنَةِ مَآ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ٨
9. And companions (*of*) the *mash'ama'te*[w][8] (*misfortune-/left-sidedness*),[w] what the *mash'ama'te's*[w] companions.	وَأَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ مَآ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ٩
10. And the foregoers, the foregoers.	وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠
11. Those (*are*) the *mugarraboona*[9] (*ones-brought-near to Allah/favored and neared to Allah*).	أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ ١١
12. In paradises[w]/gardens[w] (*of*) the *na'eeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	فِي جَنَّٰتِ ٱلنَّعِيمِ ١٢
13. A batch[w] of The Firsts.	ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ١٣
14. And a few of The Lasts.	وَقَلِيلٞ مِّنَ ٱلۡأٓخِرِينَ ١٤
15. On beds[x] *mawdhona'ten*[w][10] (*doubly well weaved with pearls*).	عَلَىٰ سُرُرٖ مَّوۡضُونَةٖ ١٥
16. Reclining/recliners they[z] (*are*) on it[w] mutually fronting (*tête-à-tête*).	مُّتَّكِـِٔينَ عَلَيۡهَا مُتَقَٰبِلِينَ ١٦
17. Circumambulating on them children (*that had been made*) immortals.	يَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ ١٧

[3] The words "*Debaser*" and "*Lifter*" are both associated with "**الواقعة**," which is *feminine noun* in Arabic. So the [*She*-] is prefixed to both the "*debaser*" and the "*lifter*."

[4] The word "**رجا**" is **مفعول مطلق=إسم مصدر**=*infinitive noun* in English, i.e. to *emphasize* it or *make it plain*. So, the word "stout" is used to qualify "shaking" to *intensify* the shaking.

[*] The word "**جبال**" = "*mountains*" is a *broken plural*, so the reference to it is by *feminine pronoun* as: *pulverized-she*[y].

[5] Ibid, but only regarding "*pulverizing*." To be noted also is "**بسا**" could mean "*speedily driven*," ("Day We (*cause*) the mountains (*to*) tread" (S18:47).

[6] The word "*munbatha*" is *singular, objective, masculine noun*, with *no* English *equivalent*, meaning that which has been *scattered*.

[7] The word "**الميمنة**" means =**جهة اليمين** = "*right sidedness*," or "**الميمنة**"=**ما يدعو لليمن والبرك** = *questing good omen + blessing*.

[8] The "**المشأمة**" means **جهة الشمال** = "*left sidedness*," or "**المشأمة**" =**ما يدعو للشأم والنحس** = *foreboding bad omen and misfortune*.

[9] The word "**المقربون**" is *masculine*, *plural*, *objective noun of those favored and neared to Allah*, and for which there is *no* English equivalent *per se*.

[10] The word "**موضونة**" means: *doubly well weaved with pearls* decorating it. See **التاج**. Also, see **القرطبي**. Others say: "well weaved with *gold*." See explanation of Sheikh Makhloof.

18. By goblets and ewers and glasses[11] of an ever-flow. بِأَكۡوَابٖ وَأَبَارِيقَ وَكَأۡسٖ مِّن مَّعِينٖ ١٨

19. Neither *youssaddaoona*[12] (*have headache/headiness they*[z]) *a'n*[13] (*because of*) it[w] and nor intoxicate they.[z] لَّا يُصَدَّعُونَ عَنۡهَا وَلَا يُنزِفُونَ ١٩

20. And a fruit[w14] of what they[z] choose. وَفَٰكِهَةٖ مِّمَّا يَتَخَيَّرُونَ ٢٠

21. And birds' meat of what they[z] wish. وَلَحۡمِ طَيۡرٖ مِّمَّا يَشۡتَهُونَ ٢١

22. And *hooron-eenon*[w] (*females of fair skin, large eyes whose white is very white and the black is very black*).[w] وَحُورٌ عِينٞ ٢٢

23. As likes the pearls[w] *maknoo'ne* (*rather clean/covered and well protected*). كَأَمۡثَٰلِ ٱللُّؤۡلُوِٕ ٱلۡمَكۡنُونِ ٢٣

24. (*It*[x] *is*) requital by what they[z] were working they.[z] جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ٢٤

25. Neither hear they[z] in it[w] a frivolity and nor a sinfulness. لَا يَسۡمَعُونَ فِيهَا لَغۡوٗا وَلَا تَأۡثِيمًا ٢٥

26. But a *qeelan*[15] (*a say, which was said*): peace, peace. إِلَّا قِيلٗا سَلَٰمٗا سَلَٰمٗا ٢٦

27. And companions (*of*) the *yamee'ne* (*right-sidedness/-fortunateness*); what companions (*of*) *yamee'ne*. وَأَصۡحَٰبُ ٱلۡيَمِينِ مَآ أَصۡحَٰبُ ٱلۡيَمِينِ ٢٧

28. In lote-tree,[w] *makhdhoo'den*[16] (*made thorn-less*). فِي سِدۡرٖ مَّخۡضُودٖ ٢٨

29. And banana/acacia-tree[17] *mandhoo'den* (*made tiered*). وَطَلۡحٖ مَّنضُودٖ ٢٩

30. And a shade *mamdoo'den*[18] (*that which is extended*). وَظِلّٖ مَّمۡدُودٖ ٣٠

31. And a water *maskoo'ben*[19] (*torrentially poured*). وَمَآءٖ مَّسۡكُوبٖ ٣١

32. And fruit[w20] multitudinous. وَفَٰكِهَةٖ كَثِيرَةٖ ٣٢

33. Neither [*it*[w]] (*is*) *maqtooa'ten*[w21] (*not-incessant*)[w] nor *mamnoo'-a'ten*[w22] [*it*[w]] (*that which is prohibited*). لَّا مَقۡطُوعَةٖ وَلَا مَمۡنُوعَةٖ ٣٣

34. And *foroshen*[x] (*spouses/wives for bed-pleasure*) *marfoo'a'ten*[w23] (*being made lofty/in status-elevated*). وَفُرُشٖ مَّرۡفُوعَةٍ ٣٤

35. Verily We established them[y] a genesis[24] (*totally anew*). إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ٣٥

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[11] The word "**كأس**" in *Arabic* refers means the *glass itself* or the *glass of wine*, see **تفسير الطبري**.
[12] The word "**يُصَدّعُون**" could mean: (1) *they have headache*, or (2) *have onus*.
[13] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**."
[14] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by[w].
[15] The word "**قيل**" is that which was said=say.
[16] The word "**مخضود**" is *singular, masculine objective noun*, with *no* English equivalent.
[17] The word "**طلح**" mostly means "*banana-tree*" but some time it may mean *acacia-tree*.
[18] The word "**ممدود**" is *singular, masculine objective noun*, with *no* English equivalent.
[19] The word "**مسكوب**" is *singular, masculine objective noun*, with *no* English equivalent.
[20] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. Hence it and *it qualifier adjective* are *feminized* by.[w]
[21] The word "**مقطوعة**" is *plural, feminine objective noun*, with *no exact* English equivalent.
[22] The word "**ممنوعة**" is *plural, feminine objective noun*, with *no* English equivalent.
[23] The word "**مرفوعة**"= [*she-they*] elevated, *plural, feminine objective noun*, with *no* English equivalent. Also, the "*beds*" here is a *figuratively* or *metonymically* speaking for the *wives*, as *explained by the following Ayat*.
[24] That is a *fresh creation*, without the birth associated with those of the world.

36. So We made them[y] virgins.	فَجَعَلْنَٰهُنَّ أَبْكَارًا ٣٦
37. *Oroban* (*chastely husband-lovers*) *atrabn* (*agers-identical*).	عُرُبًا أَتْرَابًا ٣٧
38. For the *yamee’ne* (*right-sidedness/fortunateness*) companions.	لِّأَصْحَٰبِ ٱلْيَمِينِ ٣٨
39. A *thollaton* (*batch*)[w] of The Firsts.	ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ٣٩
40. And a *thollaton* (*batch*)[w] of The Lasts.	وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ٤٠
41. And companions (*of*) the *shema’le* (*misfortune/left-sidedness*); what the *shema’les* companions.	وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ٤١
42. In a *samoomen* (*hot wind*) and *ha'meemen*[25] (*maximally heated/cooled water*).	فِى سَمُومٍ وَحَمِيمٍ ٤٢
43. And a shade of *yahmoomen* (*profoundly black smoke*).	وَظِلٍّ مِّن يَحْمُومٍ ٤٣
44. Neither cool and nor *ka'reemen*[26] (*bounty-giver and ennobler and of multiple uses/effects*).	لَّا بَارِدٍ وَلَا كَرِيمٍ ٤٤
45. Verily they were before *tha’leka* (*afar-that-it/that*)[x] *mutrafeena* (*they who had been luxuriated*).	إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ٤٥
46. And they[z] were insisting on the subornation[27] the great.	وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ٤٦
47. And they[z] were saying: are *edha* (*when/whereas*) we died and we were *tora’ban* (*crushed sand*) and bones, are we surely *maboothoona* (*they[z] that are to be resurrected*).	وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ٤٧
48. Are [and] our fathers the firsts.	أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ٤٨
49. Let-say [*you*[s]]: verily the firsts and the lasts.	قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ٤٩
50. Surely *majmo’oona* (*additively gathered you*[z]) to an appointment, day *ma’aloomen* (*that which is known*).	لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ٥٠
51. Afterwards verily you,[b] O you the strayers the deniers.	ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ٥١
52. Surely (*are*) eaters you[z] from trees[w] of *zaggoomen* (*most distasteful and evil fruit in Hell*).	لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ٥٢
53. So fillers you[z] (*shall be*) from it[w] the bellies.	فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ٥٣

[25] The word “*hameem*”=“**حميم**,” has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word “*hameem*”=“**حميم**,” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*, and fourth meaning: a *summer rain*. See **اللسان**.

[26] The word “*kareem*”= “**كريم**” is a *subjective*, *singular*, *masculine noun*. It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction* to this *Translation*. Summarily: *bounty-giver* and *ennobler*.

[27] The word “**حنث**” has *two* meanings: (1) *subornation* (*false-oath*) or (2) *sin*. See **اللسان**. Both meanings *could apply* here.

54. Then drinking/drinkers you[z] (*are*), on it[x] of the *ha'meeme*[28] (*maximally heated/cooled water*). فَشَٰرِبُونَ عَلَيۡهِ مِنَ ٱلۡحَمِيمِ ٥٤

55. So drinking/drinkers you[z] (*are*) drinking (*of*) the *heeme* (*unquenchable-camels*). فَشَٰرِبُونَ شُرۡبَ ٱلۡهِيمِ ٥٥

56. This (*is*) their *nozolo*[29] (*hospitality-residence*), (*on the*) *Deen's* (*Requital's*) Day.[30] هَٰذَا نُزُلُهُمۡ يَوۡمَ ٱلدِّينِ ٥٦

57. We created you;[b] so *lawla* (*why have not*) *tosaddeqona* (*you*[z] *affirm as true*). نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا تُصَدِّقُونَ ٥٧

58. Have you[c] seen what ejaculate you.[z] أَفَرَءَيۡتُم مَّا تُمۡنُونَ ٥٨

59. Are you[f] creating it[x] or We (*are*) the Creators. ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ٥٩

60. We fated among you[b] the death and not We surely (*are*) *masbooqeena*[31] (*ones that are surpassed/outpaced*). نَحۡنُ قَدَّرۡنَا بَيۡنَكُمُ ٱلۡمَوۡتَ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٦٠

61. On that We substitute your[n] likes and We establish you[b] in what not you[z] know. عَلَىٰٓ أَن نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ٦١

62. And *laqad* (*verily, already and affirmatively*) knew you[c] the genesis[w] the first[w] so *lawla* (*why do not*) reminisce you.[z] وَلَقَدۡ عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ ٦٢

63. Have seen you[c] what you[z] till. أَفَرَءَيۡتُم مَّا تَحۡرُثُونَ ٦٣

64. Are you[f] *ta-zra'aona*[32] (*you*[z] *germinate*) it[x] or (*are*) We the *za'are-aona*[33] (*the causers of its sprouting*). ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ ٦٤

65. If[34] We will surely made it[x] We debris, then remained you[c] wondering (*in regret*).[35] لَوۡ نَشَآءُ لَجَعَلۡنَٰهُ حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ ٦٥

66. Verily we surely (*are*) *mughramoona*[36] (*ones who are adherent to lasting ruinous torment*). إِنَّا لَمُغۡرَمُونَ ٦٦

67. Rather we (*are*) *mahromoona* (*he-they who are prohibited from some-thing*). بَلۡ نَحۡنُ مَحۡرُومُونَ ٦٧

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[28] See footnote 25 below regarding **حميم**.

[29] The word "**نُزُلٌ**" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

[30] The word "**الدين**" has several meanings: (1) *religion*, (2) *recompense*, (3) *reckoning*, (4) *Day of Judgment*.

[31] The word "**مسبوقين**" is *plural*, *masculine objective noun*, with *no* English equivalent.

[32] Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow*." Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a.*" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the great *Ayah*.

[33] Meaning: *Causer* of it to *germinate*, *sprout* and *become crop ready for harvesting*.

[34] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

[35] The word "**فاكهون**" means "**تتعجبون**"=*wondering*, see **التاج**. Also see **القرطبي**.

[36] Qur'an commentators are at *variance* as the meaning of the word "**مُغرَمون**" is plural of "**مُغرَم**," which, from a *linguistic* point of view stands for: (1) he who is so *fond and attached* to some thing in a *punishing manner*, (2) a *debtor* or *one in a mulct*, (3) *adherent to a lasting ruinous torment*. See **القرطبي اللسان** and **الطبري**.

68. Have then seen you[c] the water which you[z] drink.	أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ ٦٨
69. Are you[f] (*who had*) descended it[x] from the *muz'ne*[37] (*white clouds that are bearers of pure water*) or (*are*) We the *munzeloona*[38] (*Causers of its descending*).	ءَأَنتُمۡ أَنزَلۡتُمُوهُ مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ٦٩
70. If[39] We will, We made it[x] *ojajan*[40] (*rather salty and bitter-hot*), so *lawla* (*why do not*) you[z] thank.	لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا تَشۡكُرُونَ ٧٠
71. Have then seen you[c] the fire[w] [the] which[u] *toroona* (*you[z] enkindle*).	أَفَرَءَيۡتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ٧١
72. Have you[c] established its[w] tree[w] or (*are*) We the Establishers.	ءَأَنتُمۡ أَنشَأۡتُمۡ شَجَرَتَهَآ أَمۡ نَحۡنُ ٱلۡمُنشِـُٔونَ ٧٢
73. We made it[w] a reminder-she[y][41] and a *mata'an*[42] (*resource for a transitory worldly delight*) for the *mugweena*[43] (*barren-desert peregrinators whose food supply had depleted*).	نَحۡنُ جَعَلۡنَٰهَا تَذۡكِرَةٗ وَمَتَٰعٗا لِّلۡمُقۡوِينَ ٧٣
74. So *sabbeh*[44] (*let-say [you[s]]: Subhana Allah*) by your[t] Lord's name The Great.	فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٧٤
75. So not[45] *Oqsemo* (*[I] oath*) by the stars' steads.	۞فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥
76. And verily it[x] surely (*is*) *qasamon* (*an oath*), if/had you[z] knowing, great.	وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦
77. Verily it[x] (*is*) surely a Qur'an-*kareemon*[46] (*bounty-giver and ennobler and of multiple uses and effects*).	إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ٧٧
78. In a book[x] *maknoonen* (*rather clean/covered and well guarded*).	فِي كِتَٰبٖ مَّكۡنُونٖ ٧٨
79. Not touch it[x] except the *muttahharoona* (*he-they who had been purged*).	لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ ٧٩
80. A descending[47] (*it[x] is*) from the worlds' Lord.	تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٨٠

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37 "*Muz'ne*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water.

38 The word "*munzeloon*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*. Hence "*munzeloon*" has *no* English equivalent. *Descender= one that descends*, gives a *different* meaning.

39 See footnote 34 above regarding "**لو**".

40 The word "**أجاج**" means *salty*, and *strongly salty and bitter-hot*. For definition of "**أجاج**" see**اللسان الراغب و**.

41 The word "**التذكرة**" means *that which reminds* or *by which one is reminded*. See **البصائر**.

42 The word "**متاع**"="*mata'an*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See the *Lexicon* attached to this *Translation* for elaboration.

43 The word "**المقوين**"=**أهل القواء**=**ارض الفقر**means those that travel and dwell in barren deserts. See **تذكرة الأريب، لأبن الجوزي.** or the travelers whose food supplies are depleted. See **تفسير الطبري**.

44 The word *sabbeh* means: (*let-say [you[s]]: Subhana Allah, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.*

45 The particle "**لا**," by *consensus* is a *negation* particle. See **الدر المصون، احمد حلبي**. However, the following *Ayah* (S:56 :76) confirms that "So no. I swear by the stars' steads" is a great oath. It is like in many Arabic quarters when they want to *emphasize* a certain point to some-one else they say: "I don't enjoin you" meaning I do enjoin you to do so and so. It is equivalent in English to say: I need not remind you. When indeed I do want to remind him.

46 See footnote 26 above regarding "*kareem*"= "**كريم**."

47 The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

81. Do then in this discourse you[f] (*are*) fawners.[48]	أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ ﴿٨١﴾
82. And you[z] make your[n] *rez’qa*[x] (*lot/victuals for sustenance-/rain*)[x] that you[b] deny.	وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ﴿٨٢﴾
83. So *lawla* (*why have not*) *edha* (*when/whereas*) it[w] reached the throat.[49]	فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ﴿٨٣﴾
84. While you[f] when-then you[z] (*are*) looking/waiting.[50]	وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ ﴿٨٤﴾
85. And/while[51] We (*are*) nearer to him than you[b] [and,] but not discern/sight you.[z]	وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ﴿٨٥﴾
86. So *lawla* (*why have not*) *en* (*if*) were you[c] other than *madeneena*[52] (*he-they: who are held accountable and judged*).	فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ ﴿٨٦﴾
87. You[z] return it[w] *en* (*if*) you[c] were *ssadeqeena* (*always truth enforcers/credible*).	تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ﴿٨٧﴾
88. Then either *en* (*if*) he [was] of the *mugarrabeena* (*they who are favored/made near to Allah*).	فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ ﴿٨٨﴾
89. Then *raw’hon* (*fresh breeze*)[53] and *rayha’non*[54] (*provision-/sweet basil*) and a *naeem’s* (*permanent mental and physical delights in the highest chambers of Paradise*)’s garden.[w]	فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ ﴿٨٩﴾
90. And, however *en* (*if*) [*he*] [was] of the *yameene’s* companions.	وَأَمَّآ إِن كَانَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ﴿٩٠﴾
91. Then peace for you[g] of the *yameene's* companions.	فَسَلَٰمٞ لَّكَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ﴿٩١﴾
92. And, however *en* (*if*) [*he*] [was] of the deniers, the strayers.	وَأَمَّآ إِن كَانَ مِنَ ٱلۡمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾
93. Then (*for him*) a hospitality of *hameemen*[55] (*maximally heated/cooled water*).	فَنُزُلٞ مِّنۡ حَمِيمٖ ﴿٩٣﴾
94. And a *tassleyato*[56] (*broiling/burning on/by*) *Jaheeme*[57] (*intensely-blazing Fire*[w]).	وَتَصۡلِيَةُ جَحِيمٍ ﴿٩٤﴾

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[48] The word “**مدهنون**” are the fawners, meaning *they who flatter/supple and compromise.*

[49] The “*it*” in this great *Ayah* refers to the “*soul.*”

[50] The word “**تنظرون**” could mean “waiting” (i.e. **تنتظرون**) when the soul leaves the person.

[51] This “**و**” could be: **حالية أو استأنافية أو اعتراضية**. See **إعراب القرآن، لمحمود صاف**.

[52] The word “**مدِينين**” = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: “**مجزيين**,”= *to be recompensed*, *good* or *bad each accordingly*. See **اللتاج** and **الراغب**. “**مدِينين**” could mean *resurrected.*

[53] It is stated in “**اللسان**” for the word “*ar-Rooh*” and “*ar-Rawh*” several meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, “*ar-Rooh*” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur’an*, (4) *the revelation* (Qur’an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “*guardians*” *over the angels who are the guardians over the humans*, and for “*ar-Rawh*” (9) *the fresh breeze*, and (10) *rest.*

[54] The word “**الريحان**” has *two distinct* meanings: (1) *provision*, as in this *Ayah* see **الراغب**; and (2) *sweet basil.*

[55] See footnote 25 above regarding **حميم**.

[56] The word “**صالو**” *transliterated* “*ssalo*” here for lack of a properly corresponding word in English, means *broiling/burning*, as if the entire body is *immersed* in the intensely heated Fire.

[57] The word “**جحيم**” is proper noun, but it means *intensely blazing fire*. See **الراغب**.

95. Verily this (*is*) surely right (*of*) the certitude. إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

96. So *sabbeh*[58] (*let-say* [*you*[s]]: *Subhana Allah*) by your[t] Lord's name the great. فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

سورة الحديد

Surato Al'Hadeede (*The Iron*)

آياتها 29 Ayah — الترتيب 57 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Sabbaha*[1] (*said: subhana Allah*) for Allah what (*are*) in the Heavens[w] and the Earth;[w] and He (*is*) The Mighty The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*). سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

2. For Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent. لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾

3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient. هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣﴾

4. He Who created the Heavens[w] and the Earth[w] in six days; afterwards *istawa*[4] (*He set Himself*) over The *Arshe*[5] (*Throne of Kingship*); [*He*] knows what transpierces in the Earth[w] and what egresses from it,[w] and what descends from the Heaven[w] and what *ya'arojo* (*curvilinearly ascends*) into it;[w] and He (*is*) with you[b] where wherever you[c] were; and Allah by what you[z] work (*is*) *Basseeron* (*keenly: Seer/Omniscient*). هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. For Him (*is*) the Heavens'[w] and the Earth's[w] proprietor-ship and to Allah (*is to be*) returned the matters. لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾

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[58] See footnote 1 next regarding *sabbeh*. +

[1] The word "*sabbaha*"="سبّح" means: [*he*] *singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.*

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."

[3] See the *Lexicon* attached to this *Translation* for "*hekma*."

[4] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.

[5] The word "**العَرش**" in the Arabic language means: **المُضطجَع أو السرير اللذي يُجلس عليه**. Thus, "**العَرش**" is "**سرير الملك**." See **اللسان**. In *Ayah* 23 of *an-Namil*: "*…and for her a great Arsh.*" (S27; 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion.*" And according to **الحديث المتفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars* of The *Arsh*. So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning." See **شرح العقيدة الطحاوية**.

6. [*He*] transpierces the night in the *na'ha're* (*between sunrise and sunset*) and [*He*] transpierces the *na'ha're* in the night; and [He] (*is*) Omniscient by the chests' possession.	يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٦
7. Let-believe you[z] by Allah and His messenger; and let-expend you[z] of what [*He*] made you[b] *mustakhla'feena*[6] (*affirmable-successors/vicegerents*) in it;[x] so who[r] they[z] believed of you[b] and expended they[z] for them (*is*) a big remuneration.	ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِۖ فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ ٧
8. And what (*is*) for you[b] not believe you[z] by Allah while the messenger invites you[b] to believe by your[n] Lord; while *qad* (*already and affirmatively*) [*He*] took your[n] *meethaqa*[x] (*ratified-covenant*)[x7] *en* (*if*) you[c] were believers.	وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدۡعُوكُمۡ لِتُؤۡمِنُواْ بِرَبِّكُمۡ وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨
9. He Who *younazzelo* (*iteratively-descends*) on His *abde*[8] (*slave*) *Aya'tent*[w] (*Qur'anic statements*) evidents-she[ym] to exit you[b] [*He*] from the darknesses to the illumination; and verily Allah by you[b] surely (*is*) *Ra'oofon*[9] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	هُوَ ٱلَّذِي يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ لِّيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ لَرَءُوفٞ رَّحِيمٞ ٩
10. And what (*is*) for you[b] that-not expend you[z] in Allah's path; and for Allah (*is*) the Heavens'[w] and the Earth's[w] inheritance; not levels of you[c] who[p] [*he*] expended of before the *fat'he*[x10] (*opening/overwhelming victory*) and [*he*] mutually fought; those (*have*) greater rank than whom[r] they[z] expended from after and they[z] mutually fought; and each Allah promised the Paradise;[w] and Allah by what you[z] work (*is*) Proficient.	وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَٰتَلُواْۚ وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٠
11. Who[a] (*is*) *tha*[11] (*near-he-one*) who[x] [*he*] requites Allah a requital[x] *hasanan* (*ultimately meritorious deed*) then [*He*] doubles it[x] for him; and for him (*is*) a remuneration-*kareemon*[12] (*bounty-giver, ennobler and of many uses/effects*).	مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١

[6] The word "مستخلفين" = "الخلفاء" = "الذين يخلفون غيرهم و يقومون مقامهم، بعد زوال هذا الغير." And the "س" in "مستخلفين"= affirmable, see the effect of the "س" when it is *conjugated* with a word in the *Lexicon attached to this Translation*. In this case making the "مستخلفين" = "*owners*," i.e. *affirmable-successors/owners*.

[7] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

[8] The word "*abde*" = "slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[9] The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

[10] The word "فتح" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب.

[11] The particle "ذا" has many meanings, of *relevance* here is "اسم الإشارة" = the *demonstrative pronoun* for *near, singular, masculine, animate or inanimate* object. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when "هـ" is *prefixed* to it, it becomes "هذا"= "this."

[12] The word "*kareem*"= "كريم" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounty-giver ennobler and of many uses/effects*.

12. Day [*you*[s]] see the he-believers and the she-believers treading[13] (*is*) their illumination between their hands[w] (*before them*) and by their right hands;[w] your[n] *bushra*[14] (*pleasing-tiding*) (*is*) today: paradises[w]/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it;[w] *tha'leka* (*afar-that-it/that*)[x] it[x] (*is*) the win the great.

يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾

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13. Day say the he-hypocrites and the she-hypocrites to whom[r] believed they:[z] *undhorona*[15] (*let-you:*[z] *look us at/wait-for*) [*we*] acquire from your[n] illumination; (*had been*) said (*to them*): let-return you[z] (*to*) your[n] hind[16] then let-petition you[z] (*for*) an illumination; then (*had been*) set between them by a fence for it[x] a door, inside it[x] in it[x] (*is*) the mercy[w] and its[x] outside from before it[x] (*is*) the torment.

يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾

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14. They[z] call them: have not [*we*] been with you;[b] said they:[z] *bala*[17] (*certainly-not*); [and,] but you[b] essayed your[n] selves[w] and *tarabbassa* (*looked out/awaited you*[c]) and suspected you[c] and deceived you[c] the longings until came Allah's command; and beguiled you[b] by Allah the beguiler.

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾

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15. So today, not (*to be*) taken from you[b] a ransom[w] and nor from whom[r] unbelieved they;[z] your[n] abode/lodging (*is*) The Fire[w] she (*is*) your[n] socius[18] (*worthier associate*) and wretched the destiny.

فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

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16. Has (*it*) not *ya'aney* (*been/became timely/nearing/now*) for whom[r] believed they[z] to *takh'sha'a*[19] (*submittingly quiet*) their hearts for *thekre* (*Qur'an/mention of*) Allah and (*for*) what descended of the right; and

۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟

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[13] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a *hasty or vigorous* way; (2) "**بمعنى مشى أو مضى**," i.e. *treaded* = *walk on*, *over*, or *along*, as in *this context*; (3) "**عمل باجتهاد**," = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*; (4) "**بمعنى قصد**" intentionally treaded. When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام**." See **اللسان**, and **الصائر**.

[14] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّر \ يُبَشِّر\مُبَشِّرُ**.

[15] The word "**أنظرونا**" could mean (1) "**إنتظرونا**"= "*wait for us*," or (2) "**أنظرونا**"= "**بمعنى أخرونا**"= "*reprieve us*." *Emmam* At-Tabari says: there is *no meaning in this context* for "*reprieve*;" (3) *Look at* us. See **البيضاوي**.

[16] The word "**وراء**" means: (1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (2 seems to apply.

[17] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[18] That is Hell is *worthier* to *connect with you in a relation* to take *the necessary action* towards *you* and *your ultimate destiny*, and "wretched the destiny". That is because Hell "reasons," *to a certain extent*, as Allah asks her: "Day We say to Hell: have you filled? And says she[y]: is (*thereof*) an augmentation?" (*S*50:30). Thus, Hell is their "*worthier guardian*.'

[19] The word "**خشع**" in "**تخشع**," involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. As "**خشوعً**" denotes *submission* or *subsiding* of *sight* and *sound* as well. See **اللسان**. So "**تخشع قلوبهم**" seems to mean that *their hearts subside in quietness*. Hence, *submittingly quiet*.

not be they[z] like whom[r] *oto* (*they[z] were accorded*) the book[x] of before; then protracted on them the *ama'do*[20] (*term-limit end*); then indurated their hearts; and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ١٦

17. Let-know you[z] that Allah quickens the land[w] after its[w] death; *qad* (*already and affirmatively*) We manifested for you[b] the *Aya'te*[w] (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] cerebrate you.[z]

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ١٧

18. Verily the *mussaddeqeena* (*he-charity-givers*) and the *mussaddeqa'te* (*she-charity-givers*) and requited they[z] Allah a requital[x] *hasanan* (*ultimate meritorious deed*), (*to be*) doubled for them and for them (*is*) a remuneration-*kareemon*[21] (*bounty-giver, ennobler and of many uses/effects*).

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ١٨

19. And who[r] believed they[z] by Allah and His messengers, those they (*are*) the *sseddeqoona*[22] (*indeed the steadfast affirmers and ever practicers of the truth*) and martyrs *enda* (*by munificence of/by Rule of*) their Lord; for them (*is*) their remuneration, and their illumination; and who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*,[w] (*messengers and messages*) those (*are*) the *Jaheem's*[23] (*intensely-blazing Fire*[w]) companions.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ١٩

20. Let-know you[z] that only the life[w] (*of*) the world[w] (*is*) a play and an amusement and an adornment and a mutual bragging among you,[b] and a mutual multitudinousness in the possessions and the children; like a parable[x]/example[x] (*of*) a *ghaythen*[24] (*delightful-satiating-and-reviving rain*) marveled the *kuffara*[*] (*sowers*) its[x] sprout; afterwards it[x] desiccates then [*you*[s]] see it[x] *musfarran* (*turning-yellow*); afterwards it[x] becomes debris; and in the Hereafter[w] (*is*) a severe torment and a forgiveness[w] from Allah and a *redhwanon* (*ultimate delight/gratification*); and not the life[w] of the world[w] except a *mata'ao*[25] (*resource for a transitory worldly delight*) (*of*) the beguiler.

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ٢٠

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[20] The word "**ألأمد**" = "**نهاية الأجل**," i.e. the term-limit end. See **اللسان**.
[21] See footnote 28 of the *Introduction* to this *Translation*. Summarily: *bounty-giver*, *ennobler* and of *many uses/effects*.
[22] The word "*seddeqoon*"="**الصّدّيقون**" means they who are *indeed steadfast affirmers and practicer of the truth*.
[23] The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.
[24] The word "**غيث**" = **المطر المنبت للكلأء و المنعش**, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "**الغيث**" could also means the gliding clouds that bring rain.
[*] The word "**كفّار**" is rooted in "**كفر**"=covered the sowed seed with soil; thus "**كفّار**" = sowers, in **this** case.
[25] The word "**متاع**"="*mata'ao*" is rooted in the word "**متَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

21. Let mutually vie/compete you[z] to a forgiveness[w] from your[n] Lord and a paradise[w]/garden,[w] its[w] *aardh*[x] (*width/expanse*)[x] (*is*) as the Heaven’s[w] and the Earth’s[w] *aardh*;[x] (*it*[w] *had been*) prepared-she[y] for whom[r] believed they[z] by Allah and His messengers; *tha’leka* (*afar-that-it/that*)[x] (*is*) Allah’s munificence, *youa’teyhe* ([*He*] *accords it*[x]) whom[p] [*He*] wills; and Allah (*is*) the munificence-possessor, the great.

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾

22. Not betided [*He/it*[w]][26] of a disaster[w] in the Earth[w] and nor in your[n] selves[w] except in a book from before that *nabr’a* ([*We*] *originate/generate*) it;[w] verily *tha’leka* (*afar-that-it/that*)[x] (*is*) on Allah easy.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

23. *Lekayla* (*so that not*) grieve you[z] over what (*had*) escaped[27] you[b] and nor revel/rejoice you[z] by what *aa’takom* (*accorded you*[b]) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.

لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. Who[r] they[z] stint and they[z] command the mankind by the stint and whoever [*he*] diverts, then verily Allah, He (*is*) The Rich The *Hameedo*[28] (*He Who is multitudinously praised/He Who is iterative praiser*).

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾

25. *Laqad* (*verily, already and affirmatively*) We sent Our messengers by the evidences-she[ym] and We descended with them the book and the balance to up[29] the mankind by the *qestte* (*removal of injustice and rendering absolute justice*); and We descended the iron;[x] in it[x] a *ba’ason*[30] (*hardness/strength*) hard and benefits[w] for the mankind; and to know Allah who[a] succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾

26. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) and *Ebraheema* (*Abraham*) and We made in their [both] progenies[w] the Prophethood[w] and the book; so of them *muhtaden* (*he who became divinely-guided*) and many of them (*are*) *fa’seeqoona* (*rebels vis-à-vis Allah's command*).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

27. Afterwards We supervened on their footsteps by Our messengers and We supervened by *Isa* (*Jesus*)

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ

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26 The *subjective noun* (i.e. **فاعل**) for *betided* (i.e. **أصاب**) could be “*He, i.e. Allah,*” or “*it,*[w]”= “**مصيبه**” = *disaster.*
27 That is it was not to betide you: “*Say* [*you*[s]] : *never befalls us except what wrote Allah for us.*” (S 9:51).
28 The word “*Hameed*”= “**حميد**” *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser.*
29 The word “**يقوم**” =“*up*” =“*get up* or *rise,*” but *in the intransitive sense* = “*maintain,*” “*sustain,*” or “*uphold.*”
30 The word “**بأس**” bears several meanings: (1) hardness, (2) strength, (3) hard war or torment. See **اللسان**, **التاج**.

Mariam's (*Mary's*) son and *aa'taynaho* (*We accorded him*) the Euangelion[31] and We made in the hearts (*of*) whom[r] *ettaba'aoho* (*they*[z] *closely-followed him*) clemency[w][32] and a mercy;[w] and a monkery[w] (*monasticism*) they[z] innovated it[w] not We wrote it[w] on them except *ebte'gha'a* (*earnest-quest*) (*of*) Allah's *redhwana*[x] (*delight-/gratification*); then not nurtured they[z] its[w] right nurturing; so *aa'tayna* (*We accorded*) whom[r] they[z] believed of them their remuneration and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَۖ وَجَعَلۡنَا فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأۡفَةٗ وَرَحۡمَةٗۚ وَرَهۡبَانِيَّةً ٱبۡتَدَعُوهَا مَا كَتَبۡنَٰهَا عَلَيۡهِمۡ إِلَّا ٱبۡتِغَآءَ رِضۡوَٰنِ ٱللَّهِ فَمَا رَعَوۡهَا حَقَّ رِعَايَتِهَاۖ فَـَٔاتَيۡنَا ٱلَّذِينَ ءَامَنُواْ مِنۡهُمۡ أَجۡرَهُمۡۖ وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ٢٧

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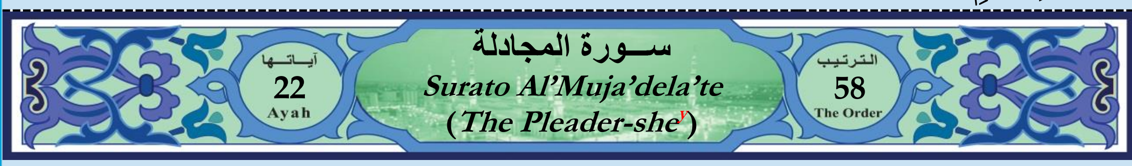
28. O you, who[r] believed they[z] *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-believe you[z] by His messengers; *youa'tekom* ([*He*] *accords you*[b]) *keflay'ne* (*sufficient: doubles/portions/similars*) of His mercy[w] and [*He*] makes for you[b] an illumination you[z] walk by it[x] and [*He*] forgives for you;[b] and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِۦ يُؤۡتِكُمۡ كِفۡلَيۡنِ مِن رَّحۡمَتِهِۦ وَيَجۡعَل لَّكُمۡ نُورٗا تَمۡشُونَ بِهِۦ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٢٨

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29. *Le'alla*[33] (*in order to*) know the book's folks that not they[z] strengthen over a thing of Allah's munificence; and that the munificence[x] (*is*) by Allah's hand, *youa'tey* ([*He*] *accords*) it[x] whomever [*He*] wills; and Allah (*is*) the munificence-possessor, the great.

لِّئَلَّا يَعۡلَمَ أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ وَأَنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[31] The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel.*" The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel.*" Thus, after the *Torah* was defiled post *Mosa's* (*Moses'*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

[32] The word **رأفة**" is an *intensive* form of "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*; hence, "**الرأفة**"= clemency. See **اللتاج**.

[33] *Le'alla*= "**لئلا**," this word at the beginning of this great *Ayah* is made up of "**لـ**," "**أن**," and "**لا**" meaning " **حتى لا أو كيلا**." However, all The Qur'an **مفسرون**= commentators *unanimously* say that in *this case* "**لئلا**" means "**لـ**" *in order to*. Also see **الدّر المصون، لـ احمد الحلبي**. +

1. *Qad* (*already and affirmatively*) heard Allah say (*of*) which[u] mutually [*she*] pleads (*to/with*) you[g] in her husband and [*she*] complains to Allah; and Allah hears you both dialoging; verily Allah (*is*) *Sameeon* (*Acute-Hearer/nabler of others to hear/favorable Answerer to prayer*)[1] *Ba'sseeron* (*keenly: Seer/Omniscient*).

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ١

2. Who[r] *youdhaherona*[2] (*they that say to their wives: you are on me like my mother's back*) of you[b] of their women, *en* (*not*) they[y] their mothers; not their mothers except whom[v] begotten[y] them; and verily they surely say a *munkaran* (*rationally objectionable/Sharey'ah prohibited*) of the say and a mendacity; and verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgiver*).

ٱلَّذِينَ يُظَـٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَـٰتِهِمْ ۖ إِنْ أُمَّهَـٰتُهُمْ إِلَّا ٱلَّـٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ٢

3. And who[r] *youdhaherona*[3] (*they that say to their wives: you[y] are upon me like my mother's back*) of their women after-wards they[z] return for[4] what they[z] said then freeing a neck-she[y5] from before that *yatamas'sa* ([*both*] *touch/come-on to/have sexual relation with each other*); *tha'lekum* (*collective-afar-that*)[x] (*to be*) exhorted[6] you[z] by it;[x] and Allah by what you[z] work (*is*) Proficient.

وَٱلَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٣

4. Then whoever [*he*] found not,[7] then fasting two consecutive months from before *yatamassa* ([*both*] *touch/come-on to/have sexual relation with each other*); then whoever [*he*] could not, then *ett'aamo* (*giving to: ingest/feed*) sixty *meskee'nan* (*not having sufficient material possessions*); *tha'leka* (*afar-that-it/that*)[x] (*is*) to

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ

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1 The word "*Sameeon*"="**سميع**" means: possessor of *rather acute* hearing capacity, *plus* in the case of Allah *enabler of others to hear*.

2 The word "*youdhaheroona*"="**يظاهرونَ**" has *several* meanings. However, in *this* context it is associated with "**الظِهَار**," which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: "*you are upon me like my mother's back*." That is because the "*back*" is considered as the place of "*riding*." When a man is having *sexual relation with his wife*, it is as if he is "*riding* over her." Thus, the "*back*" is a lofty *metonymy* (*indirect declaration of intent*) with respect to "*having sexual intercourse*." Hence, once a person expresses "**الظِهَار**" to his wife, then that means it is a *full divorce*. When *Islam was established* "**الظِهَار**" was *prohibited*. See **اللسان**.

3 Ibid for "*youdhaheroona*."

4 In the word "**لما**" has the letter "**ل**"="for." This letter "**ل**"="for" was taken to mean "**عن**" or "**عمّا**" or "**في**" by some Qur'an commentators. The *fact* remains that Allah said "**لما**," i.e. used the "**ل**" *not* any others. Had He wanted others He surely could or would have done that. So, I believe that the expression of "**الظِهَار**" is *divorcing* the wife. That is *what they said*. That means they *prohibited themselves* from *having any sexual relation with this particular woman*, which *used* to be their wife. Therefore, after the expression of "**الظِهَار**" it is *no more lawful* for them to engage in any form of *sexual relation with such a divorced wife*, as the woman is *no longer their wife*. Now if they *return* for what they said, i.e. "**الظِهَار**" in other words *for what they had already prohibited themselves of having*, and *now desire* to have *sexual relation* of any kind with the already *divorced* woman, as their *wife*, then they have to *expiate* that by "*freeing a believer's neck*."

5 The expression "*freeing a neck-she*" is an *Arabic tongue* expression meaning: *freeing a slave*; in this case a *believer slave*.

6 The word "**توعظون**" rooted in "**وعظ**" = "*exhorted*" or "*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*. See **البصائر**.

7 That is "found not" the *wherewithal*.

believe you[z] by Allah and His messenger; and *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) Allah's limits; and for the unbelievers (*is*) a painful torment.

وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ
عَذَابٌ أَلِيمٌ ٤

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5. Verily who[r] *youhaddona*[8] (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger (*had been*) repressed they[z] just-as (*had been*) repressed whom[r] of before them; and *qad* (*already and affirmatively*) We descended *Aya'ten*[w] (*messages*) evidents-she;[ym] and for the unbelievers (*is*) a humiliative torment.

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا
كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ
ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ
مُّهِينٌ ٥

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6. Day resurrects[9] them Allah together, then *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [*He*] by what they[z] worked; Allah *ahssa*[10] ([*He*] *comprehensively counted/reckoned*) it[x] and they[z] forgot[11] (*ceased paying attention to*) it;[x] and Allah over every thing (*is*) *Shaheedon* (*Witnesser/Testifier*).

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم
بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٦

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7. Have not seen [*you*[s]] that Allah knows what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] not be a *najwa* (*secret-counsel*) of three except He (*is*) their Fourth and nor five except He (*is*) their Sixth; and neither lesser than *tha'leka* (*afar-that-it/that*)[x] and nor more except He (*is*) with them, where whatever they were; afterwards *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [*He*] by what they[z] worked The *Qeyamatey's*[w] (*Judgment's*) Day; verily Allah by every-thing (*is*) Omniscient.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ
ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا
هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ
يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ
بِكُلِّ شَىْءٍ عَلِيمٌ ٧

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8. Have not seen [*you*[s]] to whom[r] (*had been*) restrained they[z] *a'n* (*regarding*) the *najwa*[12] (*secret-counsel*[x]) afterwards they[z] return for what they[z] (*had been*) restrained *a'n* it;[x] and *yatanajawna* (*mutually secretly-counsel they*[z]) by the sin and the aggression and the messenger's disobedience;[w] and if they[z] came (*to*) you[g] they[z] greeted you[g] by not what greeted you[g] by it[x] Allah; and they[z] say in their selves[w] *lawla* (*why has not*) torment us Allah for what we say; their sufficiency[13] (*is*) Hell[w] *yasslawna*[14] (*they*[z] *broiled on/by*) it;[w] so wretched the destiny.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ
يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ
وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ
وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ
بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ
فَبِئْسَ ٱلْمَصِيرُ ٨

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8 The word "يحادد" means *pursuing* a mutual *anger*, *opposition* and *non-compliance to obligations* of *religious duties*.
9 The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.
10 The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*. See البصائر.
11 The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.
12 The word "نجوى" means "*secret-counsel*" between *two or more persons*, *not* just counsel. See الراغب.
13 The word "حسب في حسبهم" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر." Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.
14 The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

9. O you, who[r] believed they[z] if *tanajaytom* (*mutually secretly counseled you*[c]) so let not *tatanajaw* (*mutually secretly counsel you*[z]) by the sin and the aggression and the messenger's disobedience;[w] and *tanajaw* (*let-mutually secretly-counsel you*[z]) by the *berre* (*that which is dutiful*) and the *taqwa*[w] (*reverential guarding against Allah's displeasure*);[w] and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, Whom to Him (*to be*) thronged you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَٰجَيۡتُمۡ فَلَا
تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ
ٱلرَّسُولِ وَتَنَٰجَوۡاْ بِٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَٱتَّقُواْ
ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ٩

10. Verily only the *najwa* (*secret-counsel*)[w] (*is*) of the Satan, to [*he*] sadden whom[r] they[z] believed; and not surely *dha're* (*harming/hurting*) them [*he*] a thing except by Allah's leave; and on Allah then let trust the believers.

إِنَّمَا ٱلنَّجۡوَىٰ مِنَ ٱلشَّيۡطَٰنِ لِيَحۡزُنَ
ٱلَّذِينَ ءَامَنُواْ وَلَيۡسَ بِضَآرِّهِمۡ شَيۡـًٔا
إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ
ٱلۡمُؤۡمِنُونَ ١٠

11. O you, who[r] they[z] believed if (*had been*) said for you[b] *tafas'saho* (*let-make-room you*[z]) in the *majalis* (*sitting-places*), then *ifasaho* (*let-make-room you*[z]) Allah *yafsaho* (*makes-room*) for you;[b] and if (*had been*) said: *enshozo* (*let-upraise you*[z]) then *enshozo*; elevates Allah whom[r] they[z] believed of you[b] and whom[r] *oto* (*they*[z] *had been accorded*) the knowledge ranks;[w] and Allah by what you[z] work (*is*) Proficient.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ
تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ
يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ
فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ
وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

12. O, you who[r] believed they[z] if *najaytom* (*mutually secretly counseled you*[h]) the messenger then *qaddemo* (*let-advance you*[z]) between your[n] *najwa's* (*secret-counsel's*) hands[w15] a charity;[w] *tha'leka* (*afar-that-it/that*)[x] (*is*) *khayron* (*choicer/superior/worthier*) for you[b] and *att'haro* (*is more purging*); then *en* (*if*) you[z] found not (*the wherewithal*), then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ
فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ
خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ
ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٢

13. Have you[c] disquieted[16] (*your selves*) to advance between your[n] *najwa's* (*secret-counsel's*) hands[w] charities;[w] so *edh* (*whereas*) you[z] did not and relented on you[b] Allah, then *aqemo*[17] (*let-you*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill the obligations of*) the *Zakata*[w18] (*prescribed percentage of personal possessions*)[w] and let-obey you[z] Allah and His messenger; and Allah (*is*) Proficient by what you[z] work.

ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ
صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ وَتَابَ ٱللَّهُ
عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ
ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥۚ وَٱللَّهُ
خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣

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15 The expression "*between the hands*" is a lofty Arabic *tongue* expression meaning; before.
16 That is: have you stinted regarding charity?
17 That is you[z] up/sustain/maintain all the rituals necessary.
18 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

14. Have not seen [you[s]] to whom[r] *tawallow* (*they*[z] *allied*) a people ired on them Allah; neither they (*are*) of you[b] and nor of them; and *yahlefona* (*they*[z] *swear*) on the lie while they know.

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ وَهُمۡ يَعۡلَمُونَ ١٤

15. Prepared Allah for them a torment severe; verily they: fouled what they[z] were working.

أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابًا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ١٥

16. *Ettakhtho* (*they*[z] *took-and-presumed*) their *ayma'na* (*oaths*) a *junnatan* (*covert/shield*), so they[z] repelled *a'n* (*off*) Allah's path, so for them (*is*) a humiliative torment.

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةً فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ ١٦

17. Never enriches/suffices[19] *a'n* (*regarding*) them their possessions and nor their children of Allah a thing; those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.

لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـًٔاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٧

18. Day resurrects[20] them Allah together; then *yahlefona* (*they*[z] *swear*) for Him just-as *yahlefona* for you;[b] and they[z] reckon that they (*are*) on a thing; lo, verily they, they (*are*) the liars.

يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ وَيَحۡسَبُونَ أَنَّهُمۡ عَلَىٰ شَيۡءٍۚ أَلَآ إِنَّهُمۡ هُمُ ٱلۡكَٰذِبُونَ ١٨

19. Overwhelmed on them the Satan; so [*he*] (*caused*) them (*to*) forget Allah's *thekra*[21] (*Qur'an*); those (*are*) the Satan's party; lo, verily the Satan's party they (*are*) the losers.

ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ فَأَنسَىٰهُمۡ ذِكۡرَ ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ هُمُ ٱلۡخَٰسِرُونَ ١٩

20. Verily who[r] *youhaddona*[22] (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger, those (*are*) in the *athalleen*[23] (*they who are humbled and subdued*).

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِي ٱلۡأَذَلِّينَ ٢٠

21. Wrote Allah: surely assuredly[24] prevail I and My messengers; verily Allah (*is*) Strong, Mighty.

كَتَبَ ٱللَّهُ لَأَغۡلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ٢١

22. Not find [you[s]] a people they[z] believe by Allah and The Day The Last, mutually affectioning whomever *ha'dda* (*he who pursued mutual: anger/opposition-/and non-compliance to religious obligations towards*) Allah and His messenger, and albeit they[z] were their fathers or sons or brothers or their clan;[w] those,

لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ أَوۡ عَشِيرَتَهُمۡۚ

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[19] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" *includes* suffice and *not* vice versa. As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*. Hence "enriches" is *superior*.

[20] See footnote 9 above regarding بعث.

[21] As The Qur'an has Allah's Criteria of prescriptions and proscriptions.

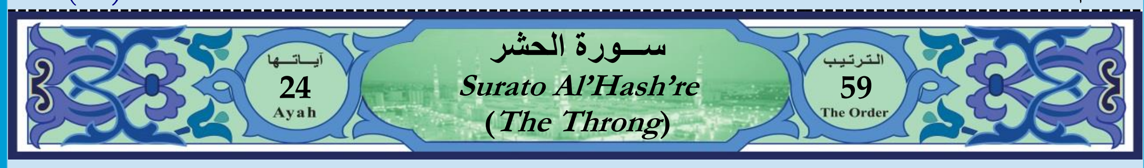
[22] See footnote 8 above regarding "يحادد".

[23] The word "*athalleen*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

[24] The "ل" in "لأغلبن" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*".

wrote Allah in their hearts the belief and [*He*] supported[25] them by *Roohen*[26] (*The: Qur'an/ revelation-/ mercy*) of Him; and [*He*] admits them (*in*) paradises[w]-/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it;[w] delighted (*is*) Allah *a'n* (*regarding*) them and delighted they[z] [*too*] (*are*) *a'n* Him; those (*are*) Allah's party; indeed, verily Allah's party they (*are*) the thrivers.

أُوْلَٰٓئِكَ كَتَبَ فِي قُلُوبِهِمُ ٱلۡإِيمَٰنَ وَأَيَّدَهُم بِرُوحٖ مِّنۡهُۖ وَيُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ رَضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ أُوْلَٰٓئِكَ حِزۡبُ ٱللَّهِۚ أَلَآ إِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡمُفۡلِحُونَ ٢٢



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Sabbaha*[1] (*said: subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and He (*is*) the Mighty, The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١

2. He Who exited whom[r] unbelieved they[z] of the book's folk, from their homes[w] for first [the] throng;[4] not presumed you[c] that they[z] exit and they[z] presumed that their fortresses (*are*) barricading them from Allah; then *atahom*[x] (*happed-on/ came-to them*)[x] Allah from whence not *yahta'sebo* (*they*[z] *could reckon/ expect*); and [*He*] threw in their hearts the fright; they[z] destroy their houses by their hands[w] and the believers' hands;[w] so *eatabero* (*let-take instructive example you*[x]); *ya'oley* (*O, you*[x] *possessors of*) the *abssa're* (*insights-/ discernments*).

هُوَ ٱلَّذِيٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ مَا ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَۚ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِي ٱلۡمُؤۡمِنِينَ فَٱعۡتَبِرُواْ يَٰٓأُوْلِي ٱلۡأَبۡصَٰرِ ٢

3. And *lawla* (*had it not been for*) that Allah wrote on them the banishment, surely [*He*] (*would have*) tormented them in the world[w] and for them in the Hereafter[w] (*is*) The Fire's[w] torment.[x]

وَلَوۡلَآ أَن كَتَبَ ٱللَّهُ عَلَيۡهِمُ ٱلۡجَلَآءَ لَعَذَّبَهُمۡ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابُ ٱلنَّارِ ٣

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[25] The word "أيدهم" comes from the "أيد" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (S51: 47), a kind of "Might" which Allah *alone* has.

[26] It is stated in "اللسان" for the word "*ar-Rooh*" = "*Roohen*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*. +

[1] The word "*sabbaha*"="سبّح" means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect.* All the aforesaid is rendered by saying: *subhana Allah*.

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[3] See the *Lexicon* attached to this *Translation* for "*hekma*."

[4] The word "الحشر" = " the throng," meaning "*large group of people gathered or crowded closely together*," however in this case referring to "the first throng," that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordon).

4. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because verily they mutually contended Allah and His messenger; and whoever mutually [*he*] contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن
يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
﴿٤﴾

5. Whatever you[z] cut of a date-palm or you[c] left it[w] stander[w5]/standing[w] on its[w] origins/bases then by Allah's leave; and to [*He*] disgraces the *fa'seqeena* (*rebels vis-à-vis Allah's command*).

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا
قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ
وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾

6. And whatever Allah *afa'a*[6] (*retributed-easy-booty without fight*) on His messenger of them, so not festinated you[c] on it[x] of horses and nor of camels; [and,] but Allah authorizes His messengers on whom[p] [*He*] wills; and Allah over every-thing (*is*) Omnipotent.

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ
أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

7. Whatever Allah *afa'a*[7] (*entitled easy-booty*) on His messenger of the villages'[w] folks[w] then for Allah and His messenger and for the kin's possessors and the orphans and the *masakee'ne*[8] (*not having sufficient material possessions*) and son (*of*) the path (*wayfarer*); so-that (*it*) be not an alternation among the rich of you;[b] and whatever the messenger *aa'takum* ([*he*] *accorded/gave you*[b]) so let-you[z] take it[x] and whatever [*he*] restrained you[b] *a'n* (*regarding*) it[x] so let-you[z] cease (*doing it*); and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ
ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ
وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا
نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

8. For the poor[9] the emigrants, who[r] (*had been*) exiled they[z] from their homes[w] and their possessions *yabta-ghona* (*earnestly quest they*[z]) munificence from Allah and a *redhwanan*[x] (*ultimate delight/gratification*); and they[z] succor Allah and His messenger; those, they (*are*) the *ssa'de-qoona* (*always-truth-enforcers*).

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟
مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ
وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾

9. And who[r] *tabawwa'o* (*they*[z] *deservedly ensconced*) the home[w] and the belief of before them they[z] love whoever [*he*] emigrated to them and they[z] find not in their chests a need[w] of what *oto* (*they*[z] *had been accorded*) and *you'atherona* (*favor-others they*[z]) over themselves[w] and albeit [was] by them a privation;[w]

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ
أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ

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[5] The word "لينة"= "date-palm" in Arabic is a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*.
[6] The word "أفاء" means "*retributed easy-booty without fight.*" See الراغب.
[7] Ibid.
[8] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas فقير *lacks any* material possessions.
[9] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction.

and whoever (*is*) [*he*] protected (*from*) own-self's[w] *shubha*[10] (*stinginess, stinting towards doing what is dutiful-/obligatory*), those they (*are*) the thrivers.	كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٩
10. And who[r] they[z] came from after them they[z] say: our Lord, let-forgive for us [*You*[s]] and for our brothers who[r] preceded us they[z] in the belief; and let-not [*You*[s]] make in our hearts a rancor for whom[r] believed they;[z] our Lord verily You[g] (*are*) *Ra'oofon*[11] (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).	وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ١٠
11. Have not seen [*you*[s]] whom[r] they[z] hypocrised, they[z] say for their brothers, who[r] they[z] unbelieved, of the book's folk: *la'en* (*indeed if*) you[c] (*are to be*) exited surely we assuredly[12] exit with you[b] and not obey [*we*] in you[b] an *ahadan*[13] (*a lone/any-one*) ever; and *en* (*if*) you[c] (*are to be*) mutually fought surely we assuredly succor you;[b] and Allah witnesses verily they (*are*) surely liars.	۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ١١
12. *La'en* (*indeed if*) (*had been*) exited they[z] not exit they[z] with them; and *la'en* they[z] (*had been*) mutually fought not they[z] succor them; and *la'en* they[z] succored them surely assuredly they[z] divert the *adbara* (*rears*); afterwards not (*to be*) succored they.[z]	لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢
13. Surely you[f] (*are*) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (*afar-that-it/that*)[x] (*is*) because they (*are*) a people (*who*) not understand.	لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ١٣
14. Not mutually fight you[b] they[z] together except in fortified villages[w] or from behind[14] walls; their *ba'aso* (*warfare/courage*) among them (*is*) severe; [*you*[s]] reckon them together while their hearts (*are*) *shatta*	لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ

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[10] The word "*shubha*"="**الشح**" *versus* "**البخل**" the two words are *too different*. "**الشح**" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "**البخل**" is *greed in giving wealth*. So, "*ashubha*" is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*).

[11] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency. And "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**.

[12] The "**ل**" in "**لنخرجنّ**" and in "**لننصرنكم**" and in "**ليولنّ**" in the next *Ayah* # 12, all are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in all cases by "*assuredly*".

[13] See the *Lexicon* attached to this *Translation* regarding "**أحد**."

* The expression "they[z] divert the *adbara* (*rears*)" means *flee in defeat*, so the observer *sees their rear as they flee*.

[14] The word "**وراء**" means: (1) "**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**" (2) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**" (3) **ولد الولد**. So, here (2 seems to apply.

(*segregates*); *tha'leka* (*afar-that-it/that*)[x] (*is*) because they (*are*) people (*who*) not cerebrate they.[z]

جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾

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15. Like an example/parable (*of*) who[r] of before them nighly, tasted they[z] *wabala* (*burdensome-ill-result*) (*of*) their matter;[x] and for them (*is*) a painful torment.

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا
وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

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16. Like the Satan's example/parable *edh* (*whereas*) said [*he*] for the human: let-ubelieve [*you*[s]]; then *lamma* (*when/whence*) [*he*] unbelieved, said [*he*]: verily I (*am*) a disclaimant/absolver (*of myself*) from you;[g] verily I fear/know[15] Allah the world's Lord.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ
اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ
مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
﴿١٦﴾

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17. Then [was] their consequence[w] both that they both (*are*) in The Fire immortals in it;[w] and *tha'leka* (*afar-that-it/that*)[x] (*is*) the injustice-doers'[16] requital.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ
فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

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18. O you who[r] believed they[z] *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; and let look a self[w] what it[w] advanced-she[y] for tomorrow; and *ettaqo* Allah; verily Allah (*is*) Proficient by what work you.[z]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

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19. And let not be you[z] like whom[r] they[z] forgot[17] (*ceased paying attention to*) Allah; so [*He*] (*caused*) them (*to*) forget their selves; those, they (*are*) the *fa'seqoona* (*rebels vis-à-vis Allah's command*).

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ
أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

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20. Not level/even (*are*) The Fire's[w] companions and the Paradise's[w] companions; the Paradise's[w] companions, they (*are*) the winners.[x]

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

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21. Had We descended this Qur'an[x] on a mountain[x] surely (*would have*) seen it[x] you[g] *khashe'an*[18] (*it*[x] *humble-submitter*), riving, from Allah's *khashya'te* (*reverent-fear*);[w] and *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) the parables/examples We strike it[w] for the people, *la'alla* (*craving currently unavailable deed that/perhaps*) they rethink.

لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ
لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

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22. He (*is*) Allah Who no *elaha* (*a deity*) except Him; the visible and the invisible Knower; He (*is*) *Ar-Rahama'no* Ar-*Raheemo* (*iterative mercy Giver*).

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ
﴿٢٢﴾

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15 *Linguistically* the word "**خفت**" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

16 The word **ظلم**" in "**ظالمون**"= "**فاعل الظلم**" = "the injustice-doer," as "**الظلم**" = "injustice."

17 The word "**نسي**" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The *second* meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See **اللسان**.

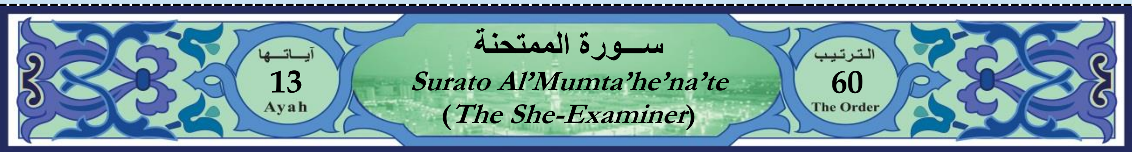
18 The word "**خاشعاً**" involves "**الخشوع**" which is more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. But "**الخشوع**" denotes *submission* of *sight* and *sound* as well. See **اللسان**. So, "**خاشعاً**" with respect to the mountain seems to mean *subsided* in all aspects. That is if we were to understand its *language* we would have found it *fully subdued* in body, sight and sound.

23. He (*is*) Allah, Who no *elaha* (*a deity*) except Him; The King, The *Quddoso*[19] (*The Pure/ beyond every/ any blemish elevated high*), The Peace,[20] The Believer,[21] The-*Dominator*, The Mighty, The *Jabbar* (The *vigorous* Effecter/Compeller), *Al-Mutakabber*[22] (*The Stander befittingly above submission*); *subhana*[23] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amm* (*regarding*) what they[z] partner (*other deities with Him*).

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

24. He (*is*) Allah The Creator The *Ba'reo* (*Originator/ - Generator*) The Portrayer/Fashioner; for Him (*are*) the *husna* (*all around most beautiful*) the names; *yousabbeho*[24] (*say: subhana Allah*) for Him what (*are*): in the Heavens and the Earth; and He (*is*) The Mighty, The *Hakeemo*[25] (*infinite hekmah Possessor*).

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O you who[r] they[z] believed let not *tattakhetho*[1] (*take and presume you*[z]) My foe[2] and your[n] foe *aw'leyaa*[3] (*guardians/ allies*); cast to them you[z] by the affection,[4]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ

[19] The word "القُدُس" is *linguistically* defined as: *that which is pure, and beyond any blemish elevated high*. See التاج.
[20] That is *The Bringer* of peace to all others.
[21] The word "المؤمن" is rooted in "آمن," which means "جعله يأمن، كآمنه من خوف أي أزال خوفه فاطمأن." Like " آمنهم من خوف" Thus, "الله هو المؤمنُ و هم الآمنون." So, *Allah is the provider* of "الامن و الأمان و السلام." Hence, Allah is "The Believer," He *believes and empowering His messenger* with *miracles and signs and proofs to confirm* His message and prophet-hood; also The Keeper of the faith and Enabler of the believers to believe.
[22] State *befitting* Allah *alone*; the ت in المتكبّر is for *uniqueness* and *not* for *mutuality* of action.
[23] The word "*subhana*"= "سبحان" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.
[24] The word "*yousabbeho*" means [*he*] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana* Allah) in the Qur'an is a *Prayer*, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*).
[25] See the *Lexicon* attached to this *Translation* forالحكيم and "حكيم."+
[1] The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتَّخذ" is *always* taking *and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.
[2] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي.
[3] The word "أولياء" could also mean, among them: *protector, friend*.
[4] Of the *peculiar* meanings of "مودّة" is that "مودّة" means *letters* (containing messages). See التاج. Perhaps because of the interesting story regarding a *written message* which this *Ayah* addresses. See القرطبي.

while *qad* (*already and affirmatively*) unbelieved they[z] by what came (*to*) you[b] of the right; they[z] exit the messenger and *eyyakom* (*indeed including you*[b]) that you[z] believe by Allah your[n] Lord, *en* (*if*) you[c] [were] exited *jehadan* (*exertion of one’s utmost mental, physical and possessional efforts fighting/striving*) in My path and *ebtegha’a* (*earnest-quest*) (*of*) My delight,[w] you[z] confide to them by the affection; and I am knowinger by what you[c] conceal and what you[c] disclosed; and whoever does it[x] of you[b] then *qad* (*already and affirmatively*) [*he*] strayed the path’s intent/center.

وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾

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2. If[5] they[z] grab[6] you[b] they[z] be for you[b] foes; and *yabsotto* (*they*[z] *in a manner of: assault/ridicule extend*) to you[b] their hands[w] and their tongues[x] by the ill; and longed they[z] if you[z] (*were to*) unbelieve.

إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾

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3. Never benefit you[b] your[n] *arhamo*[7] (*maternal/paternal kins*) and nor your[n] children; the *Qeyamatey’s*[w] (*Judgment’s*) Day [*He*] sunders among you;[b] and Allah by what you[z] work (*is*) *Ba’sseeron* (*keenly: Seer/Omniscient*).

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَـٰدُكُمْ ۚ يَوْمَ ٱلْقِيَـٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

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4. *Qad* (*already and affirmatively*) was-she[y] for you[b] an *uswaton* (*solace-she*[y8]) *hasanaton*[w] (*meritorious-deed*)[w] in *Ebraheema* (*Abraham*) and who[r] (*were*) with him, *edh* (*whereas*) they[z] said for their people: verily we (*are*) *bora’ao*[9] (*absolutely disclaimant/absolver of our selves*) of you[b] and of what you[z] worship of lesser than/without Allah; we unbelieved by you[b] and appeared between us and [between] you[b] the enmity[w] and *bagh’dha* (*intense-hatred*)[w] ever; until you[z] believe by Allah alone; except *Ebraheema’s* (*Abraham’s*) say for his father: surely *astaghferanna*[10] ([*I*] *assuredly*[11] *seek forgiveness*) for you[g] and not [*I*] possess for you[g] from Allah a

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا

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[5] The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when.’ See مغني اللبيب، إبن هشام.

[6] The word “يثقفوكم rooted in “ثقف” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادف” “ظفر به,” “أدركه ببصره لحدة في النظر,” respectively. See اللسانand البصائر. I chose “*grab*” as it obviously *includes* “meet” and “sight” as you cannot grab without “sighting” and “meeting.”

[7] The word “أرحامكم” rooted in “رحم,” from “الرحمة” which is “*forgiveness, sympathy, and mercy*” and rooted *in all that* is the “رَحِم” = “*womb.*” Thus, *one’s relatives* from the *mother’s side* are “أرحام,” as *they related through the same womb*. See البصائر. However, stated in “اللسان” the “*relatives*” from the *father’s* side “أقارب,” are also “أرحام,” I believe because *all are rooted* in “الرحمة,” hence all *maternal/paternal kins* are “أرحام.”

[8] The word solace-she[yw] for “أسوة,” and the [she[y]] suffix for the word “solace.” As الأسوة for *patience* and *grief*.

[9] The word “براء” is *stronger* than “بريء,” as “براء” is an *infinitive* noun. See التاج. To *infinitize* “براء” *absolutely* is prefixed to it.

[10] The word “استغفر,” in “استغفرنّ” = “اطلب الغفران” = “[*I*] *seek forgiveness*.” In English there is *no seemly way* to say: “استغفر” *per se*. So I settled for saying: “[*I*] *seek forgiveness*.”

[11] The "ل" in "لأستغفرنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*".

thing; our Lord: on You[g] we trusted and to You[g] *anabna*[12] [*iteratively returned penitents we*) and to You[g] (*is*) the destiny.

وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

5. (*O*) our Lord: let-not make us [*You*[s]] an essay for whom[r] unbelieved they;[z] and let-forgive for us [*You*[s]]; (*O*) our Lord; verily You,[g] You[s] (*are*) The Mighty The *Hakeemo*[13] (*infinite hekmah*[14] *Possessor*).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ
لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾

6. *Laqad* (*verily, already and affirmatively*) [was] for you[b] in them an *uswaton* (*solace*[w15]) *hasanaton*[w] (*meritorious-deed*)[w] for whom-ever [*he*] [was] hoping/fearing[16] Allah and The Day The Last; and whoever diverts [*he*] then verily Allah, He (*is*) The Rich The *Hameedo* (*multitudinously praised and multitudinously praiser He*).

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ
ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾

7. *Asa* (*craving a deed beyond one's means that, may*) Allah to make between you[b] and [between] whom[r] antagonized you[c] of them a fondness;[w] and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ
ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

8. Not restrains you[b] Allah *a'n* (*regarding*) whom[r] not mutually fought you[z] they[z] in the religion and not exited you[b] they[z] from your[n] homes[w] that *tabarro*[17] (*be you*[z] *dutiful to*) them and *toqsetto* (*you*[z] *be absolutely just post removal of any injustice*) to them; verily Allah loves the *muqsetteena removers of injustice and maintainers of absolute-justice*).

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ
فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَـٰرِكُمْ أَن
تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ
ٱلْمُقْسِطِينَ ﴿٨﴾

9. Verily only restrains you[z] Allah *a'n* (*regarding*) whom[r] mutually they[z] fought you[b] in the religion and they[z] exited you[b] from your[n] homes[w] and they[z] backed on your[n] exiting that *tawallawhum* (*you*[z] *take them for guardian/allies/friends*); and whoever *yatawallahum* ([*he*]: *takes them for guardian/allies/friends*) then those (*are*) the *dha'lemoona*[18] (*injustice-doers*).

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَـٰتَلُوكُمْ فِى
ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَـٰرِكُمْ وَظَـٰهَرُوا۟
عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ
فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ﴿٩﴾

10. O you who[r] they[z] believed: if came[x] (*to*) you[b] the she-believers (*as*) she-emigrants then let-test them[y] you;[z] Allah (*is*) knowinger by their belief;[y] so *en* (*if*) you[c] knew them[y] she-believers then let-not return them[y] you[z] to the unbelievers; not they[y] (*are*) legitimate[19] for them, and nor they (*are*)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ
ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ
أَعْلَمُ بِإِيمَـٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا
تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا

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[12] The word "**أنبنا**" from "**أناب**" means *iteratively returned penitent*. See **الراغب**.
[13] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
[14] See the *Lexicon* attached to this *Translation* for "*hekma*."
[15] See footnote 8 above regarding solace.
[16] That is fearing, His punishment and earnestly seeking His forgiveness and mercy.
[17] See the *Lexicon* attached to this *Translation* for this *vital* word "*al-berr*," the *noun* for this verb "*tabaro*."
[18] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice." See footnote 148 below.
[19] The word "*legitimate*" could be an *adjective* or a *verb*. Here its *first* use as an *adjective* and the *second* as a *verb*.

legitimate for them;[y] and *aa'tohom* (*let-you*[z] *accord them*) what they[z] expended; and no *jonaha*[20] (*sin*) (*is*) on you[b] to you[z] wed them[y] if *aa'taytomohunna* (*you*[c] *accord them*[y]) their remunerations;[y] and let-not hold you[z] by the she-unbeliever's *essa'me* (*marriage-bonds, i.e. marriage guardian-ships*); and let-ask you[z] what expended you[c] and let-them ask what expended they;[z] *tha'lekum* (*collective-afar-that*)[x] (*is*) Allah's rule; Allah rules among you;[b] and Allah (*is*) Omniscient, *Hakeemon*[21] (*infinite hekmah*[22] *Possessor*).

هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا
جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ
أُجُورَهُنَّ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ
وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟
ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٠﴾

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11. And *en* (*if*) escaped you[c] a thing from your[n] spouses to the unbelievers then retaliated/seized[23] you[c] so *aa'to* (*let-accord you*[z]) whom[r] went their spouses like what expended they;[z] and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah, Whom you[f] (*are*) by Him believers.

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى
ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ
ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ وَٱتَّقُوا۟
ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

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12. O, you the Prophet if came[x] (*to*) you[g] the she-believers *youba'yeanaka* (*she-they plighting-allegiance to you*[g]) on that not partner they[y] by Allah a thing and not they[y] steal and nor they[y] fornicate and nor they[y] kill their children and nor *ya'atena*[w] (*commit-/perpetrate they*[y])[w] by a calumny[x24] *yaftareynaho* (*they*[y] *craft it*[x] *as a lie for fraudulent end*) between their she-hands and she-feet and not they[y] disobey you[g] in a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) then *ba'you'ahunna* (*let-[you*[s]*] plight allegiance to them*[y]) and *istaghfer*[25] (*let-[you*[s]*] seek forgiveness*) (*of*) Allah for them;[y] verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ
يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ
شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا
يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ
يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٢﴾

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13. O you who[r] they[z] believed: let not *tatawallaw* (*you*[z] *take for guardians/allies*) a people Allah ired on them; *qad* (*already and affirmatively*) they[z] despaired of the Hereafter[w] just-as despaired the unbelievers of the tombs' companions.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ
ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ
ٱلْقُبُورِ ﴿١٣﴾

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[20] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" *figuratively taken to symbolize the sin*. So, no "جناح"= no sin. In other words, no sin would be on one to wed them[y] if you[z] gave them[y] their[y] remuneration (i.e. their *mahros* = the amount of money given by the husband to his to be wife for her acceptance of *the marriage-bond* between the two of them. Such *marriage-bond cannot* be *maintained* or *held-on-to* if *either spouse* is an unbeliever, as the next sentence clearly states, with respect to the she-unbelievers.

[21] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

[22] See the *Lexicon* attached to this *Translation* for "*hekma*."

[23] That is in the sense of: *qesas* (*lawful retaliation*) or غنمتم=seized as war booty. See تفسير القرطبي

[24] Some Qur'an commentators say the word "بهتان" = "*calumny*" really means *magic*. See القرطبي.

[25] See footnote5343 above regarding "استغفر." +





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Sabbaha*[1] (*said: subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] and He (*is*) The Mighty The *Hakeemo*[2] (*infinite hekmah*[3] *Possessor*).

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

2. O you who[r] they[z] believed; wherefore say you[z] what not you[z] do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا
لَا تَفْعَلُونَ ٢

3. Enlarged an abhorrence *enda* (*by Rule/Judgment of*) Allah that you[z] say what not you[z] do.

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا
لَا تَفْعَلُونَ ٣

4. Verily Allah loves whom[r] they[z] mutually fight in His path row (*in manner*)[4] like they (*were*) a *bon'yanan*[x] (*fixed-and-aggrandized build*)[x] *marssosson* (*compactly joined*).

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِي
سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ
٤

5. And *edh* (*whereas*) said *Mosa* (*Moses*) for his people: O, my people wherefore you[z] annoy me while *qad* (*iteratively and affirmatively*) know you[z] surely I am Allah's messenger to you;[b] so *lamma* (*when/whence*) they[z] swerved, Allah swerved their hearts; and Allah not *yahdey* (*divinely-guides*) the people the *fa'seqeena* (*rebels vis-à-vis Allah's command*).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ
لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي
رَسُولُ ٱللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓا۟
أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِي
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٥

6. And *edh* (*whereas*) said *Isa* (*Jesus*) *Mariam's* (*Mary's*) son: O, Israel's sons, verily I am Allah's messenger to you[b] *musaddeqan*[5] (*accepter as credible*) for what (*is*) between my both hands[w6] of the Torah[w] and a *mubash-sheran*[7] (*I am iterative proclaimer of pleasant tiding*) by a messenger coming of after me; his name (*is*) Ahmad; then *lamma* (*when/whence*) [*he*] came (*to*) them by the evidences-she[y] they[z] said: this (*is*) a magic manifester.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ
إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي
ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟
هَٰذَا سِحْرٌ مُّبِينٌ ٦

7. And who[a] (*is*) wronger[8] than who[p] *iftra* ([*he*] *crafted a*

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ

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[1] That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم.**"

[3] See the *Lexicon* attached to this *Translation* for "*hekma.*"

[4] The word "**صفا**" is an *adverbial construct*. I find *no* way *in English* to express this fact, as "*row*" or "*rank*" do *not* lend themselves to an *adverbial conjugation*. So I *resorted* to parenthetically say: (*in manner*).

[5] The word "*musaddeqan*" is more than an "*affirmer*," as "*affirmer* is *directly* for *affirmation* or *confirmation*.

[6] The expression: "*before my hands*" is an Arabic *tongue* expression meaning *before* or *ahead* of me.

[7] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّر\ يُبَشِّر\ مُبَشِّر.**

[8] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"="*injustice-doer*" and "**أظلم**"= "*wronger.*"

lie for fraudulent end) on Allah the lie while he (*is being*) invited to the Islam; and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*[9] (*injustice-doers*).	وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٧
8. Want they[z] to extinguish Allah's illumination by their mouths while Allah (*is*) concluder (*of*) His illumination while albeit disliked the unbelievers.	يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ٨
9. He Who[a] sent His messenger by the *huda* (*divine-guidance*) and the right's[x] religion[x] to *yudh'herahо* ([*He*] *manifests it*[x]*-and its*[x] *preponderance*)[10] over the religion all (*of*) it,[x] while albeit disliked (*it*) the *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).	هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٩
10. O you who[r] they[z] believed: shall [*I*] lead you[b] onto a trade (*that*) delivers you[b] from a painful torment.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ١٠
11. (*That*) you[z] believe by Allah and His messenger and *tojahedona*[11] (*you*[z] *mutually exert utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) in Allah's path by your[n] possessions and your[n] selves;[w] *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/superior-/worthier*) for you[b] *en* (*if*) you[c] were (*to*) know.	تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١١
12. [*He*] forgives for you[b] your[n] offenses and [*He*] admits you[z] (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers and good[w] dwellings in *Adn's* (*Eden's*)[12] Paradises[w]/Gardens;[w] *tha'leka* (*afar-that-it/that*)[x] (*is*) the win the great.	يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٢
13. And another[w13] you[z] love it,[w] succor[x] from Allah and near/imminent opening[x14] (*overwhelming victory*) and *bashsher*[15] (*let tell pleasant tidings* [*you*[s]]) the believers.	وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ١٣
14 O you who[r] they[z] believed: let be you[z] Allah's succorers just-as said *Isa* (*Jesus*) *Marim's* (*Mary's*) son for the Disciples: who[a] (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers; then believed a *ta'efa'ton*[w] (*a: band/group/faction/party*)[w]	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِـ

9 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

10 The "**it**[x]" means Islam, i.e. Allah shall make *Islam* to ascend, see البصائر.

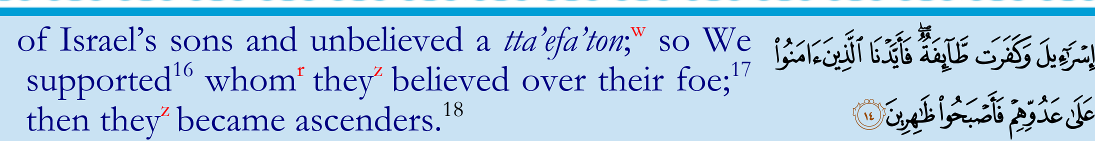
11 There is *no* real English equivalent for "*tojahedona*), as it is the present tense of "جاهد أي في الجهاد," which is rather an involved concept in Islam, whereby one *exerts his/her utmost mental, physical efforts and all possessions* to *fight/strife in Allah's cause*.

12 The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr.

13 The word "أخرى" translated as "another-she[y]"= another[w] refers to "خصلة"= "*trait*[w]", or "تجارة" "*trade*[w]" or "بشرى"= "*good-tiding*[w]", *each* in and of itself as well as *all* of which are *feminine* nouns. See القرطبي. So the "another[w]" is the indicator.

14 The word "فتح" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب.

15 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر.



of Israel's sons and unbelieved a *tta'efa'ton*;[w] so We supported[16] whom[r] they[z] believed over their foe;[17] then they[z] became ascenders.[18]

إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ ١٤



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Yousabbeho*[1] (*says*: *subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] the King The *Quddoso*[2] The Mighty, The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ ٱلۡمَلِكِ ٱلۡقُدُّوسِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١

2. He Who[a] missioned[5] in the *ommeyeena*[6] (*they who are unlettered/the Arabs*) a messenger of them: [*he*] recites on them His *Aya'te*[w] (*Qur'anic statements*) and *youzakkey*[7] ([*he*] *reforms the ill-creed of*) them; and [*he*] teaches them The Book[x] and the *hekmata*[w8] (*profound understanding of religion/wisdom*);[w] while *en* (*albeit*) they[z] [were] of before surely in a misguidance manifester.

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢

3. And others of them, *lamma* (*not yet*) follow they[z] by them; and He (*is*) The Mighty The *Hakeemo*[9] (*infinite hekmah*[10] *Possessor*).

وَءَاخَرِينَ مِنۡهُمۡ لَمَّا يَلۡحَقُواْ بِهِمۡۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٣

4. *Tha'leka* (*afar-that-it/that*)[x] (*is*) Allah's munificence[x] [*He*] accords it[x] whom[p] [*He*] wills; and Allah (*is*) possessor (*of*) the munificence the great.

ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٤

5. A parable/example (*of*) whom[r] (*had been*) burdened they[z] the Torah[w] afterwards not bore it[w] they[z] like a parable/example (*of*) the donkey carrying tomes;

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ يَحۡمِلُوهَا كَمَثَلِ ٱلۡحِمَارِ يَحۡمِلُ

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16 The word "أيّدنا" comes from the "أيد" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (*S*51: 47), a kind of "Might" which Allah *alone* has.

17 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see اللسان and الهادي.

18 The word "ظاهرين," used in (S40:29) = *ascenders*, in the sense of, and Allah knows best, *prevailers*. +

1 The word "*yousabbeho*" has *no* English equivalent. It means [*he*] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*).

2 The word "القُدّوس" and "المُقدَّس" and "المُتقدِّس" and "ربّ القُدُس" all mean Allah. See البصائر. It also means: *The Pure, beyond any shortcoming, elevated high, and is unique all around*

3 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

4 See the *Lexicon* attached to this *Translation* for "*hekma*."

5 The word "بعث" carries *several meanings*, among them: *sent*, *missioned*, *arouse*, *resurrected*, *awaken*, and *prompted*.

6 The word "أمّيون" is the *plural* for "أمّي" = "*unlettered*." In English "*unlettered*" is an *adjective*, so *no* plural for it. So, I resort to *transliteration* and *parenthetical explanation*. Also the "أميّون" could mean the *gentiles*.

7 The word "يزكيهم" here means, and Allah is knowinger, [*he*] *reforms the ill-creeds of them*. See اللسان and التفاسير.

8 See footnote the Lexicon attached to this Translatioin, regarding "*wisdom*."

9 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

10 See the *Lexicon* attached to this *Translation* for "*hekma*.

wretched a parable/example (*of*) the people who[r] they[z] denied by Allah's *Aya'te*[w] (*messages*); and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*[11] (*injustice-doers*).

أَسْفَارًا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾

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6. Let-say [*you*[s]]: O, you who[r] *hado*[12] (*they adopted the Jewish "law"/customs/repented*), *en* (*if*) claimed you[c] that you[b] (*are*) Allah's *aw'leyao*[13] (*guardians/allies*) of with-out the mankind; so let-long you[z] the death[x] *en* you[c] were *ssa'deqeen* (*always truth enforcers*).

قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾

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7. And not long it[x] they[z] ever by what advanced-she[y] their hands;[w] and Allah (*is*) Omniscient by the *dha'lemeena*[14] (*injustice-doers*).

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ ﴿٧﴾

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8. Let-say [*you*[s]]: verily the death[x] which[x] you[z] flee from it[x] so verily it[x] (*is*) *molaqey* (*meeters with/meeting with*) you;[b] afterwards *toraddona* (*to be forthwith-returned you*[z]) to the invisible and the visible Knower; then *youn'be'o* ([*He*] *inform you*[b] *by piece-of-significant-and-availing-news*) by what you[c] were working you.[z]

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

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9. O you who[r] they[z] believed: *en* (*if*) (*had been*) called for The Prayer[w] of Friday's day, then *is'aw*[15] (*let intentionally-tread you*[z]) to Allah's *thekre* (*Prayer*) and let-leave you[z] the sale, *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*superior/worthier*) for you[b] if you[c] were (*to*) know.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

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10. Then if/when (*had been*) finished the Prayer[w] then let-spread you[z] in the land[w] and *ebtagho* (*let-earnestly quest you*[z]) of Allah's munificence; and let-remember you[z] Allah multitudinously, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] thrive you.[z]

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

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11. And if they[z] saw a trade or an amusement they[z] dispersed to it[w] and they[z] left you[g] standing; let-say [*you*[s]]: what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) than the amusement and the trade; and Allah (*is*) *khayro* (=*khayron*) (*of*) the *ra'zeqeena* (*giver of: provisions/victuals for sustenance/rain*).

وَإِذَا رَأَوْا۟ تِجَـٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَـٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

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[11] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.
[12] The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.
[13] The word "**أولياء**" could also mean, among them: *protector, friend*.
[14] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.
[15] The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشدّ**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "**بمعنى قصد**" intentionally treaded, as in *this context*. When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**لام**." See **اللسان**, and **الصائر**. +



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. If came (*to*) you[g] the hypocrites said they:[z] we witness/testify verily you[g] (*are*) assuredly[1] Allah's messenger; and Allah knows verily you[g] (*are*) assuredly His messenger; and Allah witnesses-/testifies verily the hypocrites (*are*) assuredly liars.

إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِۗ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ١

2. *Ittakhtho* (*they*[z] *took and presumed*) their *ayma'na* (*oaths*) a *junnaton* (*covert/shield*); so they[z] repelled *a'n* (*off*) Allah's path; verily they fouled what were they[z] working they.[z]

ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ٢

3. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because they[z] believed; afterwards unbelieved they;[z] then (*had been*) stamped[2] on their hearts so they not understand.

ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ٣

4. And if saw you[h] them marvel you[g] their bodies; and *en* (*if*) they[z] say [*you*[s]] listen for their say; as that they (*are*) timbers *musannadaton* (*those that had been propped*); they[z] reckon every a she-shriek (*is*) on them; they (*are*) the foe;[3] so *ehtharhum* (*let-caution* [*you*[s]] *regarding them*); mutually fought them Allah,[4] wherefrom[5] *yo'afako*[6] (*off-right dissuaded/dissuaded speciously*) they.[z]

۞وَإِذَا رَأَيۡتَهُمۡ تُعۡجِبُكَ أَجۡسَامُهُمۡۖ وَإِن يَقُولُواْ تَسۡمَعۡ لِقَوۡلِهِمۡۖ كَأَنَّهُمۡ خُشُبٞ مُّسَنَّدَةٞۖ يَحۡسَبُونَ كُلَّ صَيۡحَةٍ عَلَيۡهِمۡۚ هُمُ ٱلۡعَدُوُّ فَٱحۡذَرۡهُمۡۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٤

5. And if (*had been*) said for them: let-come you[z] *yastaghfer*[7] ([*he*] *seeks forgiveness*) for you[b] Allah's messenger, they[z] curved their heads; and saw them you[h] repelling while they (*are*) *mustakberoona*[8] (*they*[z] *affirmably stand haughtily above submission*).

وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ يَسۡتَغۡفِرۡ لَكُمۡ رَسُولُ ٱللَّهِ لَوَّوۡاْ رُءُوسَهُمۡ وَرَأَيۡتَهُمۡ يَصُدُّونَ وَهُم مُّسۡتَكۡبِرُونَ ٥

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1 The "ل" in "لرسول," "لرسوله" and "لكاذبون" all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all three cases by "*assuredly*". See إعراب القرآن، لمحمود صافي.

2 The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

3 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see اللسان and الهادي.

4 There is Arabic *tongue* expression which says: "*mutually fought him Allah*." The Arabs take it to mean: *cursed* him Allah and *took him as a foe*, and that perhaps he is so strong, hence in a way a *good praise*, that only Allah will *destroy* him. Similarly in this great *Ayah*, that indicates the same *ill result* to those in reference.

5 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

6 The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.*

7 The word "يستغفر" = "يطلب الغفران" = "[*he*] *seek forgiveness*." In English there is *no seemly way* to say: "يستغفر" *per se*. So I settled for saying: "[*he*] *seek forgiveness*."

8 The word "*mustakbereen*"="مستكبرين" does *not* have an exact English equivalent *per se*. It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness.* Hence, we *transliterate* and *parenthetically explain*.

6. Equal on them *istaghfar'ta* (*sought forgiveness you*[h]) for them or not *tastaghfer* (*sought forgiveness* [*you*[s]]) for them; never forgives for them Allah; verily Allah not *yahdey* (*divinely-guides*) the people the *fa'seqeena* (*rebels vis-à-vis Allah's command*).

سَوَآءٌ عَلَيۡهِمۡ أَسۡتَغۡفَرۡتَ لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٦

7. They who[r] say they[z]: let-not expend you[z] on whom[p] (*are*) *enda* (*at the presence of/ at/ by*) Allah's messenger until they[z] disperse; and for Allah (*are*) the Heavens'[w] and the Earth's[w] treasures; [and,] but the hypocrites not understand they.[z]

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنۡ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَٰكِنَّ ٱلۡمُنَٰفِقِينَ لَا يَفۡقَهُونَ ٧

8. They[z] say: *la'en* (*indeed if*) returned we to the city[w] surely assuredly[9] exits the lordliest[10] from it[w] the *athalla*[11] (*he who was humbled and subdued*); and for Allah (*is*) the prestige[12] and for His messenger [*too*] and for the believers [*too*]; [and,] but the hypocrites not know they.[z]

يَقُولُونَ لَئِن رَّجَعۡنَآ إِلَى ٱلۡمَدِينَةِ لَيُخۡرِجَنَّ ٱلۡأَعَزُّ مِنۡهَا ٱلۡأَذَلَّۚ وَلِلَّهِ ٱلۡعِزَّةُ وَلِرَسُولِهِۦ وَلِلۡمُؤۡمِنِينَ وَلَٰكِنَّ ٱلۡمُنَٰفِقِينَ لَا يَعۡلَمُونَ ٨

9. O you who[r] they[z] believed: let not *tolheykom* (*entertainingly-preoccupy/ distract you*[z]) your[n] possessions and your[n] children *a'n* (*regarding*) *thekre* (*duties for-/Prayer for*) Allah; and whoever [*he*] does *tha'leka* (*afar-that-it/ that*)[x] then those they (*are*) the losers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٩

10. And let-expend you[z] of what We provided you[b] from before that *ya'ateya*[x] (*approaches/ comes to*)[x] an *ahadokom* (*a lone/ any-one you*[b]) the death; then says [*he*]: my Lord *lawla* (*why have not You*[h]) delayed me to *ajalen* (*term-limit*) near; so *assaddqa* ([*I*] *give-charity*) and [*I*] be of the *ssa'leheena* (*righteous-people*).

وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠

11. And never delays Allah a self[w] if came its[w] *ajalo* (*term-limit*); and Allah (*is*) Proficient by what you[z] work.

وَلَن يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَاۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١١





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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9 See footnote 1 above regarding *assuredly*.

10 The word "الأعز" is the *most prestigious*, but for lack of a better word, most *approximate* is: "*the lordliest*," especially the word "أعزّاء," we had translated in (s5:54) as "*lords*," as "lord" has *many* meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others.*"

11 The word "*athallo*" is *singular, masculine, subjective noun*, meaning: *he who was humbled and subdued.*

12 The word "العزّة" = "*prestige*" = *lordliness* in the sense of: *possessing power and authority over others.* +

1. *Yousabbeho*[1] (*says*: *subhana Allah*) for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth;[w] for Him (*is*) the proprietorship and for Him (*is*) the praise; and He (*is*) over every-thing Omnipotent.

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١

2. He Who[a] created you;[b] so of you[b] an unbeliever and of you[b] a believers; and Allah by what you[z] work (*is*) *Baseeron* (*keenly: Seer/Omniscient*).

هُوَ ٱلَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٢

3. [*He*] created the Heavens[w] and the Earth[w] by the right;[x] and [*He*] portrayed/fashioned you;[b] then *ahasana* ([*He*] *ultimately perfected and beautified*) your[n] portraiture-/fashion; and to Him (*is*) the destiny.

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ ٱلْمَصِيرُ ٣

4. [*He*] knows what (*are*) in the Heavens[w] and the Earth;[w] and [*He*] knows what you[z] conceal and what you[z] disclose; and Allah (*is*) Omniscient by the chests' possession.

يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَٱللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ٤

5. Has not *ya'atekom* (*come to you*[b]) *naba'o*[2] (*piece-of-significant-and-availing-news*) (*of*) whom[r] unbelieved they[z] of before then tasted they[z] *wabala* (*burdensome ill-result*) (*of*) their matter; and for them (*is*) a painful torment.

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

6. *Tha'leka* (*afar-that-it/that*)[x] (*is*) because that [*it*[x]][3] were[w] *ta'atey* (*approaching*) them their messengers[x] by the evidences[w] then said they:[z] are humans *yahdonana* (*divinely-guide us*); then unbelieved they[z] and diverted they;[z] and *istaghna*[4] (*affirmably enriched/sufficed*) Allah; and Allah (*is*) Rich *Hameedon* (*iteratively praised-/iteratively praiser He*).

ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ وَٱللَّهُ غَنِيٌّ حَمِيدٌ ٦

7. Claimed who[r] unbelieved they[z] that never (*to be*) resurrected[5] they;[z] let-say [*you*[s]]: *bala*[6] (*certainly-not*); by my Lord, surely assuredly[7] (*to be*) resurrected you;[z] afterwards surely assuredly *tonabba'ona* (*to be informed by piece-of-significant-and-availing-news you*[z]) by what you[z] worked; and *tha'leka* (*afar-that-it/that*)[x] (*is*) on Allah easy.

زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧

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[1] The word "*yousabbeho*" has *no* English equivalent. It means [*he*] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana* Allah) in The Qur'an is a *Prayer*, says Ibn Abbas, see **القرطبي** for his *tafseer* (explanation of this *Ayah*).

[2] See the *Lexicon* attached to this *Translation* for "*naba'a*."

[3] This "*it*" refers to the "*right*" = (**الحق**) as the *Arabic* reference is to a "*masculine*," **أنه**.

[4] The word "**استغنى**" = "**أظهر او أكّد مغناته**" meaning *showed* or *affirmed* His *richness*. See **مغني اللبيب**.

[5] The word "**بعث**" in "**لتبعثن**" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*.

[6] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[7] The "**ل**" in "**لتبعثن**" and in "**لتنبؤن**" are *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*".

8. So let-believe you[z] by Allah and His messenger and the illumination which[x] We descended; and Allah by what you[z] work (*is*) Proficient.

فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ
أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨

9. Day [*He*] gathers you[b] for the Gathering Day; *tha'leka* (*afar-that-it/that*)[x] (*is*) *At-Taghabun's*[8] Day; and whoever [*he*] believes by Allah and [*he*] works righteously, [*He*] expiates *a'n* (*off*) him his *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] admits him paradises[w]-/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] ever; *tha'leka* (*is*) the win the great.

يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ
ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا
يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

10. And who[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages*) those (*are*) The Fire's[w] companions, immortals they[z] (*are*) in it;[w] and wretched (*is*) the destiny.

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ خَٰلِدِينَ
فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٠

11. Not betided [*He/it*[w]][9] of a disaster except by Allah's leave; and whoever [*he*] believes by Allah *yahdey* (*divinely-guides*) his heart; and Allah by every-thing (*is*) Omniscient.

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذۡنِ
ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ
بِكُلِّ شَيۡءٍ عَلِيمٞ ١١

12. And let-obey you[z] Allah and let-obey you[z] the messenger; then *en* (*if*) you[c] diverted, then verily only on Our messenger (*is*) the announcement[x] the manifester.[x]

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۚ
فَإِن تَوَلَّيۡتُمۡ فَإِنَّمَا عَلَىٰ رَسُولِنَا
ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٢

13. Allah no an *elaha* (*a deity*) except Him; and on Allah then let trust the believers.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٣

14. O you who[r] they[z] believed: verily of your[n] spouses and your[n] children (*are*) foe[10] for you;[b] so *ehdhro* (*let-take-caution you*[z] *towards*) them; and *en* (*if*) you[z] pardon and you[z] condone and you[z] forgive, then verily Allah (*is*) *Ghafooron* (*iterative forgiver*), *Raheemon* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنۡ
أَزۡوَٰجِكُمۡ وَأَوۡلَٰدِكُمۡ عَدُوّٗا
لَّكُمۡ فَٱحۡذَرُوهُمۡۚ وَإِن تَعۡفُواْ
وَتَصۡفَحُواْ وَتَغۡفِرُواْ فَإِنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٌ ١٤

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[8] The word "*At-Taghbun*" literally means: *mutual defrauding or slighting*. And the "*Resurrection Day*" is referred to as such because the *Paradise folks* and the *Hell folks* mutually "defraud or slight" each other. As *each* of Paradise and Hell is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both. And this is how and Allah knows best. Allah created for *each* being of the believers and the unbelievers, *two* places in Paradise and *two* places in Hell. So, on the Day of "*At-Taghbun*" the folks of Paradise *exchange* their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers' places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly. So, such an *exchange* is an *exchange of* "*seemingly defrauding or seemingly slighting*," as who would accept such an exchange but *coercively*. But that is the *right and just* recompense for both. As in this world the *unbelievers* had "*sold*" their *Hereafter duties and neglected them*. While the *believers* had "*purchased*" their *Hereafter duties and worked righteously* for them. So, there is no defrauding or slighting *per se* at all.

[9] The *subjective noun* (i.e. **فاعل**) for *betided* (i.e. **أصاب**) could be "*He, i.e. Allah*," or "*it*,"" = "**مصيبه**" = *disaster*.

[10] The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* and as (3) "*multitudinous foe*," see **اللسان** and **الهادي**.

15. Verily only, your[n] possessions and your[n] children (*are*) a *fetnaton*[w] (*essay/ enticement/ allurement/ charm*);[w] and Allah has great remuneration.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾

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16. So *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah whatever you[c] could and let-listen you[z] and let-obey you[z] and let-expend you[z] *khayran* (*choicer-/ superior/ worthier*) for your[n] selves; and whoever [*he*] (*is*) protected (*from*) own-self[w] *shubha*[11] (*stinginess-/ stinting towards doing what is obligatory*) then those they (*are*) the thrivers.

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

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17. *En* (*if*) you[z] requite Allah a requital[x] *hasanan* (*ultimate meritorious deed*) [*He*] doubles it[x] for you[b] and [*He*] forgives for you;[b] and Allah (*is*) *Shakkoron* (*iterative Thanker*), Forbearer.

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

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18. The unseen and the seen Knower; The Mighty The *Hakeemo*[12] (*infinite hekmah Possessor*).

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1. O, you The Prophet: if divorced you[z] the women then let-divorce them[y] you[z] for their[y] *eddata*[w] (*menstrual-period*)[w] and *ahsso*[1] (*let-comprehensively reckoned you*[z]) the *eddata*; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, your[n] Lord; and let-not exit them[y] you[z] from their[y] houses and let-not exit they[y] except that *ya'ateena* (*they*[y] *commit*) by an evident profanity;[2] and *telka*[w] (*she-that-afar-it*[w]/ *those*[w]) (*are*) Allah's limits; and whoever [*he*] exceeds Allah's limits then *qad* (*already and affirmatively*) [*he*] wronged[3] (*to*) himself; not *tadrey* (*profoundly-know* [*you*[s]]),

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ

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[11] The word "*shubha*"="**الشح**" *versus* "**البخل**" the two words are *too different*. "**الشح**" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "**البخل**" is *greed in giving wealth*. So, "*ashubha*" is (*stinginess, stinting towards doing what is dutiful, i.e. obligatory*).

[12] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**." +

[1] The word "**أحصى**" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*. See **البصائر**. In this case the *ehsa* (*comprehensive-reckoning*) of the *eddata* is *considering all rules that apply to it*. See **القرطبي**.

[2] The word "**فاحشة**" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Sometimes the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

[3] See the *Lexicon* attached to this *Translation* for "**ظلم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*."

perhaps Allah (*causes to*) occur after *tha'leka* (*afar-that-it/ that*)[x] a matter.	بَعۡدَ ذَٰلِكَ أَمۡرٗا ۝١
2. So if reached[y] their[y] *ajalo*[4] (*term-limit*) then let-hold you[z] them[y] by a *ma'aroofen* (*popularly acceptable and not Sharey'-ah disapproved maxim*) or let-part you[z] them[y] by a *ma'aroofen*; and *ash'hedo* (*let-you*[z] *call witnessing*) twain justice-possessors of you;[b] and *a'qemo*[5] (*let-you*[z] *uphold/ sustain*) the testimony for Allah; *tha'lekum* (*collective-afar-that*)[x] (*to-be/ being*) exhorted[6] by it[x] whom[p] [*he*] [was] believing by Allah and The Day The Last; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] makes for him an exit.	فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢
3. And [*He*] provides him from whence not *yahta'sebo* ([*he*] *reckons/ expects*); and whoever [*he*] trust on Allah then He (*is*) his sufficiency;[7] verily Allah (*is*) *ba'legho* (*effector/ fulfiller of*) His command; *qad* (*already and affirmatively*) made Allah for every-thing a Fate.	وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ۝٣
4. And whom[v] despaired they[y] from the menstruation of your[n] women, *en* (*if*) suspected you[c] then their[y] period (*is*): three *ash'huren*[x*] (*months*),[x] and whom[v] they[y] menstruated not; and she-possessors (*of*) the burdens their[y] *ajalo*[8] (*term-limit*) (*is*) to deliver[y] their[y] burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [*He*] makes for him of his matter an ease.	وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ۝٤
5. *Tha'leka* (*afar-that-it/ that*)[x] (*is*) Allah's command [*He*] descended it[x] to you;[b] and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] expiates *a'n* (*off*) him his *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] magnifies for him a remuneration.	ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيۡكُمۡۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ۝٥
6. Let-house them[y] you[z] of whence you[z] housed your[n] selves of your[n] wherewithal; and let-not you[z] *todharro-hunna* (*plan/ intend to harm them*[ym]) to straiten	أَسۡكِنُوهُنَّ مِنۡ حَيۡثُ سَكَنتُم مِّن وُجۡدِكُمۡ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ عَلَيۡهِنَّۚ

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4 The word "الأجل" means term-limit, see اللسان.

5 The word "أقيموا" is rooted "أقام" =uphold. *Linguistically* "أقام" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "أقيموا" means you:[f] (1) *uphold/ sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

6 The word "يوعظ" *rooted* in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*.

7 The word "حسب في حسبه" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر." Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

* *ash'huren*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/ small number*.

8 The word "الأجل" means term-limit, see اللسان.

you[z] on them;[ym] and *en* (*if*) were[ym] burden-possessors[y] then let-expend you[z] on them[ym] until [*they*[y]] deliver[ym] their[ym] burden;[ym] then *en* breastfed[ym] [*they*[ym]] for you[b] then *aa'tohunna* (*let-accord you*[z] *them*[ym]) their[ym] remunerations; and let-mutually command you[z] between/among you[b] by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* you[c] have mutual difficulty then shall breastfeed for him another-she.[y]

وَإِن كُنَّ أُولَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ
حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ
فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم
بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ
أُخْرَىٰ ﴿٦﴾

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7. Let expend abundance-possessor of his abundance and whoever [*he*] (*had been*) straitened on him his *rez'qa*[x] (*provision/victuals for sustenance*)[x] then let expend [*he*] of what *aa'taho* (*accorded/given him*) Allah; not charges Allah a self[w] except what *aa'taha* ([*He*] *accorded it*[w]); shall make Allah after straitness an ease.

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ
عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا
يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ
سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

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8. And how many of a village[w] recalcitrated-she[y] *a'n* (*regarding*) her Lord's command and His messengers; then We (*made it*) account a hard accounting and We tormented it[w] a torment *nukra*[9] (*so enormous it is beyond imagination*).

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

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9. So tasted-she[y] *wabala* (*burdensome ill-result*) (*of*) her matter; and [was] her matter's consequence *khusra*[10] (*a waste of her works*).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا
خُسْرًا ﴿٩﴾

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10. Prepared Allah for them a severe torment; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, O, the *alba'be's*[11] (*hearts-intellects staff*)'s possessors, who[r] they[z] believed, *qad* (*already and affirmatively*) descended Allah to you[b] *thekra* (*Qur'an*).

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ
إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

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11. A Messenger, [*he*] recites on you[b] Allah's *Aya'te* (*Qur'anic statements*) manifesters to exit [*he*] whom[r] they[z] believed and they[z] worked the righteous works[w] from the darknesses[w] to the illumination;[x] and who-ever [*he*] believes by Allah and [*he*] works righteously admits him [*He*] (*into*) paradises[w]-/gardens[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w] ever; *qad* (*already and affirmatively*) *ahasana* ([*He*] *ultimately perfected and beautified*) Allah for him a *rez'qan*[x] (*provision-/victuals for sustenance*).[x]

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ
بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾

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[9] The word "*nukra*" means so enormous it is beyond imagination.

[10] The word "خُسرا" means a waste of its works. See البصائر.

[11] See *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذوالألباب"= the *albab's* possessors. +

12. Allah Who[a] [*He*] created seven Heavens[w] and of the Earth[w] like-them;[ym] *yatanazzalo* (*iteratively descends*) the command among them[ym] to know you[z] that Allah on every-thing (*is*) Omnipotent; and verily Allah *qad* (*already and affirmatively*) encompassed [*He*] by everything omniscience.

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you the prophet: wherefore [*you*[s]] illegitimize what Allah legitimated for you;[g] *tabtaghey* ([*you*[s]] *earnestly-quest*) your[t] spouses' delights[w] and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾

2. *Qad* (*already an affirmatively*) ordained Allah for you[b] your[n] *ayma'ne* (*oaths*) dissolution; and Allah (*is*) your[n] Guardian and He (*is*) The Omniscient The *Hakeemo*[1] (*infinite hekmah*[2] *Possessor*).

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ وَٱللَّهُ مَوْلَىٰكُمْ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٢﴾

3. And *edh* (*whereas*) *asarra* (*divulged/imparted a secret*) the prophet to some (*of*) his spouses a *Hadeethan*[x] (*statement by The Prophet*);[x] then *lamma* (*when/whence*) she *nabba'at* (*had informed she by piece-of-significant-and-availing-news*) by it[x] and manifested him Allah on it[x] [*he*] apprised some (*of*) it[x] and [*he*] shunned *a'n* (*off*)some; then *lamma nabba'aha* (*he informed her by piece-of-significant-and-availing-news*) by it[x] she said: who[a] *nabba'a* you[g] this; Said [*he*]: *nabba'a* me The Omniscient The Proficient.

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ﴿٣﴾

4. *En* (*if*) both repent to Allah then *qad* (*already and affirmatively*) *ssaghat* (*fondlingly inclined*) hearts (*of*) you both; and *en* you both mutually back over him, then verily Allah, He (*is*) his Guardian and *Jebreel* (*Gabriel*) and the believers' righteous and the angels after *tha'leka* (*afar-that-it/that*)[x] (*are*) backers-/supporters.[3]

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

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1 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**."
2 See the *Lexicon* attached to this *Translation* for "*hekma*."
3 The word "**ظهير**" is a plural of "**ظاهر**." See **التاج**.

5. *Asa* (*craving a deed beyond one's means that, may*) his Lord *en* (*if*) divorced you[ym] [*he*] to substitute (*for*) him wives *khayran* (*choicer/ superior/ worthier*) than you[ym] she-Muslims she-believers *qa'netaten* (*she: devotedly-obeyers/ submitters*) she-penitents she-worshippers *sa'eha'ten*[4] (*she-travelers/ she-they that fast*) widows and virgins.

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ
أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ
قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ
وَأَبْكَارًا ٥

6. O you who[r] they[z] believed: let-guard you[z] your[n] selves[w] and your[n] families (*from the*) Fire[w] its[w] fuel[5] (*is*): the mankind and the stones; on it[w] angels harsh, hard; not disobey they[z] Allah what [*He*] commands them; and they[z] do what (*is being*) commanded they.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ
عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ
ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

7. O you who[r] unbelieved they:[z] let-not apologize you[z] today; verily only (*to be*) requited you[z] what were you[c] working you.[z]

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٧

8. O you who[r] they[z] believed: let-repent you[z] to Allah a repentance-she[y] *nassohan*[*] (*absolutely-relentlessly-and-sincerely*);[x] *asa* (*craving a deed beyond one's means that/ may*) your[n] Lord that [*He*] expiates *a'n* (*off*) your[n] *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] admits you[b] (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers, day not disgraces Allah the prophet and whom[r] believed they[z] with him; their illumination[x] treads[6] between their hands[w] and by their *ayma'ne* (*right-sides*); they[z] say: (*O*) our Lord let-conclude [*You*[s]] for us our illumination[x] and let-forgive [*You*[s]] for us; verily You[g] (*are*) over every-thing (*is*) Omnipotent.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ
تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ
ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ٨

9. O, you the prophet: *jahid* (*let-exert [you*[s]*] your*[t] *utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) the unbelievers and the hypocrites and let-harshen [*you*[s]] on them and their abode-/lodging (*is*) Hell;[w] and wretched (*is*) the destiny.

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ
وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ
جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٩

10. Struck Allah a parable/example for whom[r] unbelieved they[z] *Noohen's* (*Noah's*) [woman] (*i.e. wife*) and *Lotten's* (*Lott's*) [woman] (i.e. wife)both

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟
ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا

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[4] The word "سائحات" could *also* mean *they who fast*, hence, "[*she-fasts*]." See اللسان.

[5] The word "الوَقُود، بفتح الواو" is firewood, but also it could mean any fuel. See اللسان.

[*] "نصوحاً"=*nassohan*=صيغة مبالغة=*intensive* format; so: *absolutely relentlessly and sincerely*. See الدر المصون لاحلبي

[6] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along, as in *this context*; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

were[y] under *abdaine*[7] (*twain: worshippers/submitters-/slaves*) of Our *eba'de* (*worshippers/submitters/slaves*) *ssa'lehayne* (*both righteous*); so both betrayed[w8] them both; then not [both] enriched/sufficed[9] *a'n* (*off*) them both of Allah a thing; and (*had been*) said: let-enter you both, The Fire[w] with the enterers.

تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ
مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

11. And struck Allah a parable/example for whom[r] they[z] believed, Pharaoh's [woman] (*i.e. wife*), *edh* (*whereas*) said-she:[y] my Lord, let-construct [*You*[s]] for me *enda* (*by munificence/by Rule*) Your[g] a house in the Paradise[w] and *najjene* (*let-iteratively deliver me*[*You*[s]]) from Pharaoh and his work; and *najjeyne* (*let-iteratively deliver me* [*You*[s]]) from the people, the *dha'lemeena*[10] (*injustice-doers*).

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ
ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ
وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾

12. And *Mariam* (*Mary*) *Omran's* daughter, which[u] *ahssanat*[w11] ([*she*] *absolutely-secured*) her *farja*[x12] (*sleeve-/anterior anatomy*)[x] so We blew in it[x] of Our *Ruo'he* (*Soul/Mercy/Revelation/Arch Angle Gabriel*); and *ssaddaqat* (*affirmed as credible* [*she*]) by her Lord's words[x] and His books;[x] and was-she[y] of the *qaneteena*[x] (*he-devotedly: obeyers/submitters/supplicants*).*

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيهِ مِن
رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا
وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

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[7] The word "*abdain*" = "twain slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[8] Their "*betrayal*," Qur'an commentators say, was in *religion*, as both *calumniated* and did *not* believe their husbands.

[9] That is suffices, as the word "**يغني**" in "**يغنيا**" carries double meanings: (1) enriches and (2) suffices.

[10] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice." See the *Lexicon* attached to this *Translation*.

[11] That is absolutely shielded and protected.

[12] The word "*farja*[x]"= "**فرج**" has several meanings: (1) any *slit/gab* which separates two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the human being*, and some time the word could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farja*[x]." In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are many Qur'an commentators who maintain that the "*farja*[x]" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the "blowing was in her "sleeve." Why would "*blowing in her sleeve*" cause her to become *pregnant*? Well, the *whole creation of Son of Mary* is a *miracle in and of itself*. Consider that Allah had created (1) *Adam out of nothing*; and (2) had created Eve (a *female*) out of Adam (a *male*); and (3) Son (a *male*) of Mary (a *female*); and (4) *all other male/female creations* out of *mating* between a male and a female, by *Ordinance* of Allah. Hence Allah's miracles are *boundlessly infinite*.
Note: what is of interest here with respect to the word "*farj*" is that in the *Old Testament* (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean *that* is born of a woman?" (Emphasis is original). And also in (Job 14:4) where it is stated: "Who can bring a clean *thing* out of an unclean? Not one,…" (Emphasis is original). This indicate that a Deity cannot be "born of a woman," and nor "a clean *thing* can be brought out of unclean." Obviously a "*deity is clean*" and that can*not* be brought through the canal of *excreta*. Christians in general believe that "Jesus" is "God incarnate," hence they consider him their *Lord* in the sense of *Divinity*, i.e. *Jesus is God*, in their theological doctrine. Although various authors of the New Testament are *not* unanimous as to "how" the "incarnation" took place, but all say it did. See *Mercer Dictionary of The Bible*, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.

* It is significant The Qur'an for Mary says "**قانتين**" a *masculine* plural; and does *not* say "**قانتات**" for a *feminine* plural. +

آياتها 30 Ayah

سورة الملك
Surato Al'Mulke
(The Proprietorship)

الترتيب 67 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Tabaraka*[1] (*He firmly bestows as accepts multitudinous goodness and worthiness*) Who[a] by His Hand[w2] (*is*) the proprietor-ship; and He (*is*) over every-thing Omnipotent.

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَىۡءٍ قَدِيرٌ ١

2. Who[a] [*He*] created the death[x] and the life[w] to essay you[b] [*He*] which (*of*) you[b] (*is*) *ahsa'no*[3] (*perfecter and beautifuler*) a work; and He (*is*) The Mighty The *Ghaforo* (*iterative Forgiver*).

ٱلَّذِى خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلًا ۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ ٢

3. Who[a] [*He*] created seven Heavens[w] (*in a manner*) superposing;[4] not [*you*[s]] see in *Ar-Rahman's* creation of a disparity;[5] so let-return [*you*[s]] the sight; do [*you*[s]] see of a rift.

ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلۡقِ ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٍ ٣

4. Afterwards let-return [*you*[s]] the sight twain-recurrences[w] transposes to you[g] the sight *kha'sean* (*spurned-humbled/ contemptibile/ driven away*), while it[x] (*is*) *haseeron*[6] (*that which is: cringer/ fatigued/ exhausted*).

ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٤

5. And *laqad* (*verily, already and affirmatively*) We adorned [the] Heaven[w] (*of*) the world by lamps;[x] and We made it[w7] a stoning for the Satans; and We prepared for them torment (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]

وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ٥

6. And for whom[r] they[z] unbelieved by their Lord (*is*) Hell's[w] torment and wretched (*is*) the destiny.

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابُ جَهَنَّمَ ۖ وَبِئۡسَ ٱلۡمَصِيرُ ٦

7. *Edha* (*when/ whereas*) (*had been*) flung they[z] into it[w] they[z] heard for it[w] a gasping while it[w] *tafooro* (*boils/ gushes*).

إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِىَ تَفُورُ ٧

8. [*It*[w]] almost severs from the exasperation; everywhen (*had been*) flung in it[w] a drove, asked them its[w]

تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِ ۖ كُلَّمَآ أُلۡقِىَ فِيهَا

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[1] See the *Lexicon* attached to this *Translation* for this important word "تبارك." In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness..

[2] Some maintain that the "hands" are *symbols* of divine Might or Power.

[3] There is no English word for أحسن =*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

[4] The word "طباقا" is "حال," i.e. adverbial. But since in English there is *no* adverbial equivalent for "*superposing*" so I parenthetically introduced "*in manner*" qualifying "superposing." Additionally, The word "طِباقا" is an epithet, i.e. an *adjective* bearing *multiple* meanings: (1) plural: forطبق ("كـ جبل و جبال"), or plural for طبقة like "رقبة و رقاب"), and (2) an infinitive noun for a. See "الدر المصون لـ "احمد الحلبي".

[5] Including distances, sizes, or general nature of such creations.

[6] The word "حسير" could mean (1) "حاسر"= "he who cringer/exhausted," or (2) "محسور"= "he who is made apparently fatigued." See الراغب.

[7] The pronoun "ها" in "جعلناها" belongs to "المصابيح," see القرطبي.

khazanato (*custodians/wardens*): has not *ya'atekom* (*come to you*[z]) *natheeron* (*iterative warner*).	فَوۡجٌ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ٨
9. Said they:[z] *bala*[8] (*certainly-not*); *qad* (*already and affirmatively*) came (*to*) us *natheeron* (*iterative warner*); then we denied and we said: not Allah *nazzalla* (*iteratively descended*) of a thing; *en* (*not*) you[f] (*are*) except in a misguidance/waste big.	قَالُواْ بَلَىٰ قَدۡ جَآءَنَا نَذِيرٞ فَكَذَّبۡنَا وَقُلۡنَا مَا نَزَّلَ ٱللَّهُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا فِي ضَلَٰلٖ كَبِيرٖ ٩
10. And they[z] said: had we were hearing or cerebrating, not we were in companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	وَقَالُواْ لَوۡ كُنَّا نَسۡمَعُ أَوۡ نَعۡقِلُ مَا كُنَّا فِيٓ أَصۡحَٰبِ ٱلسَّعِيرِ ١٠
11. So they[z] acknowledged by their offense; so far-away[9] for companions (*of*) the *Sa'ere*[w] (*intensely kindling Fire*).[w]	فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ ١١
12. Verily who[r] *yakhshawna* (*reverentially-fear they*[z]) their Lord by the invisible, for them (*are*) a forgiveness[w] and a remuneration[x] big.[x]	إِنَّ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١٢
13. And let-conceal you[z] your[n] say or let-disclose-/louden[10] it[x] you;[z] verily He (*is*) Omniscient (*by*) the chests' possession.	وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٣
14. Does not know Who[a] [*He*] created;[11] while He (*is*) The *Lateefo*[12] (*fine/subtle/gentle/and protector*) The Proficient.	أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤
15. He Who[a] made for you[b] the Earth[w] *dhalolan* (*submitter*[w]/*submissively-submitter*);[w] so let-walk you[z] in its[w] extremities[13] and let-eat you[z] from His *rez'qe*[x] (*victuals for sustenance*);[x] and to Him (*is*) the resurrection.	هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ ١٥
16. Have you[z] secured (*your*[n] *selves from*) Whom[p] [*He*] (*is*) in the Heaven[w] to [*He*] implodes by you[b] the Earth[w] then *edha* (*suddenly/whereas*) it[w] sways.	ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦
17. Or have you[z] secured (*your*[n] *selves from*) Whom[p] [*He*]	أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ

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[8] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

[9] The word "**سحقا**" means *far-away for them from Allah's mercy.*

[10] The word "**أجهروا**" rooted in "**جهر**" bears at least *dual* meanings: (*disclose* versus *conceal*) or (*louden* versus *quiet/silent*).

[11] This is "*disapprobatory (condemnatory) interrogative, implying negation*"= "**سوآل إنكاري و تقريعي**," i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry.

[12] The word "**لطيف**" = "**رّقيق**," in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See **البصائر**. *Additionally*, when the word: "**لطيف**," is *ascribed to Allah* it becomes *one* of Allah's most beautiful *attributive characteristics*, which denotes *protection* in *addition* to *fineness*, *subtlety*, and *gentleness*. I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. So, the only available resort is *transliteration* and *parenthetical explanation*.

[13] Originally the "**مناكبها**" are the human-shoulders. However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth. See **القرطبي**.

(*is*) in the Heaven[w] to send [*He*] on you[b] *hasseban* (*stone-storm*) then you[z] will know how (*was*) [*My*] *nathee're*[14] (*iterative warner/ warning*).	عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ ١٧
18. And *laqad* (*verily, already and affirmatively*) denied who[r] of before them; then how [was] [*My*] *na'kee're*[15] (*demur/ reproof/ spurning*).	وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ ١٨
19. Have [and] not seen they[z] to the birds above them (*are*) spreaders (*of*) their wings[x] and folding it;[w] not hold it[w16] except *Ar-Rahaman*; verily He (*is*) by every-thing *Ba'sseeron* (*keenly: Seer/ Omniscient*).	أَوَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ فَوۡقَهُمۡ صَٰٓفَّٰتٖ وَيَقۡبِضۡنَۚ مَا يُمۡسِكُهُنَّ إِلَّا ٱلرَّحۡمَٰنُۚ إِنَّهُۥ بِكُلِّ شَيۡءِۭ بَصِيرٌ ١٩
20. Yet[17] who[a] (*is*) this who, he (*is*) soldiers for you[b] succoring you[b] from lesser than/without *Ar-Rahman*; *en* (*not*) the unbelievers except in beguilement.	أَمَّنۡ هَٰذَا ٱلَّذِي هُوَ جُندٞ لَّكُمۡ يَنصُرُكُم مِّن دُونِ ٱلرَّحۡمَٰنِۚ إِنِ ٱلۡكَٰفِرُونَ إِلَّا فِي غُرُورٍ ٢٠
21. Yet[18] who[a] (*is*) this who *yarzoqokum* ([*he*] *gives you*[b] *provision/ victuals for sustenance*)[x] *en* (*if*) [*He*] withheld His *rez'qa*[x] (*provision/ victuals for sustenance/ rain*);[x] rather they[z] persisted in recalcitrance and an aversion.	أَمَّنۡ هَٰذَا ٱلَّذِي يَرۡزُقُكُمۡ إِنۡ أَمۡسَكَ رِزۡقَهُۥۚ بَل لَّجُّواْ فِي عُتُوّٖ وَنُفُورٍ ٢١
22. Is then who[p] walks [*he*] *mukebban* (*bending-down*) over his face *ahda* (*more divinely-guided*) or who[p] [*he*] walks level/even on *Sseratten* (*road/ way*) straight.	أَفَمَن يَمۡشِي مُكِبًّا عَلَىٰ وَجۡهِهِۦٓ أَهۡدَىٰٓ أَمَّن يَمۡشِي سَوِيًّا عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٢
23. Let-say [*you*[s]]: He Who[a] established you[b] and made for you[b] the hearing and the *abssa'ran* (*insights-/ discernments*) and the *af'edata* (*hearts/ minds*); little *ma*[19] (*surely*) thank you.[z]	قُلۡ هُوَ ٱلَّذِيٓ أَنشَأَكُمۡ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۖ قَلِيلٗا مَّا تَشۡكُرُونَ ٢٣
24. Let-say [*you*[s]]: He Who[a] *thara'akum* (*created/ propagated-/ manifested you*[b]) in the Earth[w] and to Him (*are to be*) thronged you.[z]	قُلۡ هُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ٢٤
25. And they[z] say when (*is*) this the promise;[x] *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٢٥
26. Let-say [*you*[s]]: verily only the knowledge (*is*) *enda* (*by munificence of/ by Rule of*) Allah; and verily only I am *natheeron* (*iterative warner*) manifester.	قُلۡ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ٢٦

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14 The speaker's pronoun "ي" in "نذيرِ," by Arabic (*linguistic*) Rule, is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

15 Ibid only regarding "نكيرِ."

16 The reason for "it[w]" (i.e. in the *feminine*) in the two instances in this *Ayah*, is because in Arabic, although "bird" is singular but it also is a plural, but it is a "جمع تكسير"=broken-plural, therefore the reference to it must be *feminized*.

17 The "أ" in "أمّن" = "بل," i.e. "*yet, rather*" see إعراب القرآن، لمحمود صافي or الدّر المصون، لـ احمد الحلبي.

18 Ibid.

19 The particle "ما" is for *intensity* of *paucity*. See إعراب القرآن، لمحمود صافي.

27. Then *lamma* (*when/whence*) they[z] saw it[x20] a nigh-she[y] (*had been*) displeased faces (*of*) whom[r] unbelieved they[z] and (*had been*) said: this (*is that*) which[x] you[c] were by it[x] claiming/pleading.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَـٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ٢٧

28. Let-say [*you*[s]]: have you[c] seen *en* (*if*) perished me Allah and whom[p] (*are*) with me, or *ra'hemana*[21] (*mercy-gave us* [*He*]); then who[p] [*he*] havens the unbelievers from a painful torment.

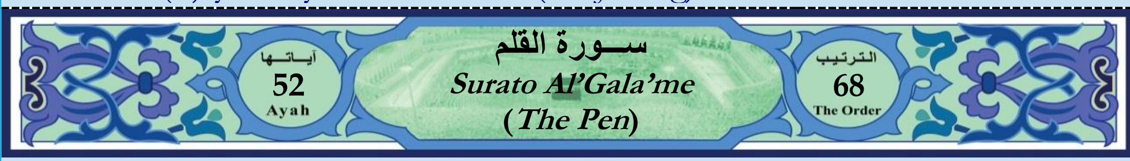
قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ٢٨

29. Let-say [*you*[s]]: He (*is*) *Ar-Rahmano* we believed by Him and on Him we trusted; so shall know you[z] who[p] [*he*] (*is*) in a misguidance manifester.

قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ ٢٩

30. Let-say [*you*[s]]: have seen you[c] *en* (*if*) became your[n] water *ghawran*[22] (*ground-deep-drain*) then who[p] [*he*] comes (*to*) you[b] by a water *ma'een* (*ever-flowing*).

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ ٣٠





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Knoon*[1] (*25th Arabic alphabet*); by[2] the pen[x] and what *yasttorona*[3] (*line-inscribe they*[z]).

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ١

2. Not you[s] (*are*) by your[n] Lord's boon[w4] surely a maniac.[5]

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ٢

3. And verily for you[g] surely (*is*) a remuneration[x] other than slighted/severed.[6]

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣

4. And verily you[g] (*are*) surely on a great character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٤

5. So shall discern/sight [*you*[s]] and discern/sight they.[z]

فَسَتُبْصِرُ وَيُبْصِرُونَ ٥

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[20] That is the realization of Allah's promise of resurrection and individual accounting.

[21] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "or *ra'hema* ([*He*] *had mercy-given*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *or He mercied* us" which cannot be said in correct English, as there is *no* such word as "*mercied*."

[22] That is it drained deeply into the ground. +

[1] The letter "ن," and in it are *varieties* of *statements* as to its "meaning," besides the letter itself. The best of the statements is that which Abo Hurayrah says that he heard *The Prophet* (SAWS) saying it is the "*ink bottle*."

[2] The letter "و" preceding word "القلم," is "و القسم," the English equivalent of "*by*" when one makes an oath and says: "By God."

[3] The word "يسطرون" means *line-inscribe*, i.e. and make line or lines of writing. See الراغب.

[4] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

[5] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective.

[6] The word "*mamnoon*"= "ممنون" means: (1) that which is *cut*, (2) that which is *diminished*, (3) *slighted* and *unaccountable*. See التاج.

6. By which[x] (*of*) you[b] (*is*) the *maftoono*[7] (*he is bedeviled*).	بِأَييِّكُمُ ٱلْمَفْتُونُ ٦
7. Verily your[t] Lord, He (*is*) knowinger by whom[p] [*he*] strayed *a’n* (*off*) His path and He (*is*) knowinger by the *muhtadeena*[8] (*he-they who became divinely-guided*).	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٧
8. So let-not obey [*you*[s]] the deniers.	فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ٨
9. Longed they[z] if[9] [*you*[s]] fawn[10] so they[z] (*would*) fawn.	وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ٩
10. And let-not obey [*you*[s]] every *halla'fen* (*iterative swearer*) *maheenen*[11] (*he who is: feeble/miniscule/and vile*).	وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ١٠
11. *Hammazen* (*iterative slanderer-gossiper*), *mashsha’en* (*iterative walker*) by a calumny.	هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ١١
12. *Manna’en* (*iterative preventer*) for the *khayrey*[12] (*desirable-/possession/goodness*), aggressor, *atheemen* (*iterative sinner*).	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ١٢
13. *Ottollen* (*cruel-dragger*) after *tha’leka* (*afar-that-it/that*)[x] *zaneemen* (*illegitimate-ever-pretender/conjoiner other people*).	عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ١٣
14. That [*he*] [was] possessor (*of*) possession and sons.	أَن كَانَ ذَا مَالٍ وَبَنِينَ ١٤
15. If[13] (*to be/being*) recited on him Our *Aya’te*[w] (*Qur’anic statements*) said [*he*]: (*such are*) The Firsts’ fables.	إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ١٥
16. We shall brand him on the snout.[14]	سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ١٦
17. Verily We essayed them just-as We essayed the garden’s[w] companions, *edh* (*whereas*) *aqsamo* (*they*[z] *oathed*) surely they[z15] cut its[w] bunches *mussbeheena* (*by morning and enjoyers*).	إِنَّا بَلَوْنَـٰهُمْ كَمَا بَلَوْنَآ أَصْحَـٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ١٧
18. And not except they.[z]	وَلَا يَسْتَثْنُونَ ١٨
19. So ambulated on it[w] a he-ambulant[16] from your[t] Lord while they (*were*) sleepers.	فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ١٩

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[7] The word “*maftoon*” is *singular, masculine objective noun*, meaning: *he who is bedeviled*.

[8] See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

[9] The particle “**لو**” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “**لو**” amounts to “if” or “when.’ See **مغني اللبيب، إبن هشام**.

[10] The word “**يدهن**” means to fawn, i.e. to flatter/supple and compromise.

[11] The word “*maheen*” is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and vile*.

[12] The word “**خير**” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “**خير**.”

[13] The particle “**إذا**” is a *future adverbial conditional* article hence it is “if” not “when.’

[14] The word “**الخرطوم**” is the “*elephant’s nose*,” says **الراغب**. And **الراغب** adds by saying that the *nose* was referred to as “**الخرطوم**” to *debase*, *demean*, and *mark with ignominy and grotesqueness* the one referred to.

[15] For lack of better word, for “**يصرمنها**” I say: “*they*[z] *cut-its*[w] *bunches*” *bearing the fruits*, for the palm-dates during “harvest” time at the end of the season, such *bunches* cutting is the “**صرام**,” done in *preparation for the next season*.

[16] The word “**طائف**” is *singular*, *masculine subjective noun*. Translated here as “*he-ambulate*” as there is *no* English equivalent for “**طائف**” and “*ambulant*” is an *adjective*. So “*he-ambulant*” to *coin the needed noun*.

20. So it[w] became like the *ssareeme*[17] (*gardens whose fruits are blackened and cut-off/ its bunches/ burned like ash*).	فَأَصۡبَحَتۡ كَٱلصَّرِيمِ ٢٠
21. So they[z] mutually called (*each other*)[18] *mussbeheen* (*by morning reachers and enjoyers*).	فَتَنَادَوۡاْ مُصۡبِحِينَ ٢١
22. That *eghdo* (*go early-morn you*[z]) over your[n] *hartha* (*cultivation/ tillage/ crops*), *en* (*if*) you[c] were *ssa'remeena*[19] (*cutters of the date-palms bunches*).	أَنِ ٱغۡدُواْ عَلَىٰ حَرۡثِكُمۡ إِن كُنتُمۡ صَٰرِمِينَ ٢٢
23. So launched they[z] while they *yatakhafatona* (*they*[z] *were*: *mutually lowering their voices/ whispering*).	فَٱنطَلَقُواْ وَهُمۡ يَتَخَٰفَتُونَ ٢٣
24. That not surely enters it[w] today on you[b] a *meskeenon* (*not having sufficient material possessions*).	أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٞ ٢٤
25. And *ghadaw* (*they*[z] *went early-morning*) on *hardden* (*parry*),[20] *Qadereen*[21] (*he-they capable of: doing/ enforcing/ influencing*).	وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ٢٥
26. Then *lamma* (*when/ whence*) they[z] saw it[w] said they:[z] verily we (*are*) surely strayers.	فَلَمَّا رَأَوۡهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ٢٦
27. Rather we (*are*) *mahromoona*[22] (*they who are deprived*).	بَلۡ نَحۡنُ مَحۡرُومُونَ ٢٧
28. Said their *awsatto*[23](*ideal/ just*): have [*I*] not said for you:[b] *lawla* (*why do not*) *tosabbehoona*[24] (*say you:*[z] *subhana Allah*).	قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل لَّكُمۡ لَوۡلَا تُسَبِّحُونَ ٢٨
29. Said they:[z] *subhana*[25] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; verily we were *dha'lemeena* (*injustice-doers*).	قَالُواْ سُبۡحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٢٩
30. So *aqbala* (*forwardly-advanced*) some (*of*) them on some mutually blaming.	فَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ يَتَلَٰوَمُونَ ٣٠
31. Said they:[z] *ya'waylana* (*for us*: *a lengthy*: *stay in a valley in Hell/ bane/ woe*); verily we were tyrants.	قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١

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[17] The word "*sareem*" is *masculine, singular objective noun*, meaning: the *gardens whose date-palms which looks blackened and had their fruits cut-off*. Or burned like ash. Or the "*sareem*" is the *dark night*, so this garden and its date-palms *bare and blackened* like the darkness of night. There is *no* English equivalent.

[18] The word "**تنادوا**" = "**نادى بعضهم بعضاً**" that is *literally mutually called each other*, or *mutually they gathered in their club*.

[19] The word "*saremeen*" is *masculine, plural subjective noun*, meaning *cutters of the date-palms bunches*, with *no* English *equivalent*.

[20] The word "**حرد**" has several meanings: (1) *parry/ isolation*, (2) *intention*, (3) *exasperation*, (4 *contemplation*). See **اللسان**.

[21] The word "*Qadireen*"="**قادرين**" is *masculine, plural, subjective noun*, i.e.: *they who are capable of: giving, doing, enforcing or influencing*. That is they thought of themselves as *are able to take all the necessary measures* and *execute* their plan as they schemed it.

[22] The word "**محرومون**" is *masculine, plural, objective noun*, meaning *they who are deprived*, with *no* English equivalent.

[23] The phrase "*most-middle*" is an Arabic *tongue* expression which means among them the most: *ideal/ just*.

[24] The word "*tosabbehoon*" means say you[z]: *subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

[25] The word "*subhana*"= "**سبحان**" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "**سبحانك**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "**سبحان**" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

32. *Asa* (*craving a deed beyond one's means that, may*) our Lord to substitute for us *khayran* (*choicer/ worthier*) than it;[w] verily we (*are*) to our Lord desirers.	عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾
33. Like *tha'leka* (*afar-that-it/ that*)[x] (*is*) the torment and surely the Hereafter's[w] torment (*is*) bigger, if they[z] were (*to*) know they.[z]	كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾
34. Verily for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) *enda* (*by munificence of/ by Rule of*) their Lord (*are*) paradises[w]/gardens[w] (*of*) the *naeem* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾
35. Do then We make the Muslims like the criminals.	أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾
36. What (*is*) for you;[b] how you[z] rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾
37. Or for you[b] a book, in [it[x]] you[z] study.	أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾
38. Verily for you[b] in it[x] what choose you.[z]	إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾
39. Or for you[b] *aymanon* (*oaths*)[x] on Us *ba'legha'ton*[26] (*ultimate-she*[y]) to The *Qeyamatey's*[w] (*Judgment's*) Day;[x] verily for you[b] what rule you.[z]	أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾
40. Let-ask them [*you*[s]] which[x] (*of*) them by *tha'leka* (*afar-that-it/ that*)[x] (*is*) a claimer [*he*].	سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾
41. Or for them partners; so *l'ya'ato*[x] (*let-they*[z] *bring/ come*)[x] by their partners *en* (*if*) they[z] were *ssa'deqeena* (*always truth enforcers*).	أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
42. Day (*to be/ being*) bared-*a'n* (*off*) a leg[27] and (*are*) (*to be*) invited they[z] to the kowtowing then not can they.[z]	يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
43. *Khusheya'an*[28] (*submittingly subdued*) (*are*) their *abssa'ro*	خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟

[26] The word "**بالغة**" = "ultimate-she[y] is an *adjective* modifying "*oaths*," which is in its *plural* format (as in this case) is a "broken plural" requiring a *feminine* modifier. Hence, the suffix of ultimate-she,[y] i.e. *reachers* or *reaching* all the way to the Day of Judgment.

[27] The word "**ساق**" in this context means "hardship," see **الراغب**. Also, the expression "Day (*to*) be bared off a leg" is an Arabic *tongue* expression meaning: when the *matter* or the *situation becomes rather serious, tough, and hard to manage*. More importantly, there is *Hadeeth* **صحيح البخاري ج4/ص1871**, where the Prophet (SAWS) says:

«يَكْشِفُ رَبُّنَا عن سَاقِهِ فَيَسْجُدُ له كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ ويبقى كُلُّ من كان يَسْجُدُ في الدُّنْيَا رِيَاءً وَسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

That is: "bares our Lord off His Leg, then kowtows for Him every a believer and a she-believer and remains every whoever was kowtowing in the World hypocritically and reputedly, so he goes to kowtow then reverts his back (*as*) one tier". See **البخاري** as referenced above or page 422 in **موسوعة الحديث الشّريف، الكتب الستة، بإشراف و مراجعة فضيلة الشيخ: صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ، دار السلام للنشر و التوزيع، الطبعة الثالثة: محرّم هـ1421= أبريل 2000م.** and **القرطبي** for a good discussion of this word "**ساق**."

[28] The word "**خاشعة**," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خاشعة**," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوعً**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**خشّعاً**" are those who *submittingly subdued their body, sight and sound*. Also sometime "**الخاشعون**" = *they who bow in the Prayer*. See **البصائر** and **اللّسان**. Since this Ayah speaks about their sights being "**خشّعاً**" that means *their sights are submittingly subdued*.

(*insights/discernments*) over-burdens them ignominy;[w] and *qad* (*already and affirmatively*) (*had been*) invited they[z] to the kowtowing while they (*were*) sound.[29]	يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾
44. So let Me and whom[p] [*he*] denies by this the discourse; We shall allure[30] them from whence not know they.[z]	فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾
45. And [*I*] protract for them; verily My scheme (*is*) *ma'teenon* (*enormously strong and indefatigable*).	وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾
46. Or [*you*[s]] ask them remuneration then they of a mulct (*are*) *muthgaloona*[31] (*they*[z] *that are heavily-laden*).	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾
47. Or they[z] have the invisible then they write they.[z]	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
48. So *issber* (*let-hold on patiently* [*you*[s]]) for your[t] Lord's rule and let-not be [*you*[s]] like the fish's companion; *edh* (*whereas*) [*he*] called while he (*was*) *makdhoomon* (*he who is distressed/imprisoned/and exasperated*).	فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾
49. *Lawla* (*had it not been for*) that overtaken him a boon[w32] from his Lord, surely [*he*] (*would have been*) *nubetha* (*slightingly cast*) by the open while he (*is*) *madhmoom* (*he who is dispraised*).	لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾
50. Then *ejtabaho* (*favorably and directly selected him*) his Lord then made him [*He*] of the *ssa'leheena* (*righteous people*).	فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾
51. And *en* (*if*) almost who[r] unbelieved they[z] surely *youz'le-gonaka*[33] (*they*[z] *slip you*[s]) by their *abssa're* (*insights-/discernments*) *lamma* (*when/whence*) they[z] heard the *thekra* (*Qur'an/message*) and they[z] say: verily he (*is*) surely a maniac.[34]	وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾
52. While not it[x] except *thekron* (*Qur'an/message*) for the worlds.	وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[29] That is while they were alive in the world.
[30] The word "سنستدرجهم" is made up of *four* parts: (a) the letter "س" for "*shall*," (b) double component word, the active *subject* pronoun, as represented by the "ن" and the *present participle verb* "نستدرج" meaning: *allure* some one to something *almost always not favorable* to him, (c) the pronoun "هم," for them.
[31] The word "*muthgaloon*" is *masculine, plural objective noun*, meaning *they that are being burdened.*
[32] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").
[33] This Arabic tongue expression, meaning that they like by their imagination (*through their enraged eyes*) love to destroy you by tripping you or making you slip, fall and be severely harmed.
[34] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective. +

1. The *Haqqa’to*[1] (*Disposer/Righter*-she[y]).	ٱلْحَآقَّةُ ١
2. What (*is*) the *Haqqa’to* (*Disposer/Righter*-she[y]).	مَا ٱلْحَآقَّةُ ٢
3. And what (*profoundly caused you*[g] *to know*) what (*is*) the *Haqqa’to* (*Disposer/Righter*)-she.[y]	وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ٣
4. Denied-she[y2] *Thamooda*[3] and *Aadon*[4] by The *Qa’re’a’te*[w5] (*sudden and intense Knocker*)-she.[y]	كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ٤
5. As however *Thamooda* then (*had been*) perished they[z] by the *Tta’gheya’te*[w6] (*over-runner-she*[y]).	فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ٥
6. And however *Aadon* then (*had been*) perished they[z] by a wind[w] *Ssarsa’ren* (*severely cold and strongly noisy*) *aa’te’ya’ten*[w] (*excessively-recalcitrant*-she[y]).	وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦
7. [*He*] subjugated/drove it[w] over them seven nights and eight days *husooman* (*successively and determinatively*); so [*you*[s]] see the people in it[w] *ssar’aa* (*he-they fatally thrown dispersedly to the ground*) as (*if*) they were *ajazo*[7] (*date-palms stumps*) palm-trees *kha’weya’ten*[8] (*fallen ruinously-empty*).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ٧
8. So do [*you*[s]] see for them of a remnant-she.[y]	فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ٨
9. And come Pharaoh and who[p] before him and the *Mu’tafekat*[9] (*towns over-turned upside down*) by the *kha'tte'a'te*[10] (*absolute wrongdoer*)-she.[y]	وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ٩
10. So disobeyed they[z] their Lord’s messenger; so [*He*] took them a take-she[y] *ra’beyatan* (*surpasser-she*[y]).	فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ١٠
11. Verily We *lamma* (*when/whence*) overflowed the water We carried you[b] in the runner-she.[y]	إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ١١

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[1] The word “**الحاقة**,” translated as “*The Disposer-she*[y]” is synonymous with “**يوم القيامة**”= “*The Day of Judgment*.” Both “**الحاقة**” and “**يوم القيامة**” are individually *feminine genders*, singular nouns. Thus, “**الحاقة**” means "**تحق بحق و عدل لكل حقه، خيراً أو شراً**,"= it[w] *disposes rightly and justly* for everyone his/her due recompense (*good* or *bad*) accordingly, ultimately: Paradise or Hell.

[2] The word “**كذّبَت**”= denied-she[y] is in reference to the “*Thamound*,” which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “**ت**” in “**كذّبَت**.”

[3] *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur’an in (S7:73).

[4] *Aad* are the people of Prophet *Hood* (*Heber*), an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader’s name*. First time mentioned in The Qur’an in (S 7: 65).

[5] The word “**القارعة**” *feminine singular nouns*, meaning she who *suddenly and intensely* knocks. “**القارعة**” is synonymous with “**يوم القيامة**”= “*The Day of Judgment*.” See (S101:1).

[6] That is the Overrunner *Shriek*, see **القرطبي**.

[7] The “*stump*” is the *base* of the tree *in the ground* from which the roots shoot. See *Webster’s Unabridged Dictionary*.

[8] The word “**خاوية**” by definition means *empty and in ruin*. See **اللسان** and **الهادي**.

[9] Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. *They failed to heed his advice*. So Allah *punished* them by *turning their towns upon them upside down*.

[10] The word “**خاطِىء**” = “**من تعمّد الخطأ**,” = who intentionally wronged; unlike the “**المخطِىء**” = who *errs unintentionally*. So, “**الخاطئة**” = the “*wrongdoer-she*[y].”

12. To make it[w] [*We*] for you[b] a reminder-she[y][11] and to cache/cognize it[w] a cache-she[y]/cognizing-she[y] ear.	لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ ١٢
13. Then *edha* (*when/whereas*) (*to be/had been*) blown in the horn a blow-she[y] a once-she.[y]	فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفۡخَةٞ وَٰحِدَةٞ ١٣
14. And (*had been*) carried-she[y] the Earth[w] and the mountains[x] then *dukkata* (*both razed*) *dakkatan* (*razing-she*[y]) once-she.[y]	وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤
15. So then-day befell-she[y] the *Wa'gea'te* (*Doom's Day Event*).	فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ١٥
16. And [split/halved]-she[y] the Heaven[w] then she (*is*) then-day *wa'he'ya'ton*[w][12] (*feeble/infirm*)-she.[y]	وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ ١٦
17. And the angels[13] over its[w] *arja* (*extremities/boundaries*); and carrying your[t] Lord’s *Arshe* (*Throne/Chair of Kingship/proprietorship*) above them then-day eight.	وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ ١٧
18. Then-day (*to be*) shown you[z] not hide of you[b] a *kha’fe’ya’ton*[w] (*lay-hidden-she*[y]).	يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨
19. So as-to whom[p] *oteya* ([*he*] (*had been accorded*) his book[x] by his *yamene* (*right-hand*)[w] then says [*he*]: Ha, *ummo* (*come you*[z]); let-read you[z] my book[x] [ha].[14]	فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩
20. Verily I presumed surely I am *mula’qen* (*meeter with-/meeting with*) my account[x] [ha].[15]	إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهۡ ٢٠
21. So he (*is*) in a living-she[y] (*condition*) *radheya’ten* ([*she-embraced-gratifier*).[16]	فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٢١
22. In a paradise[w]/garden[w] lofty-she.[y]	فِي جَنَّةٍ عَالِيَةٖ ٢٢
23. Its[w] *qutoofo* (*ready for plucking fruits/flowers*) (*are*) nigh-she.[y]	قُطُوفُهَا دَانِيَةٞ ٢٣
24. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] antedated in the days[x] the bygone-she.[y]	كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ٢٤
25. And as-to whom[p] *oteya* ([*he*] *had been accorded*) his book[x] by his *shema’le* (*left-hand*)[w] then [*he*] says: *yalaytaney* (*O, for longing that I*) not *ota* (*had been accorded* [*I*] my book[x] [ha].[17]	وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ٢٥

[11] The word “التذكرة” means *that which reminds* or *by which one is reminded*. See البصائر.
[12] The word “واهية” could also mean infirm or weak. See الراغب.
[13] The word “الملَك” is a *gender noun*, meaning the angels.
[14] The particle “ه” in “كتابيه” is *for a caesural-pause* in *reading* in order to *evidence the emphasis* of the “ي” in “كتابيه.” The *pause is preferable* according to *most Qur’an readers and commentators*. But *in case*, there is *no pause* and *the recitation is continuous* then this “ه” will be *dropped from the recitation*.
[15] Ibid, only for “حسابيه.”
[16] The word “راضية” that is a *gratifier* and *simultaneously* this *gratifier* is *embraced* by its *recipients* as *gratifying* it.
[17] See footnote 14, for “*book*[-*ha*].”

26. And not *adrey* (*profoundly knew* [*I*]) what (*is*) my account [ha].[18]	وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ ٢٦
27. *Yalaytaha* (*O, for a longing that it*[w]) was-she[y] the *qadheyata* (*end-all-she*[y]).	يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧
28. Not enriched/sufficed[19] *a'n* (*off*) me my possession [ha].[20]	مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡۜ ٢٨
29. Perished *a'n* (*off*) me my authority[x] [ha].[21]	هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩
30. Let-take him you[z] then *ghulloho*[22] (*shackle his wrists to his neck him you*[z]).	خُذُوهُ فَغُلُّوهُ ٣٠
31. Afterward the *Jaheema*[23] (*intensely-blazing Fire*) *ssalloho*[24] (*let-you*[z] *broiled him*).	ثُمَّ ٱلۡجَحِيمَ صَلُّوهُ ٣١
32. Afterwards in a chain its[w] measure (*is*) seventy cubits then let-insert him you.[z]	ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ٣٢
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُۥ كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ٣٣
34. And not urges [*he*] on *tta'aame*[x] (*giving: wheat/edible-/food-grains*)[x] the *meskee'ne* (*not having sufficient material possessions*).	وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣٤
35. So not for him today, ha here *hamemon*[25] (*affectionate-friend*).	فَلَيۡسَ لَهُ ٱلۡيَوۡمَ هَٰهُنَا حَمِيمٞ ٣٥
36. And nor *tta'aamon*[x] (*wheat/edible/food-grains*)[x] except of *ghesleenen* (*the Hell's peoples pus*).	وَلَا طَعَامٌ إِلَّا مِنۡ غِسۡلِينٖ ٣٦
37. Not eat it[x] except the wrongdoers.[26]	لَّا يَأۡكُلُهُۥٓ إِلَّا ٱلۡخَٰطِـُٔونَ ٣٧
38. So not;[27] *Oqsemo* (*I oath*) by what you[z] discern/sight.	فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ ٣٨

[18] See footnote 14 above regarding "**حسابيه**."."

[19] The word "**أغنى**" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

[20] Ibid, only for "**مالي**."

[21] Ibid, only "**سلطاني**."

[22] The word "**غلّوه**" meaning put in the "**الغُلّ**," means bond or *shackle his two wrists to his neck*.

[23] The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.

[24] The word "**يصلون**" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

[25] The word "**حميم**" in Arabic is a *paradoxical* term, meaning "*cold*" and "*hot*" or "*very cold*" or "*very hot*." However, in Arabic *tongue* expression: "**الصديق الحميم**" = "*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend." I do not like to use: "*intimate*" as this word is rather *suggestive* of "*sexual*" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "**الصديق الحميم**," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language. So for "**الصديق الحميم**," I am settling for: "*true, cherisher, compassionate and sympathetic friend, mutually affectionate*" and for short: "*mutually affectionate friend*."

[26] The word "**خاطِىء**" = "**من تعمَّد الخطأ**," = who intentionally wronged; unlike the "**المخطِىء**" = who *errs unintentionally*. So, "**الخاطئون**" = the "*wrongdoers*.'

[27] The "**لا**" at the beginning of this *Ayah*, is by *consensus* is a *negation* particle. See **الدر المصون، احمد حلبي**. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

39. And what not discern/sight you.[z]	وَمَا لَا تُبۡصِرُونَ ٣٩
40. Verily it[x] surely (*is a*) say (*of*) a messenger-*kareemen*[28] (*bounty-giver, ennobler and of multiple uses/effects*).	إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ٤٠
41. And neither it[x] (*is*) a poet's say, little surely[29] you[z] believe.	وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ قَلِيلٗا مَّا تُؤۡمِنُونَ ٤١
42. And nor surely a soothsayer's say, little surely[30] you[z] reminisce.	وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٤٢
43. (*It*[x] *is*) a descending[31] from the world's Lord.	تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٤٣
44. And had he *taqawwala* (*made-up-say*) on Us some (*of*) [the] says.	وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ ٱلۡأَقَاوِيلِ ٤٤
45. Surely We (*would have*) taken [of] him by the *ya'mene* (*force/power/right*).	لَأَخَذۡنَا مِنۡهُ بِٱلۡيَمِينِ ٤٥
46. Afterwards surely We (*would have*) severed of him the aorta.	ثُمَّ لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ ٤٦
47. So not of you[b] of an *ahaden*[32] (*a lone/any-one*) *a'n* (*off*) him obstructers.	فَمَا مِنكُم مِّنۡ أَحَدٍ عَنۡهُ حَٰجِزِينَ ٤٧
48. And verily it[x] (*is*) surely a reminder-she[y33] for the *muttaqeena* (*he-they reverentially guard against Allah's displeasure*).	وَإِنَّهُۥ لَتَذۡكِرَةٞ لِّلۡمُتَّقِينَ ٤٨
49. And verily We surely know that of you[b] (*are*) deniers.	وَإِنَّا لَنَعۡلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ٤٩
50. And verily it[x] (*is*) surely *hasraton*[w] (*ardent contrition*)[w] [on] the unbelievers.	وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ٥٠
51. And verily it[x] (*is*) surely the *yaqeene's* (*certitude faith*)'s right.	وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ ٥١
52. So *sabbeh*[34] (*let-say [you*[s]]: *subhana Allah*) by your[t] Lord's name, The Great.	فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٥٢

سورة المعارج
Surat Al'Ma'aareje (The Ascending Stairways)

آياتها 44 Ayah — الترتيب 70 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[28] The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun*. It has *no exact* English equivalent, as explained in length in footnote 28 of the *Introduction* to this *Translation*. Summarily: *bounty-giver ennobler and of multiple uses/effects*.
[29] The particle "**ما**" is for *intensity* of *paucity*. See **إعراب القرآن، لمحمود صافي**.
[30] Ibid.
[31] The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.
[32] See the *Lexicon* attached to this *Translation* regarding "**أحد**."
[33] The word "**التذكرة**" means *that which reminds* or *by which one is reminded*. See **البصائر**.
[34] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. +

1. Asked[1] an asker by a torment[x] befalling/occurrent.	سَأَلَ سَآئِلُۢ بِعَذَابٖ وَاقِعٖ ١
2. For the unbelievers, not for it[x] a repeller.	لِّلۡكَٰفِرِينَ لَيۡسَ لَهُۥ دَافِعٞ ٢
3. From Allah, possessor (*of*) the *ma'a'reje* (*ascending stairways*).	مِّنَ ٱللَّهِ ذِي ٱلۡمَعَارِجِ ٣
4. *Ta'arojo* (*curvilinearly ascends*) the angels and The *Ruho* (*Arch Angel Gabriel/other High Angel*) to Him in a day [was] its[x] *meqda'ro* (*span/measure*) fifty thousand-[year].	تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥ خَمۡسِينَ أَلۡفَ سَنَةٖ ٤
5. So *issber* (*let-hold on patiently* [*you*[s]]) a beautiful patience.	فَٱصۡبِرۡ صَبۡرٗا جَمِيلًا ٥
6. Verily they see it[x] afar.	إِنَّهُمۡ يَرَوۡنَهُۥ بَعِيدٗا ٦
7. And [*We*] see it[x] near.	وَنَرَىٰهُ قَرِيبٗا ٧
8. Day the Heaven[w] is like the *muh'le* (*molten metal*).	يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ ٨
9. And [are/to be] the mountains[x] like the *eh'ne* (*colored wool*).	وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٩
10. And asks not *hamemon* (*affectionate-friend*) (*about another*) *hameman* (*affectionate-friend*).	وَلَا يَسۡـَٔلُ حَمِيمٌ حَمِيمٗا ١٠
11. (*To be*) made they[z] discerning/sighting; longs the criminal if[2] (*to*) ransom[3] (*himself*) of then-day's torment by his sons.	يُبَصَّرُونَهُمۡۚ يَوَدُّ ٱلۡمُجۡرِمُ لَوۡ يَفۡتَدِي مِنۡ عَذَابِ يَوۡمِئِذِۭ بِبَنِيهِ ١١
12. And his she-consort[4] and his brother.	وَصَٰحِبَتِهِۦ وَأَخِيهِ ١٢
13. And his (*closest*) kin[w] which[u] lodges/shelters him.	وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ ١٣
14. And whom[p] (*are*) in the Earth[w] together; afterwards [*he*] delivers him.	وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ يُنجِيهِ ١٤
15. Not-at-all;[5] verily it[w] (*is*) *Ladha* (*intensely heated Hell*).	كَلَّآۖ إِنَّهَا لَظَىٰ ١٥
16. *Nazza'atan*[w] (*iteratively-wrester*)[w] for the *shawa*[6] (*head skin and the extremities*).	نَزَّاعَةٗ لِّلشَّوَىٰ ١٦
17. [*It*[w]] summons/calls whom[p] [*he*]: backed and averted.	تَدۡعُواْ مَنۡ أَدۡبَرَ وَتَوَلَّىٰ ١٧
18. And gathered [*he*] then [*he*] cached/cognized[7].	وَجَمَعَ فَأَوۡعَىٰ ١٨

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[1] The word "**سأل**" could mean "**دعا**," see **القرطبي**.
[2] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.
[3] The word "ransoms" is a *transitive* verb, hence the need for the parenthetical (*himself*).
[4] That is his wife, or intimate she-companion.
[5] The word "**كلا**" is an article of negation particularized for deterrence and prevention.
[6] The word "*shawa*" has several meanings, among them: the head skin, the extremities.
[7] That is he *consciously persistently hoarded.*

19. Verily the mankind (*had been*) created *haloo'an*[8] (*fretfully-anxious*).	۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ١٩
20. If evil touched/betided him [*he*] (*is*) *ja'zooan*[9] (*iteratively bewailer*).	إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ٢٠
21. And if touched/betided him the *khayro*[10] (*desirable-/possession/goodness*) [*he*] (*is*) *mano'an* (*iteratively-stinter*).	وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ٢١
22. Except the prayers.[11]	إِلَّا ٱلْمُصَلِّينَ ٢٢
23. Who[r] they over their Prayer[w] (*are*) *da'emoona*[12] (*duty-biders*).	ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ٢٣
24. And who[r] (*are*) in their possessions (*is*) a right[13] *ma'aloomon* (*that which is known*).	وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ٢٤
25. For the requester and the *mahroo'me* (*he who is dispossessed*).	لِّلسَّآئِلِ وَٱلْمَحْرُومِ ٢٥
26. And who[r] *youssaddeqoona* (*they*[z] *affirm as credible*) by the *Deen's*[14] (*religion's/Islam's*) Day.	وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ٢٦
27. And who[r] they from their Lord's torment, (*are*) *mushfeqoona* (*he-they in disquiet*).	وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ٢٧
28. Verily their Lord's torment (*is*) other than *ma'amoon* (*one from which one is safe and secure*).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨
29. And who[r] they for their *foroje* (*orifices/private-parts*) (*are*) keepers up.[15]	وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ٢٩
30. Except on/over their spouses or what possessed their *aymane* (*right hands*)[w] then verily they (*are*) other than *malomeena* (*ones that are blameful*).	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٣٠
31. So whoever *ebtagha*[16] ([*he*] *earnestly-quested*) beyond *tha'leka* (*afar-that-it/that*)[x] then those they (*are*) the aggressors.	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ٣١
32. And who[r] they for their *amana'te* (*their: entrustment/obligation/duties*) and their covenants (*are*) *ra'aoona* (i.e.: *shepherds/custodians/fulfillers*).	وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ٣٢

[8] The word "هلوعا" means he who is "ضجور جزوع," that is fretful and anxious. See اللسان.
[9] The word "جزعنا" of "جزع" has several meanings, among here: bewailer. See التاج.
[10] The word "خيرٌ" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."
[11] The word "*prayer*" as *noun* dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).
[12] The word "دائمون" like observing the "دوام,"= *duty* i.e. *constantly performing* the Prayer *on time and in specific place known in advance to the doer*, e.g.: *in congregation* and *in the Mosque* at the time of each Payer.
[13] The "الحق المعلوم" is the *Zakah* portion in a personal wealth, i.e. *besides* the general charity.
[14] The "*religion's day*" is the *Day of Judgment*, whence all are *recompensed* according to *his/her deeds if* they are *believers*.
[15] The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).
[16] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*.

33. And who[r] they by their testimonies (*are*) *qa'emona*[17] (*standers/ maintainers*).	وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمۡ قَآئِمُونَ ٣٣
34. And who[r] they (*are*) on their Prayers they[z] (*are*) keeping-up.[18]	وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ٣٤
35. Those (*are*) in paradises[w]/gardens[w] *mukramoona* (*they who are hospitality accorded and honored*).	أُوْلَٰٓئِكَ فِي جَنَّٰتٖ مُّكۡرَمُونَ ٣٥
36. So what who[r] unbelieved they,[z] *qebalaka* (*towards you*[g]) (*are*) *muhtteyeena* (*he-they hasteners with gaze and extended necks*).	فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهۡطِعِينَ ٣٦
37. *A'n* (*off*) the *yamene* (*right-side*) and *a'n* the *shema'le* (*left-side*) *ezeena*[19] (*sequestering group*).	عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧
38. Does covet every *emre'en*[20] (*mature/perfect manliness possessor*) of them (*to be*) admitted paradise[w]/garden[w] (*of*) *naeemen* (*permanent mental and physical delights in the highest chambers of Paradise*).	أَيَطۡمَعُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُدۡخَلَ جَنَّةَ نَعِيمٖ ٣٨
39. Not-at-all;[21] verily We created them of what they[z] know.	كَلَّآۖ إِنَّا خَلَقۡنَٰهُم مِّمَّا يَعۡلَمُونَ ٣٩
40. Then not;[22] *Oqsemo* (*[I] oath*) by Lord (*of*): the *mashareqe* (*sunrise's loci*) and the *magharebe* (*sunset's loci*), verily We assuredly[23] (*are*) *Qa'deyroona*[24] (*We-Who are capable of: giving/ doing/ enforcing/ influencing*).	فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠
41. On that [*We*] substitute *khayran* (*choicer/ superior-/worthier*) than them and not We surely (*are*) *masboqeena*[25] (*ones that are outran*).	عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١
42. So let them: wade and play [*you*[s]] until *youlaqo* (*they*[z] *meet*) their day which[x] they[z] (*are being*) promised.	فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ٤٢
43. Day they[z] exit from the *ajda'the* (*tombs*) speedily as if they (*were*) to *nussoben* (*immolation stones/ sacrificed on stone alters*) *youfedhona*[26] (*group-rush they*[z]).	يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ٤٣

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17 The word "**قائمون**," i.e. maintainers of the Prayer. It could stand for "*standers*" or "*sustainers*."

18 Ibid, except for **يحافظون**.

19 The word "**عزين**" means groups in sequestering fashion, or *sequestering group*.

20 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = **الرجل**, **و** the human= **الإنسان** the person =**الشخص**the *mar'o* = **المرء**, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

21 The word "**كلا**" is an article of negation particularized for deterrence and prevention.

22 See footnote for (S75:1) for this "**لا**," by *consensus* is a *negation* particle. See **الدر المصون، احمد حلبي**. As to the oath here see footnote for (s56: 75-76).

23 The "**ل**" in "**القادرون**" is a *juratory*"**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*".

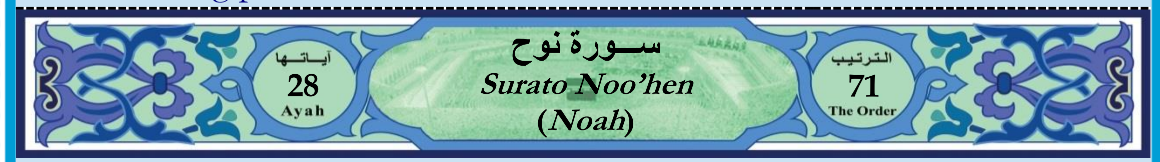
24 The word "**قادرون**" is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

25 The word "**مسبوقين**" is *plural*, *masculine objective noun*, with *no* English equivalent.

26 The word "**يوفضون**" comes from "**الإفاضة**" which means a *crowd of people rushing from one place to another*.

44. *Khashseya'an*[27] (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/discernments*), over-burdens them humility; *tha'leka* (*afar-that-it/that*)[x] (*is*) the day which[x] they[z] were being promised.

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We sent *Noohan*[1] (*Noah*) to his people that let- [*you*[s]] warn your[t] people, from before that *ya'ateya*[x] (*betides/eventuates*)[x] them a painful torment.

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

2. Said [*he*]: O, my people, verily I am for you[b] *natheeron* (*iterative warner*) manifester.

قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

3. That let-you[z] worship Allah and *ettaqoho* (*let reverentially guard you*[z] *against the displeasure of Him*) and let-obey you[z] [*me*].[2]

أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾

4. [*He*] forgives for you[b] of your[n] offenses and delays [*He*] you[b] to *ajalen*[3] (*term-limit*) *musamma*[4] (*that which is designated and/or named*); verily Allah's *ajala* (*term-limit*) if it[x] came not (*to be*) delayed [*it*[x]] had you[c] [were] (*to*) know you.[z]

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾

5. Said [*he*]: my Lord; verily I invited my people nightly and *naha'ran*[x] (*between sunrise and sunset*).

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾

6. Then not augmented them my invitation except a fleeing.

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾

7. And verily I, everywhen I invited them to forgive for them [*You*[s]], they[z] made/emplaced their fingers in their ears and *istaghshaw*[5] (*affirmably overlaid they*[z])

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟

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[27] The word "**خاشعة**," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "**خشوع**" in "**خاشعة**," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "**خشوع**" denotes *submission* or *subduing* of *sight* and *sound* as well. So "**خشّعاً**" are those who *submittingly subdued their body, sight and sound*. Also some time "**الخاشعون**" = *they who bow in the Prayer*. See **البصائر** and **اللسان**. Since this Ayah speaks about their sights being "**خشّعاً**" that means *their sights are submittingly subdued*. +

[1] Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14).

[2] The letter "**ن**" in "**اطيعون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**اطيعون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

[3] The word "**الأجل**" means term-limit, see **اللسان**.

[4] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named.*

[5] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

their[n] garments and they[z] persisted and *istakbaro*[6] (*they*[z] *affirmed their*[n] *prideful haughtiness*) *istekbaran*[7] (*affirmable prideful haughtiness*).	ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ⑦
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ⑧
9. Afterwards verily I proclaimed/unfolded for them and I concealed for them *israran*[8] (*absolute concealment*).	ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ⑨
10. So I said: let-seek you[z] your[n] Lord's forgiveness,[9] verily He [was] *Ghaffaran* (*Ever/Stout Forgiver*).	فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ⑩
11. Sends [*He*] on you[b] the Heaven[w] abundantly (*showering*).	يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ⑪
12. And [*He*] supplies you[b] by possessions and sons and [*He*] makes for you[b] gardens[w] and [*He*] makes for you[b] rivers.	وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ⑫
13. What (*is*) for you[b] not fear[10] you[z] for Allah a dignity.	مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ⑬
14. While[11] *qad* (*already and affirmatively*) [*He*] created you[b] (*in*) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ⑭
15. Have not seen you[h] how created Allah seven Heavens[w] *ttebaqan*[12] (*in tiers/superposing*).	أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ⑮
16. And [*He*] made the moon[x] in them[y][13] an illumination[x] and [*He*] made the sun[w] a lamp.[x]	وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ⑯
17. And Allah sprouted you[c] from the Earth[w] *nabatan*[14] (*absolute-sprouting*).	وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ⑰
18. Afterwards [*He*] returns you[b] in it[w] and *youkhrejokom* ([*He*] *emerges/produces you*[b]) *ekhrajan*[15] (*absolute emergence*).	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ⑱

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6 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

7 The word "*istekbaran*"="استكباراً" does *not* have an exact English equivalent *per se*. It is, *masculine*, *subjective* noun, meaning: *affirmance-of-self arrogance*. Hence, we *transliterate* and *parenthetically explain*.

8 Ibid, except for "إسرارا.'

9 The word "استغفروا" = "اطلبوا الغفران" = "*you*[f] *seek forgiveness*." In English there is *no seemly way* to say: "استغفروا" *per se*. So I settled for saying: "*you*[z] *seek forgiveness*."

10 The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان.

11 The "و" in this *Ayah* is and *adverbial* "و," hence "while," see إعراب القرآن، لمحمود صافي.

12 The word "طباقا" is "حال,"= adverbial. But since in English there is *no* adverbial equivalent for "*tier/superposing*" so I transliterated. Additionally, The word "طِباقا" is an epithet, i.e. an *adjective* bearing *multiple* meanings: (1) plural: forطبق ("كـ "جبل و جبال), or plural for طبقة like "رقبة و رقاب"), and (2) an *infinitive* noun for طابق. See الدر المصون لـ "احمد الحلبي".

13 Some *Arabic linguists* say that the locution "فيهنّ"="in [she-]them]" is by way of *figure of speech*. Such as: one who saw a *few Americans* and said: "*I saw the American*." What he *saw was some American not all of them*.

14 The word "نباتا"= "*absolute sprouting*" is "اسم مفعول مطلق، نيابة عن اسم مطلق"=*infinitive objective noun* instead of *infinitive noun*. See إعراب القرآن، لمحمود صافي.

15 Ibid. Only here it is with respect to "*emergence*."

19. And Allah made for you[b] the Earth[w] (*as*) a carpet-/an expanse.[16]	وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ١٩
20. To thread you[z] of it[w] paths *fejajan*[17] (*spacious-valley*).	لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ٢٠
21. Said *Noohon* (*Noah*): my Lord, verily they disobeyed me, and *ettaba'ao* (*closely-followed they*[z]) whom[p] not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ٢١
22. And machinated they[z] a machination *kubbara* (*enormous*).	وَمَكَرُوا۟ مَكْرًا كُبَّارًا ٢٢
23. And they[z] said: assuredly let-not leave [*you*[z]] your[n] *aa'lehata*[w] (*deities*)[w] and assuredly let not leave [*you*[z]] *Waddan*, and nor *Suwa'an*, and nor *Yaghotha* and *Ya'ooqa* and *Nasra*.[18]	وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ٢٣
24. And *qad* (*already and affirmatively*) they[z] misled-/wasted many/much and not [*You*[s]] augment the *dha'lemeena* (*injustice-doers*) except a misguidance/waste.	وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ٢٤
25. From when[o] their offenses[w]/inequities[w19] (*had been*) drowned they[z] then (*had been*) admitted they[z] in a Fire;[w] then not they[z] found for them of lesser than/without Allah succorers.	مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ٢٥
26. And said *Noohon* (*Noah*): my Lord let-not[20] leave [*You*[s]] on the Earth[w] of the unbelievers a habitant.[x21]	وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ٢٦
27. Verily You[g] *en* (*if*) [*You*[s]] leave them[22] (*shall*) mislead they[z] Your[t] *eba'da* (*worshippers/submitters/laves*) and not beget they[z] except a *fa'jeran*[23] (*debaucher/religious-cover-ripper*)[x] *kaffaran*[24] (*resolutely unbeliever*[x]/*ingrate*[x]).	إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ٢٧

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[16] That is to say a vast expanse to *inhabit* and *spread* in it. And the word "**بساط**"= "*carpet*" is also a *figure of speech* for "**التكريم**," that is by way providing *bounteous hospitality, generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: "And *laqad* (*verily, already and affirmatively*) *karrama* (*had bestowed generosity and ennoblement*) *We* Adam's sons." (*S*17:70).

[17] The word "**فِجاج**" (also "**فُجاج**" with *dhamma* or *kasrah* on the "**ف**") means *wide open valleys*, i.e. *not* "passes," as "passes" suggest *narrow gaps between mountains*, according to the *dictionary definition*.

[18] All the names: *Waddan*, *Suwa'an*, *Yaghotha*, *Ya'ooqa* and *Nasr* are idols which the *pre-Islamic* Arabs were worshipping. Such idols were *figures* of good people for which those Arabians thought by worshipping such figures, that such *worship* will *enable those people to intercede for them with Allah*.

[19] There is "**خِطء**" and "**خَطِيئة**" both are "inequities" committed *intentionally* and therefore are *sins*. So, "**خَطِيئة**" in "**خطيآتكم**" is *feminine* and *singular*; and "**خِطء**" is *masculine* and *singular*.

[20] The word "*let*" here, denotes and connotes the *imperative of expressing a request*.

[21] The word "**ديّار**" is of "**فيعال**" *not* "**فعّال**". Thus, "**ديّار**" is an *inhabitant* or *habitant*, and *not intensive noun*. If it were *intensive* noun it would have been "**دَوّا ر كقوّا ل**". See **الراغب**.

[22] That is let them on the Earth.

[23] The word "**فاجر**"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he *exceeds* the bounds. See **الراغب** for the word "**فاجر**."

[24] The word "**كفّار**," paralleling "**فعّال**," hence to *intensify* "**كفّار**" it is prefixed as "*resolutely* ingrate."

28. My Lord: let-forgive [*You*[s]] for me and for my both begetters (*parents*) and for whoever [*he*] entered my house (*as*) a believer and for the he-believers and the she-believers and let-not [*You*[s]] augment the *dha'lemeena* (*injustice-doers*) except *tabara*[25] (*an utter bane/damage*).

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًۢا ﴿٢٨﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [*you*[s]]: (*had been*) revealed[1] to me verily it[x2] *istama'a*[3] (*affirmably listened*) *nafaron* (*three to less than ten*) of the Jinn, so said they:[z] verily we heard a Qur'an[x] *Ajaban*[4] (*primely-marveling*).

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾

2. *Yahdey* ([*It*[x]] *divinely-guides*) to the *rush'de*[5] (*mature-discernment/rational guidance to the right*) so we believed by it[x] and never [*we*] partner (*other deities*) by our Lord an *ahadan*[6] (*a lone/any-one*).

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾

3. And verily He, (*is*) *ta'aala* (*ever elevated* [*He*]) our Lord's *Jaddo* (*Majesty/emanation*) neither *ittakhatha*[7] (*took and made* [*He*]) a she-consort and nor a child.

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾

4. And verily it[x] [was] saying our mooncalf on Allah *shattatta* (*excessiveness*).

وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾

5. And (*that*) surely we presumed that never say the mankind and the Jinn on Allah *katheban*[8] (*utter-lie*).

وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾

6. And verily it[x] [was] men of the mankind refuging by men of the Jinn, so they[z] augmented them an overburden.

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

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25 The word "تبارا" is an *infinitive noun*="إسم مصدر، انظر أعراب القرآن لـ محمود صافي," therefore implying intensity; hence "*utter*" to indicate such intensity. +

1 The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See اللسان.

2 The pronoun "هـ" in "إنّه" = is "ضمير الشأن"="the *case* or *conditional* pronoun"="*the fact of the case*"="*that*."

3 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

4 The word "عجبا" could be: (1) the *infinitive* noun for *intensity*, so primely is prefixed; or (2) *subjective noun* meaning *causing wonderment*, *possessor of wonderment*. See الدر المصون.

5 See the *Lexicon* attached to this *Translation* for the word "الرشد" and its meaning.

6 See the *Lexicon* attached to this *Translation* regarding "أحد".

7 The word "إتَّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; so,"إتَّخذ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

8 The word "كذباً" is an *infinitive noun* to intensify the action of the verb, hence utter is used for such intensification. See إعراب القرآن لمحمود صافي.

7. And verily they[z] presumed just-as you[c] presumed that never missions[9] Allah an *ahadan*[10] (*a lone/any-one*).	وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ٧
8. And surely we touched the Heaven[w] so we found it[w] (*had been*) filled (*by/with*) hard watchers and flames.	وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَـٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ٨
9. And surely we were sitting of it[w] sittings for a hearing; so whoever *yasta'me'ea*[11] ([*he*] *seeks/affirms-listening*) now [*he*] finds for him a flamer-ambush.	وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَـٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ٩
10. And surely we not *nedrey* (*profoundly know*): is evil (*to be/being*) wanted by whom[p] (*are*) in the Earth[w] or wanted by them their Lord *rashada*[12] (*mature discernment/rational guidance to what is right*).	وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠
11. And surely we, of us the *ssa'lehoona* (*righteous-people*) and of us lesser than *tha'leka* (*afar-that-it/that*);[x] we were *qedadan* (*splinter*) ways.[w]	وَأَنَّا مِنَّا ٱلصَّـٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ١١
12. And surely we presumed that never [*we*] enfeeble Allah in the Earth[w] and never enfeeble Him [*we*] a fleeing.	وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ١٢
13. And surely we *lamma* (*when/whence*) we heard the *huda* (*divine-guidance*)[x] we believed by it;[x] so whoever [*he*] believes by his Lord, then [*he*] fears neither a diminution, nor an overburden.	وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ١٣
14. And surely we, of us the Muslims and of us the *qasettona* (*unjust-people*); so whoever *aslama* (*he became a Muslim*) then those pursued *rashada*[13] (*maturity-discernment/rational guidance to the right*).	وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ١٤
15. And as-to the *qasettona* (*unjust-people*) then they[z] [were] for Hell[w] firewood.[x]	وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ١٥
16. And had they[z] straightened on the way[w] surely We (*would have*) availed (*for*) them drinking[14] water[x] abundantly.	وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ١٦
17. To essay them [*We*] in it;[x] and whoever [*he*] shuns *a'n* (*off*) *thek're* (*Qur'an/message of*) his Lord [*He*] threads him a torment ascendingly.	لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧

[9] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.
[10] See the *Lexicon* attached to this *Translation* regarding "أحد".
[11] See the *Lexicon* attached to this *Translation* for the *effects* of the letter "س" added to a word, as "يستمع."
[12] See the *Lexicon* to this *Translation* for this rather important word.
[13] Ibid.
[14] The word "أسقيناهم" *rooted* in "أسقى" and *not* "سقى." And "أسقى" means *availed (liquid) for drinking*. See الراغب.

18. And surely the mosques (*are*) for Allah; so let-not invoke you[z] with Allah an *ahadan*[15] (*lone/any-one*).	وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾
19. And verily it[x] *lamma* (*when/whence*) upped[16] Allah's *abdo*[17] (*a slave*) invoking Him, *kado* (*they*[z] *nighed/verged-/almost*)being on him a *lebada*[18] (*packed-crowd*).	وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
20. Let-say [*you*[s]]: verily only [*I*] invoke my Lord; and I partner(*deities*)not by Him an *ahadan*(*lone/anyone*).	قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾
21. Let-say [*you*[s]]: verily I possess for you[b] neither a harm and nor a *rashada*[19] (*mature-discernment/rational guidance to the right*).	قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾
22. Let-say [*you*[s]]: verily I, never havens me from Allah *ahadon*[20] (*a lone/any-one*); and never find [*I*] from lesser than/without Him *multahadan* (*a refuge/haven*).	قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾
23. Except an announcement from Allah and His messages[w] and whoever [*he*] disobeys Allah and His messenger then verily for him (*is*) Hell's[w] fire[w] immortals they[z] (*are*) in it[w] ever.	إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾
24. Until if they[z] saw what (*had been*) promised they[z] shall know they[z] who[a21] (*is*) weaker succorer and lesser a number.	حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾
25. Let-say [*you*[s]]: *en* (*not*) *adrey* ([*I*] *profoundly know*) is (*it*) near what you[z] (*are being*) promised or [*He*] makes for it[x] my Lord an *amadan*[22] (*term-limit end*).	قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾
26. The invisible Knower, so not *yudh'hero* ([*He*] *discloses and empowers/manifests*) over His invisible an *ahadan*[23] (*lone/any-one*).	عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾
27. Except whom[p] [*He*] delighted of a messenger; then verily He, [*He*] threads from between his hands[w] and from his rear ambusher/ambushers.[24]	إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾

[15] The word "أحد" is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*. (3) Literally *one*. However, in English "*lone*" is *singular*, standing alone. So, to keep the concepts of "أحَد" *and* "lone" simultaneously *transliteration* seems to be a must. The *applicable* "أحد" *will* or *should* be *obvious* from context where it appears.

[16] There is a *distinction* between "قَامَ" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف."

[17] The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

[18] The word "لِبَدا" means packed-crowd, see اللتاج and القرطبي.

[19] See اللتاج and القرطبي..

[20] See the *Lexicon* attached to this *Translation* regarding "أحد".

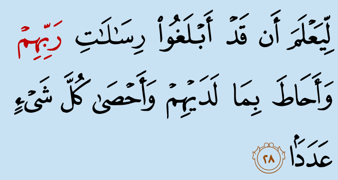
[21] The word "من" here *could* be *interrogative* noun= who,* or *could* be *connective* noun= who, see الدّر المصون، لـ احمد الحلبي. I believe it's *more likely* to be *interrogative* noun= who,*otherwise it would be read: "الّذي."

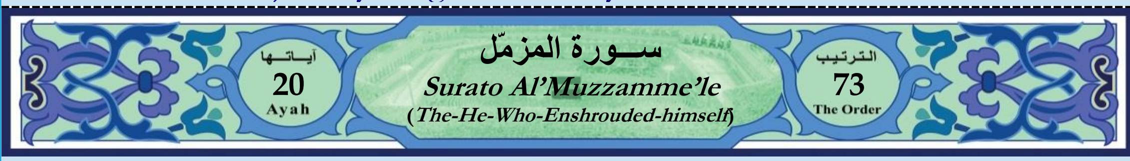
[22] The word "نهاية الأجل" = "الأمد," i.e. the term-limit end. See اللسان.

[23] See the *Lexicon* attached to this *Translation* regarding "أحد."

[24] The word "رصدا" = "راصد," and "رَصَد" is *one of the plural form*, see اللسان. Or "رصدا" is "مفعول فيه به," So, that means (1) *ambusher* guarding and keeping away all unwanted intruders. Or (2) "*ambushers in an ambush-situation*," guarding and keeping away all unwanted intruders.

28. To know that *qad* (*already and affirmatively*) (*had been*) communicated they[z] their Lord's messages[w] and [*He*] encompassed by what (*is*) *laday*[25] (*directly and possessively have*) them and *ahssa*[26] ([He] *comprehensively counted/reckoned*) everything numerically.







By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Yaáyyoha* (O, *you*[s]) the *Muzzammilo*[1] (*he who enshrouded his self*). — يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ١

2. Let-up[2] [*you*[s]] the night[x] except a little. — قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ٢

3. Its[x] half or let-shorten [*you*[s]] of it[x] a little. — نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ٣

4. Or let-augment [*you*[s]] over it[x] and *ra'ttel* (*let-sequentially-intone*) [*you*[s]] The Qur'an[x] *tar'telan* (*sequential-intonement*). — أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ٤

5. Verily We shall cast on you[g] an onerous say.[x] — إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ٥

6. Verily the night's commencer-she[y3] (*is*) a harder harmony/burden[4] and upright-straighter *qeela* (*said say*). — إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ٦

7. Verily for you[g] in the *naha're*[x] (*between sunrise and sunset*) (*is*) a long plunge.[x5] — إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ٧

8. And let-remember [*you*[s]] your[t] Lord's name; and let- consecrate [*you*[s]] to Him a consecration.[6] — وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

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[25] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*. So, "*directly and possessively have*" (they[z]) seems to *indicate such closeness*. See **اللسان**.

[26] The word "**أحصى**" is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See **البصائر**. +

[1] This is referring to Prophet Mohammad (SAWS). And the word "**مزمّل**" says Ibn Abbas by The *Qur'an*.

[2] There is a *distinction* between "**قام**" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "**وقف**."

[3] With respect to the word "**ناشأة**" the Qur'an commentators *differed* in their explanations. Some said that it means the *commencing-hour* of the night. Others maintained that it is the *entire* night hours. I believe that the "**ناشأة**" is like "**قومة**," which is "**إسم المرة من قام**" That means *any* "**قيام**" *at night*, but especially the "*commencer of*" or "*during the*" *last third* of the night. See **الراغب** and **التاج** and **القرطبي**.

[4] Similarly Qur'an commentators *differed* in their explanation as to the word "**وطأة**," some saying "*burden*" other saying "*power and authority*" and yet some others say "*harmony*." See **القرطبي**.

[5] The expression "*long plunge*" is a lofty Qur'an-expression *mirroring* the Arabic *tongue* expression to mean involving in a *comprehensive activity* of the day. In other word, you have plenty of time to *occupy your self*, i.e. "plunge" yourself, as the American Heritage Dictionary defines "plunge" as: *to throw oneself earnestly or wholeheartedly into an activity or a situation*."

[6] What is to be *noted* is the word "**تبتيلا**" *commensurable* to "**تَفعِيلا**" and *not* "**تبتلا**" *commensurable* to "**تَفَعُّلا**" or "**إفتِعالا**," as "**تبتيلا**" suggest *personal* or *self-consecration*, i.e. *dedicating solemnly* to a *service* or *goal* "**تبتل**."

9. The *mashreqe's* (*sunrise's locus*) and the *maghrebe's* (*sunset's locus*) Lord; no an *elaha* (*a deity*) except Him; so *ittakhe-thoho*[7] (*let: take and make you*[z] *Him*) Custodian.[8]	رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾
10. And *issber* (*let hold you*[s] *on patiently*) over what they[z] say and let-[*you*[s]] forsake them a beautiful forsaking.	وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
11. And let [*you*[s]] Me and the deniers, the boon[w9] possessors; and [*you*[s]] reprieve them a little.	وَذَرْنِي وَٱلْمُكَذِّبِينَ أُو۟لِي ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
12. Verily *laday*[10] (*directly and possessively from*) Us (*are*) shackles and a *Jaheeman*[11] (*intensely-blazing Fire*).[w]	إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾
13. And a *tta'aaman*[x] (*wheat/edible/food-grains*)[x] choke-possessor and a painful torment.	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. Day tremors[w] the Earth[w] and the mountains and were-she[y] the mountains *katheeban* (*sand concretion-/superposed*) *maheelan*[12] (*pouring dispersedly*).	يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾
15. Verily We sent to you[b] a messenger, a witnesser-/testifier on you;[b] just-as We sent to Pharaoh a messenger.	إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. Then disobeyed Pharaoh the messenger; so We took him a taking *wabeelan* (*noxious/noxiously*).	فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾
17. Then how *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*) *en* (*if*) unbelieved you,[c] a day [*it*[x]]/[*He*][13] makes the children aged.	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾
18. The Heaven[w] (*is*) fissuring by it;[x] His promise [was] *mafoolan*[14] (*that which is inevitably done/fulfilled*).	ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ﴿١٨﴾
19. Verily this[w] (*is*) a reminder;[w15] so whoever [*he*] willed *ittakhatha*[16] (*he took and made*) to his Lord a path.	إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾

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7 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

8 See the *Lexicon* attached to this *Translation* for the meaning of "وكيل."

9 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

10 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific. So, "*directly and possessively from*" (Us) seems to indicate such *closeness*. See اللسان.

11 The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

12 The word "مهيلا" I could *not* find it, looking in many *Arabic-Arabic Dictionaries* or *linguistic* books *per se*. However, according to القرطبي narrating what Ibn abbas says: "مهيلا"= *liquid, pouring dispersing sand.*

13 The hidden pronoun in "يجعل" = makes, could refer to "*day*" or to *Allah*, so *both* could apply.

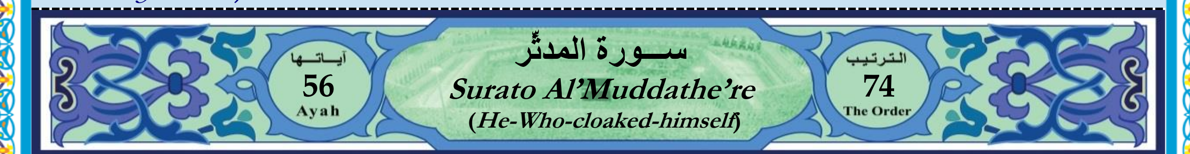
14 The word "*mafoolan*"= "مفعولا," is an *objective, singular masculine noun*, for which there is *no* English *equivalent*.

15 The word "التذكرة" means *that which reminds* or *by which one is reminded*. See البصائر.

16 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

20. Verily your[t] Lord knows: verily you[g] up[17] short of the night's[x] two thirds and its[x] half and its[x] third and a *tta'efa'ton*[w] (*a: band/group/faction/party*)[w] of them that (*are*) with you;[g] and Allah fates the night[x] and the *naha'ra*[x] (*between sunrise and sunset*);[x] [*He*] knew that never *tohssoho*[18] (*you*[z] *comprehensively reckoned it*[x]) so [*He*] relented on you;[b] so let-read you[z] what easily-availed of The Qur'an;[x] [*He*] knew that (*there*) shall be of you[b] patients and others striking in the Earth[w] *yabtaghona* (*earnestly questing they*[z]) of Allah's munificence; and others mutually they[z] fight in Allah's path; so let-read you[z] what easily-availed of it;[x] and *a'qemo*[19] (*let-you*[z] *up-to-fulfill obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill obligations of*) the *Zakata*[w][20] (*prescribed percentage of personal possessions*)[w] and they[z] requited Allah a requital[x] *hasanan* (*ultimate meritorious deed*); and what you[z] advance for your[n] selves[w] of a *khayren*[21] (*desirable/possession/worship*) you[z] find it[x] *enda* (*by munificence of/by Rule of*) Allah; it[x] (*is*) *khayran* (*superior/worthier*) and a greater remuneration; and *istaghfero*[22] (*let-you*[z] *seek forgiveness from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ
ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ
مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ
أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا
تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ
مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى
ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ
وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ
وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ
ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ٢٠



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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17 There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**."

18 The word "**أحصى**" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See **البصائر**.

19 The word "**أقيموا**" is rooted "**أقام**" =uphold. *Linguistically* "**أقامَ**" means:
" **أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**"
So, "**أقيموا**" means you[f] are commanded to: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

20 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

21 The word "**خير**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "**خير**."

22 The word "**استغفروا**" = "**اطلبوا الغفران**" = "[*you*] *seek forgiveness*." In English there is *no seemly way* to say: "**استغفروا**" *per se*. So I settled for saying: "[*you*] *seek forgiveness*." +

1. *Ya'ayouha* (O, *you*[s]) the *Mudda'ththero*[1] (*he who cloaked his self*).	يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١
2. Let-up[2] [*you*[s]], then let-warn [*you*[s]].	قُمْ فَأَنذِرْ ٢
3. And your[t] Lord *kabber*[3] (*let say* [*you*[s]]: *Allaho Akbar*).	وَرَبَّكَ فَكَبِّرْ ٣
4. And your[t] garments so let-purge[4] [*you*[s]].	وَثِيَابَكَ فَطَهِّرْ ٤
5. And the *rojza*[5] (*idols/idols' worship*) so let-forsake [*you*[s]].	وَٱلرُّجْزَ فَٱهْجُرْ ٥
6. And let-not [*you*[s]] *tamnon*[6] (*grace a boon*[w]) (*to*) *tastakthero*[7] ([*you*[s]] *seek-more*).	وَلَا تَمْنُن تَسْتَكْثِرُ ٦
7. And for your[t] Lord *issber*[8] (*let-hold on patiently* [*you*[s]]).	وَلِرَبِّكَ فَٱصْبِرْ ٧
8. Then if (*had been*) blown in the trumpet.	فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨
9. Then *tha'leka* (*afar-that-it/that*)[x] (*is*) then-day a day arduous.	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩
10. Over the unbelievers (*it*[x] *is*) other than easy.	عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ١٠
11. *Tharrney*[9] (*let-alone* [*you*[s] *Me*]) and whom[p] I created lonelily.[10]	ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ١٢
13. And sons witnessers/testifiers.	وَبَنِينَ شُهُودًا ١٣
14. And I facilitated for him *tamhedan*[11] (*extended facilitation*).	وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤
15. Afterwards [*he*] covets that [*I*] augment [*him*].	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥
16. Not-at-all;[12] verily he [was] for Our *Ayat*[w] a stubborn/perverse.[13]	كَلَّآ ۖ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦

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[1] The word "*Muddathir*" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophet-hood* and its multiple burdens.

[2] There is a *distinction* between "**قام**" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "**وقف**."

[3] The word "*kabbir*" means let say [*you*[s]] *Allaho-Akbar=Allah antedates/precedes or Bigger vis-à-vis Time, than all and everything*). Thus, when a Muslim hears the call for the Prayer "*Allaho Akbar*" he should leave *everything* and *anything*, save *life or possession threatening situation*, and proceed to perform the Prayer.

[4] Your "*garments*" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See **القرطبي**.

[5] The word "**رجز**" has several meaning: successive filthy and perturbing torments. Also it includes Satan's *whisper, sin, offense*, and *idol or worship of idols*, or *any work that leads to idols' worship*. See **اللسان**.

[6] The word "**مَن**" in "**تمنن**" means "**نعمة تنعمها**." That a "*boon you graces it*."

[7] There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't *you give something* and then *you expect more than it in return*.

[8] With respect to all the duties and demands of you mission or work towards your Lord.

[9] The word "*tharr*," = "*let alone*" has *no* English equivalent *per se*, so we *transliterate* and *parenthetically explain*.

[10] The word "**وحيدا**" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's "*lonelily*."

[11] The word "**تمهيدا**" is an *infinitive noun*. So, the word "*extended*" used to qualify such a noun to sate the *purpose*.

[12] The word "**كلا**" is an article of negation particularized for deterrence and prevention.

[13] The word "**عنيد**"= "*perverse*" which is "**نعت**" = *epithet*, in *grammatical* term "*adjective*" for "*jabbaren*." In this case it is **تمييز** = *specific for distinction* construct, hence *perverse*. See **إعراب القرآن، لمحمود صافي**.

17. [*I*] shall overburden him ascendingly.	سَأُرۡهِقُهُۥ صَعُودًا ﴿١٧﴾
18. Verily [*he*] thought and [*he*] appraised.	إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So (*had been*) killed [*he*], how [*he*] appraised.[14]	فَقُتِلَ كَيۡفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (*had been*) killed [*he*] how [*he*] appraised.	ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [*he*] looked.[15]	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [*he*] frowned and [*he*] precipitated.[16]	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [*he*] reversed (*walked away, showing his rear*) and *istakbara*[17] ([*he*] *affirmed his prideful haughtiness*).	ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ﴿٢٣﴾
24. Then [*he*] said: *en* (*not*) this except a magic (*being*) legacyed (*as relics*).[18]	فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ﴿٢٤﴾
25. *En* (*not*) this except the human's say.[x]	إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ ﴿٢٥﴾
26. Shall *issley*[19] ([*I*] *broil/burn*) him (*on/by*) *sagar*[w] (*intensely-flaming-Fire that tosses its associate/companions*).[w]	سَأُصۡلِيهِ سَقَرَ ﴿٢٦﴾
27. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) *Sagarr*[w] (*intensely-flaming-Fire that tosses its associates/companions*).[w]	وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ﴿٢٧﴾
28. Not leaves-unchanged [*she*] and not deserts (*forsakes any of them alone*) [*she*].	لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾
29. *Lawwahaton*[w20] (*iteratively emaciating/blackening/tossing*) -*she*[y] for the humans.	لَوَّاحَةٞ لِّلۡبَشَرِ ﴿٢٩﴾
30. On it[w] (*are*) a nineteen.	عَلَيۡهَا تِسۡعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's[w] companions except angels; and not We made *eddata*[w] (*that which is numerated or counted*)[w] them except an essay[w] for whom[r] they[z] unbelieved; to *yastayqena* (*affirmably-ascertain*) who[r] *oto* (*had been*) *accorded they*)[z] the book[x] and [*to*][21] *yazdada* (*further*[22] *augment*) who[r] they[z] believe	وَمَا جَعَلۡنَآ أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗۙ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗاۙ وَلَا يَرۡتَابَ ٱلَّذِينَ أُوتُواْ

14 The word "قُتِلَ" *constructed* in the *passive*, means: *be cursed he*.
15 The word "نظر" means *deliberately considered*.
16 The word "بسر" means acted prematurely, or precipitately. See الراغب.
17 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..
18 The word "يُؤثَر" means *to be taken as*, in this case, for lack of better reason, claims that the Qur'anic *Ayat* are to be taken as none but *relics* of the old being quoted.
19 The word "اصلي" *transliterated* "*issley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.
20 The word "لوّاحة" means she who *changed*. The Arabs say: لاحه الحر أو لاحه البرد أم لاحه الحزن, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the "*intense flaming fire*" changed them to such an extent they are no more identifiable.
21 The word "يزدادَ" is "فعل مضارع منصوب لانه معطوف على يستيقن" hence the *implied* [*to*] in the square brackets.
22 The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ." So *further* is prefixed for this purpose.

belief; and not suspect who[r] (*had been*) given they[z] the book[x] and the believers; and to say they[z] who[r] in their hearts (*is*) an illness[23] and the unbelievers: what wanted Allah by this a parable/example; like *tha'leka* (*afar-that-it/that*)[x] misleads Allah whom[r] [*He*] wills and *yahdey* ([*He*] *divinely-guides*) whom[r] [*He*] wills; and not knows your[t] Lord's soldiers except Him; and not it[w] except a reminiscence[w]-/remembrance,[w24] for the humans.

ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

32. Not-at-all;[25] by[26] the moon. — كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾

33. By[27] the night[x] *edh* (*whereas*) [*it*[x]] reverses. — وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾

34. By[28] the morning[x] *edha* (*whence/when*) it[x] brightens. — وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾

35. Verily it[w] (*is*) an *ehda*[w29] (*a lone/any-one*)[w] (*of*) the *koba're*[30] (*biggest*)-she.[y] — إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾

36. *Natheeran* (*iterative warner*) for the humans. — نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾

37. For whomever [*he*] willed of you[b] to advance or (*to*) delay [*he*]. — لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

38. Every a self[w] by what it[w] earned (*is*) a pawn-she.[y31] — كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except the *yamenee* (*right-side's*) companions.[x] — إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾

40. In paradises[w]/gardens[w] mutually querying they.[z] — فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾

41. *A'n* (*regarding*) the criminals. — عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾

42. What threaded/pervaded you[b] in *Sagar*[w] (*intensely flaming-Fire that tosses its associates/companions/residents*). — مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾

43. Said they[z]: [*we*] were not of the prayers.[32] — قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾

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[23] The word "*illness*" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

[24] The word "**ذكرى**"could mean *muchness* of "*reminiscence/remembrance*". See **الراغب**. Based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

[25] The word "**كلا**" is an article of negation particularized for deterrence and prevention.

[26] In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "**القمر**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

[27] Ibid, only here this is with respect to the "night."

[28] Ibid, only here this is with respect to the "morning."

[29] See the *Lexicon* attached to this *Translation* regarding "**أحد**".

[30] The word "**الكُبَر**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**.

[31] The word "pawn" is *feminized* because it is in reference to "**النّفس**," which a *feminine gender in Arabic*.

[32] The word "*prayer,*" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

44. And [*we*] were-not *nutt'emo* (*giving to: ingest/feed*) the *meskeena* (*not having sufficient material possessions*).
وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ٤٤

45. And we were wading with the waders.
وَكُنَّا نَخُوضُ مَعَ ٱلۡخَآئِضِينَ ٤٥

46. And we were denying by the *Deen's* (*Requital's*) Day.[33]
وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ٤٦

47. Until *atana*[x] (*happed on/came to us*) the certitude.[x34]
حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ٤٧

48. So benefits them not the intercessors' intercession.[w]
فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨

49. So what (*is*) for them *a'n* (*regarding*) the reminiscence[w35] (*Qur'an/message*) they[z] (*are*) shunners.
فَمَا لَهُمۡ عَنِ ٱلتَّذۡكِرَةِ مُعۡرِضِينَ ٤٩

50. As if they (*were wild*) asses *mustanfaraton* (*fleeing-affrights*[w]).
كَأَنَّهُمۡ حُمُرٞ مُّسۡتَنفِرَةٞ ٥٠

51. Fled-she[y] from [a lion]/catchers.[36]
فَرَّتۡ مِن قَسۡوَرَةِۭ ٥١

52. Rather wants every *emre'en*[37] (*mature/perfect manliness possessor*) of them *youa'ta* (*to be accorded* [*he*]) writs *munashsharatan* (*that had been iteratively spreads-she*[y]).
بَلۡ يُرِيدُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُؤۡتَىٰ صُحُفٗا مُّنَشَّرَةٗ ٥٢

53. Not-at-all[38]; rather they[z] fear/know[39] not the Hereafter.[w]
كَلَّاۖ بَل لَّا يَخَافُونَ ٱلۡأٓخِرَةَ ٥٣

54. Not at all; verily it[x40] (*is*) a reminiscence[w41] (*Qur'an*[x]).
كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ٥٤

55. So whoever [*he*] willed, [*he*] remembered it.[x42]
فَمَن شَآءَ ذَكَرَهُۥ ٥٥

56. And not remember they[z] except if/that Allah wills; He (*is*) *ahlo*[43] (*worthy/possessor/master*) (*of*) the *taqwa* (*reverential guarding against the displeasure of Allah*) and *ahlo* the forgiveness.[w]
وَمَا يَذۡكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ هُوَ أَهۡلُ ٱلتَّقۡوَىٰ وَأَهۡلُ ٱلۡمَغۡفِرَةِ ٥٦



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33 That is The Judgment's Day where everyone is recompensed accordingly.

34 The word "اليقين" means death.

35 The word "التذكرة" means *that which reminds* or *by which one is reminded*. See البصائر.

36 The word "قسورة" could mean, besides "lion," "*the thrower*" or "*the catcher*." See الراغب.

37 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنسان, و the person =الشخص, the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

38 The word "كلا" is an article of negation particularized for deterrence and prevention.

39 *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

40 The pronoun "هـ" in "إنّه" refers to the "right" that is the Qur'an is message from Allah.

41 See footnote 6238 above regarding: "التذكرة."

42 The pronoun "هـ" in "ذكره" refers to the Qur'an as the message from Allah. Thus, [it] is *suffixed*.

43 The word "أهل" = *ahlo*, means "worthy of" or "possessor of" or "master of." +

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. No.[1] *Oqsemo* ([*I*] *oath*) by The *Qeyamatey's*[w] (*Judgment*) Day.	لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١
2. And no. *Oqsemo* ([*I*] *oath*) by the self[w] the *lawwama'te* (*iterative blamer*) .[w]	وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢
3. Does reckon the mankind that never [*We*] gather his bones.	أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣
4. *Bala*[2] (*certainly-not*); *Qadireen*[3] (*We are capable of: effecting, giving, doing, enforcing, or influencing*) on that *nusawwe* ([*We*] *erect/even/set*) his fingertip.[4]	بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤
5. Rather wants the mankind to *yafjora*[5] (*debauch/rip-off the religious cover*) [*he*] ahead (*of*) him.[6]	بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ٥
6. [*He*] asks: *ayyana*[7] (*when, which momentous period*) (*is*) The *Qeyamatey's*[w] (*Judgment's*) Day.	يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ٦
7. So if[8] lightened (*dazzled/dazed*) the sight.	فَإِذَا بَرِقَ ٱلۡبَصَرُ ٧
8. And the moon eclipsed/imploded.	وَخَسَفَ ٱلۡقَمَرُ ٨
9. And (*had been*) gathered the sun[w] and the moon.[x]	وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ٩
10. Says the mankind then-day: where (*is*) the *mafarro* (*fleeing to: place/locale*).	يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ١٠
11. Not-at-all;[9] no *wazara* (*mountainous-refuge*).[10]	كَلَّا لَا وَزَرَ ١١
12. To your[t] Lord then-day (*is*) the *mustagarro*[11] (*permanent-abode/ultimate realization*).	إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ ١٢
13. *Younabba'o* (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [*he*] advanced and tarried [*he*].	يُنَبَّؤُاْ ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ ١٣

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1 The "لا" at the beginning of this *Ayah*, is by *consensus* is a *negation* particle. See الدر المصون، احمد حلبي. As to the oath, see footnote of (S56: 75-76).

2 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="نعم," see the *Lexicon* attached to this *Translation* for more elaboration.

3 The word "قادر" is *masculine subjective noun*, meaning: *he who possesses power, capacity and efficiency to measure and effect.*

4 The word "بنان" means the *fingertip* or the *finger* on the basis of *calling the whole by its part.*

5 The word "يفجر" to become or be "فاجر"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the *ripper of religious cover* rips-off such a cover he *exceeds* the bounds. See الراغب for the word "فاجر."

6 The word "أمامه" means *that which is ahead of him*, i.e. *his life time*. That is he keeps *exceeding* the bounds in the open and *continually proposing to repent to his Lord*, but in reality he does *not* and continues to be "فاجر" by wanting to "يفجر."

7 The word "*ayyana*" = "أيانَ" really is "أي أوان أو أي حين," but with *reverence and magnanimity* for whatever "أيانَ" was used for. See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen.*

8 The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when.'

9 The word "كلا" is an article of negation particularized for deterrence and prevention.

10 The word "الوزر," with "فتحة على الـ"و" و الـ"ز", means *mountainous refuge*, not any refuge. See البصائر.

11 Clearly for the *realization* of anything *in this world* requires *time* and *place* to happen in it *semi-permanently.*

14. Rather the mankind (*is*) over [himself] a *baseeraton* (*witnesser/ testifier/ discernment-evidence*).[w]	بَلِ ٱلْإِنسَـٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾
15. And albeit [*he*] cast his apologies.[w]	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾
16. Let not move [*you*[s]] by it[x] your[t] tongue to hasten [*you*[s]] by it.[x12]	لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾
17. Verily on Us (*is*) its[x] gathering and its[x] reading.[13]	إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾
18. So *edha* (*when/ whereas*) We read it[x] then *ettabe'a* (*let-closely-follow* [*you*[s]]) its[x] *Qur'ana*/ reading.[14]	فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾
19. Afterwards verily on Us (*is*) its[x15] elucidation.[x]	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾
20. Not-at-all;[16] rather you[z] love the hastener.[w]	كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾
21. And you[z] leave the Hereafter.[w]	وَتَذَرُونَ ٱلْـَٔاخِرَةَ ﴿٢١﴾
22. Faces then-day (*are*) sparkling-delighters.[ym]	وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
23. To its[x] Lord (*are*) lookers[ym] [*they*[ym]].	إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And faces then-day (*are*) precipitators[ym] [*they*.[ym]].[17]	وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾
25. Presume [*it*[w]] (*to be*) done by it[w] a back-breaker[w] (*calamity*).	تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
26. Not-at-all.[18] *Edha* (*when/ whereas*) it[w] reached the collarbones.	كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾
27. And (*had been*) said: who[a] (*is*) *ra'qen*[19] (*curer/ lifter*).	وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾
28. And [*he*] presumed verily it[x] (*is*) the separation.	وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾
29. And wrapped[w] the leg by the leg.	وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾
30. To your[t] Lord then-day (*is*) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾
31. So neither *ssaddaqa* (*affirmed as credible*) [*he*] and nor [*he*] prayed.	فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
32. [And,] but denied [*he*] and [*he*] diverted.	وَلَـٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

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[12] The pronoun "ه" in "به" refers to the *Qur'an* which is *masculine singular*.
[13] Similarly, the pronouns "ه" in "جمعه" and "قرآنه" both refer to the *Qur'an*, which is *masculine singular*.
[14] Similarly, the pronouns "ه" in "قرأناه" and "قرآنه" both refer to the *Qur'an*, which is *masculine singular*. And says: "اللسان" "قرآنه" means *its reading*. Clearly The Qur'an is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*.
[15] The pronoun "ه" in "بيانه" refers to the *Qur'an* which is *masculine singular*.
[16] See footnote 9 above for "كلا."
[17] The word "باسرة" comes from "بسر" which means acted prematurely, or precipitately. See الراغب.
[18] See footnote9 above for "كلا."
[19] The word "راق" lends itself to *two distinct* meanings: (1) *curer*, *treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See القرطبي.

33. Afterwards [*he*] went to his family struttingly. | ثُمَّ ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ ٣٣

34. Woe for you[g] then woe. | أَوۡلَىٰ لَكَ فَأَوۡلَىٰ ٣٤

35. Afterwards woe for you[g] then woe. | ثُمَّ أَوۡلَىٰ لَكَ فَأَوۡلَىٰٓ ٣٥

36. Does reckon the mankind that [*he*] (*is to be*) left a neglect.[20] | أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَن يُتۡرَكَ سُدًى ٣٦

37. Has not been [*he*] *nutfatan* (*sperm-drop*[w]) of semen[x] (*to be*) ejaculated. | أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ٣٧

38. Afterwards [*he*] [was] *alaqa'ten*[21] (*adherent-suspender-/blood-clot*);[w] then [*He*] created then *sawwa* ([*He*] *erected/evened*). | ثُمَّ كَانَ عَلَقَةٗ فَخَلَقَ فَسَوَّىٰ ٣٨

39. Then [*He*] made of him the pairs,[22] the male and the female. | فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ٣٩

40. Is not *Tha'leka* (*afar-that-He/that*)[x] (*is*) surely *Qa'deren*[23] (*He-Who is capable of: giving/doing/enforcing/or influencing*) on to quicken [*He*] the dead. | أَلَيۡسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰ ٤٠







By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Has *ata*[x] (*happed on/came*)[x] on the mankind[x] a while of The *Dahre*[1] (*Eternal-Time*) not [*he*] was a thing *mudhkoran*[2] (*he-it which was rememberable, mentionable*). | هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ١

2. Verily We created the mankind[x] of *nutfa'ten* (*sperm-drop*)[w] *amsha'jen* (*hue-admixture*), essaying him [*We*]; so We made him *sameean* (*keen hearer*) *basseeran* (*keen: seer/insightful*). | إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ٢

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[20] That is left to be aimless or without any purpose in life.

[21] The word "علقة" = "*adherent-suspender,*" = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/clot*" could be of *any* thing. But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*).

[22] The word "زَوج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes.*), (3) *hues*. See اللسان.

[23] The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing.* +

[1] There is *no* English *single-word* to mean "الدهر"=*The Dahar* = Eternal Time, or "العصر" = *Epochal Time* versus "الوقت"= time.

[2] The word "*mudhkora*" is *masculine, singular objective noun*, meaning *he who mentioned* or *remembered*, with *no* English equivalent.

3. Verily We *hadayna* (*We divinely-guided*) him the path, either (*is*) a thanker [*he*] or a *kafooran*[3] (*iterative unbeliever/ingrate* [*he*]).
إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ٣

4. Verily We prepared for the unbelievers chains and shackles and a *Sa'era*[w] (*intensely kindling Fire*).[w]
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ٤

5. Verily the *abrara*[4] (*the dutiful and righteous*), drink from a goblet[w5] [was] its[w] blend *kaforan*[6] (*well in Paradise/camphor*).
إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ٥

6. A well[w] drink [by][7] it[w] Allah's *eba'do* (*worshippers-/submitters/slaves*) they[z] burst-off it[w8] *tafjeran*[9] (*intense burst-off*).
عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٦

7. Fulfill[10] they[z] the vow and they[z] fear/know[11] a day [was] its[x] evil raging/regnant.
يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ٧

8. And *youtt'emona* (*they*[z] *give to: ingest/feed*) the *tta'aama* (*wheat/edible/food*)[x] over His/its[x12] love, (*to*): a *meskee'nan* (*not having sufficient material possessions*) and an orphan and a captive.
وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨

9. Verily only *nutt'emokom* ([*we*] *feed you*[b]) for Allah's Face;[13] neither [*we*] want from you[b] requital and [nor] thanks.[14]
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ٩

10. Verily we fear/know[15] from our Lord a day grimacer *qamttareran*[16] (*obstinate/long-rainy day*).
إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠

11. So precluded them Allah evil (*of*) *tha'leka* (*afar-that-it/that*)[x] [the] day and [*He*] cast (*to*) them gladness and happiness.
فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ١١

12. And [*He*] requited them by what *ssabaro* (*they*[z] *had held on patiently*) a paradise[w]/garden[w] and a silk.
وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ١٢

13. Reclining they[z] in it[w] on the couches, neither see
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا

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[3] The word "كَفُور," is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous ingrate/unbeliever.*
[4] See the *Lexicon* attached to this *Translation* for fuller meaning associated to this great word.
[5] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "كأس"= "*goblet*," in the Arabic came to mean the *goblet which contains* "الخمر," meaning *wine* or such *alcoholic* beverage.
[6] The word "كافورا" has at least *two distinct* meanings: (1) a well in Paradise and (2) camphor. See التاج.
[7] The word "بها" mean "منها," see مغني اللبيب، ابن هشام.
[8] The word "يفجّرونها" that is *wherever* and *whenever* they desire, they "*burst it off.*"
[9] The word "تفجيرا" = *absolute objective*, i.e. an *infinitive noun*, hence "*intense*" is used to *intensify* "burst off."
[10] The word "يوفون" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*. So, "يوفون" means *they endeavor and gather the last part of an obligation and fulfill it.*
[11] *Linguistically* the word "خاف" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
[12] The pronoun "هـ" in "حبه" could refer to Allah or the food itself. See القرطبي.
[13] The phrase "*for Allah's Face*" is a *lofty* Arabic *tongue* expression meaning for *Allah's pleasure/Allah's sake.*
[14] The word "شُكُورا" means multitudinousness of thanks, or doing the utmost of thanks.
[15] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.
[16] The word "قمطريرا" is also said to be the long, cloudy-and raining day. See الهادي و اللّسان و العين.

they[z] in it[w] sun,[w] nor *zamharеran* (*freezing-cold*[w]).	شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
14. And nighing[w] on them its[w] shades; and *thollelat* (*had been made near and easy*) its[w] plucks *ta’htlela*[17] (*a sure nearness and ease*).	وَدَانِيَةً عَلَيْهِمْ وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾
15. And (*to be/being*) circumambulated on them by receptacles[w] of silver[w] and glasses[w] (*which*) were glass-bottles.[w]	وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾
16. Bottles[w] of silver[w] they[z] measured it[w] an exact measurement.[18]	قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
17. And *yusqawna*[19] (*they*[z] *are being availed drink*) in it[w] goblet[20] [was] its[w] blend (*is*) ginger.	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾
18. A Well[w] in it[w] (*being*) named *Salsabeela*.[21]	عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾
19. And circumambulate on them children (*that had been made*) immortals; if you[s] saw them reckoned them you[s] pearls[w] *manthura*[22] (*that which has been scattered*).	۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾
20. And if saw you[s] afterwards saw you[s] *naeeman* (*permanent mental and physical delights in the highest chambers of Paradise*) and a big proprietorship.	وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾
21. Over them clothes (*of*) fine silk green and brocade; and (*had been*) adorned they[z] (*by*) bracelets of silver[w] and their Lord *saqa*[23] (*availed drink to*) them *tahooran* (*that which was iteratively purged and it's purging others*).	عَـٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾
22. Verily this [was] for you[b] a requital and [was] your[n] endeavor[24] *mashkora* (*that which was thanked*).	إِنَّ هَـٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾
23. Verily We *nazzala* (*iteratively descended*) We on you[g] The Qur’an[x] *tan’zeelan*[25] (*an absolute-descending*).	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾

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[17] The word “**تذليلا**” is *infinitive* noun, intensifying the action of its verb. No English equivalent for both words of “*thollelat*” or “*that’lela*.” Hence, the *transliteration* and *parenthetical explanation*.

[18] The word “**تقديرا**” is *infinitive* noun, so *exact* is stated to *qualify it* to *indicate* the *infinitive* noun.

[19] The word “**يسقون**” is rooted in “**أسقى**” which is more *intense* than “**سقى**,” as “**أسقى**” means *availed the drink for* (someone), to be drunk *as and when needed*. See **الراغب**.

[20] Not linguistically *per se* but *conventionally* and *figuratively* speaking the word “**كأس**”= “*goblet*,” in the Arabic came to mean the *goblet which contains* “**الخمر**,” meaning *wine* or such *alcoholic* beverage.

[21] The word “**سلسبيلا**” is name of well in *Paradise* whose *drink is rather wholesome and satisfying*. See **اللسان**.

[22] The word “**منثورا**” is *masculine, singular, objective noun*, meaning *that which was scattered. No* English *equivalent.*

[23] The word “**أسقى**” in “**أسقاهم**” is more *intense* than “**سقى**,” as “**أسقى**” means *availed the drink for* (someone), to drink it *as and when needed*. See **الراغب**.

[24] The word “**سعى**” has *several* meanings, *depending on the context*: (1) “**بمعنى عدا دون الشدّ**,” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “**بمعنى مشى أو مضى**,” i.e. treaded = walk on, over, or along; (3) “**عمل باجتهاد**,” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) “**بمعنى قصد**” intentionally treaded. When “**سعى**” in the sense of “striding” it is made transitive by “**إلى**” and when it is in the sense of “work” then it is made transitive by “**الام**.” See **اللسان**, and **الصائر**.

[25] The word “**تنزيلا**” is “**مفعول مطلق للتبيين أو التمييز**”=*objective complement for specification* or *distinction*. In this case *definitely* from Allah and is *an absolute* descending over more than twenty three years.

24. So *issber* (*let-hold on patiently* [*you*[s]]) for your[t] Lord’s rule; and let-not [*you*[s]] obey of them a sinner or a *kafooran*[26] (*multitudinous unbeliever/ingrate*).

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ٢٤

25. And let-remember [*you*[s]] your[t] Lord’s name *bukratan*[27] (*early-dawn*)[w] and *asseyla*[28] (*late afternoon to sunset*).

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ٢٥

26. And of the night then let-kowtow [*you*[s]] for Him and *sabbeh*[29] (*let-say* [*you*[s]]: *subhana Allah to*) Him nightly longly.

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ٢٦

27. Verily these they[z] love the Hastener[w30] and they[z] leave beyond[31] them a day-heavy.

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ٢٧

28. We created them and hardened We their constitution; and if We willed We substituted their likes, *tabdelan*[32] (*absolute substitution*).

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ٢٨

29. Verily this[w] (*is*) a reminder;[w33] so whoever [*he*] willed *ittakhatha*[34] ([*he*] *took and made*) to his Lord a path.

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ٢٩

30. And not will you[z] except that Allah wills; verily Allah [was] Omniscient, *Hakeeman*[35] (*infinite hekmah*[36] *Possessor*).

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠

31. [*He*] admits whom[p] [*He*] wills in His mercy[w]; and the *dha’lemeena* (*injustice-doers*), [*He*] prepared for them a painful torment.

يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا ٣١





By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

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26 The word “**كُفُور**,” is *masculine noun, denying Allah’s multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

27 The word “*bukratan*,” *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise.

28 The word “*aseyla*,” *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset.

29 The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

30 That is to say this world, which goes rather *fast* and after all it is *transitory*.

31 The word “**وراء**” in “**وراءهم**” means:
(1) “**القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**”
(2) “**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**”
(3) **ولد الولد**. So, here (1) clearly applies.

32 The word “**تبديلا**” is “**معول مطلق لتأكيد الفعل**,” that is *infinitive objective noun* to *intensify* its verbal meaning, here a substitution. Hence, the word “*absolute*” is used to intensify such a substitution.

33 The word “**التذكرة**” means *that which reminds* or *by which one is reminded*. See **البصائر**.

34 The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأتّخاذ**,” as stated in **لسان العرب**; therefore,“**إتّخذ**” is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

35 See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**.”

36 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word. +

1. By[1] the *mursala’te*[w] (*sent-emissaries*)[w2] consecutively.[3]	وَٱلْمُرْسَلَٰتِ عُرْفًا ١
2. Then the tempests[w] (*are*) tempesting/tempestuously.[4]	فَٱلْعَٰصِفَٰتِ عَصْفًا ٢
3. Then the spreaders[w5] (*are*) spreading/spreadingly.	وَٱلنَّٰشِرَٰتِ نَشْرًا ٣
4. Then the allotters[w] (*are*) allotting.[6]	فَٱلْفَٰرِقَٰتِ فَرْقًا ٤
5. Then the *mulgeyat’e*[w7] (*addressors who cast locution directly depositing it where it belongs*)[w] *thekra* (*Qur’an/message*).	فَٱلْمُلْقِيَٰتِ ذِكْرًا ٥
6. An excuse or a warning.	عُذْرًا أَوْ نُذْرًا ٦
7. Verily only what you[z] (*are being*) promised (*is*) surely befalling.	إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ٧
8. Then *edha* (*when/whereas*) the stars[w] (*had been*) effaced-she.[y]	فَإِذَا ٱلنُّجُومُ طُمِسَتْ ٨
9. And *edha* (*when/whereas*) the Heaven[w] (*had been*) gapped-she.[y]	وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ٩
10. And *edha* (*when/whereas*) the mountains[x] (*had been*) snapped-she.[y]	وَإِذَا ٱلْجِبَالُ نُسِفَتْ ١٠
11. And *edha* (*when/whereas*) the messengers[x] (*had been*) appointed-she.[y]	وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ١١
12. For which day (*had been*) they[z] postponed-she.[y]	لِأَىِّ يَوْمٍ أُجِّلَتْ ١٢
13. For The Sunderance[8] Day.	لِيَوْمِ ٱلْفَصْلِ ١٣
14. And what *adra* (*profoundly caused to know*) you[g] what (*is*) The Sunderance Day.[9]	وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ١٤
15. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٥

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[1] In Arabic the letter “**و**” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “**المرسلات**,” so we start with the word “*by*” and not “**و**” as “**و**” will *not* suffice the meaning.

[2] The word “**المرسلات**” (*emissaries*[w]) is *feminized* because it is a “*broken plural*.” They are considered by the *majority* of Qur’an commentators to mean the “*winds*” (see **القرطبي** for example who states this fact). Others say: *the angels*, or *the messengers with their messages* from Allah.

[3] The word “**عرفا**” means *consecutive*, like the *horse’s mane* (called “**عُرف**”) whose *hair follow consecutively*. Similarly, the Arabs say: **الناس إلى فلان عرف واحد**= the people to so and so are one-*consecutiveness*. See**القرطبي**.

[4] The word “**العاصفات**” could mean those *tempest winds* that *storm the husks*, as in Arabic “**عصف**”=the husk.

[5] The word “**الناشرات**” could mean the *angels that spread the winds*. And the word “**النشر**”=resurrection, i.e. *quickening the dead of the vegetations*. See **القرطبي**.

[6] The word “**الفارقات**” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both. See **القرطبي**. The *reason* for the superscript [w] is because the word “angels” in Arabic is a “*broken*” plural so it is *feminized*, hence it *qualifier* is likewise.

[7] The word “**الملقيات**” is the *plural* of “**الملقية**.” And “**الملقيات**” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and *is* feminized. And “**الملقيات**” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that annunciate or address Allah’s message, such as the Qur’an to the people or the messengers. I *cannot* find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “**الملقيات** do. So, I resorted to *transliteration*.

[8] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

[9] Ibid.

16. Have not [*We*] (*caused to*) perish the firsts.	أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [*We*] follow them by the lasts.	ثُمَّ نُتْبِعُهُمُ ٱلْآخِرِينَ ﴿١٧﴾
18. Like *tha'leka* (*afar-that-it/that*)[x] [*We*] do by the criminals.	كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿١٨﴾
19. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [*We*] created you[b] of a water *maheenen*[10] (*he-it which is feeble/miniscule/and despicable*).	أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾
21. Then We made it[x] in *qararen* (*sank-abode*) *makeenen*[11] (*firmly stable*).	فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾
22. To a fate/measure *ma'aloomen* (*that which is known*).	إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so *ne'ama* (*most excellent*) (*are*) The *Qa'deroona* (*Fate/measure: Effecters*).	فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾
24. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [*We*] made the Earth[w] *kefatan* (*repository*).	أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (*Of*) quicks[12] and dead/decedents.	أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾
27. And We made in it[w] anchors[13] (*catches/fasteners-/stabilizers*) soarers;[w] and *asqa*[14] (*availed drink*) We you[b] water *foratan*[15] (*staunchly palatably-good*).	وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾
28. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you[z] to what you[c] were by it[x16] denying you.[z]	ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾
30. Let-launch you[z] to a shade, possessor (*of*) three bands.[w]	ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [*it*[x]] and nor [*it*[x]] enriches/suffices from the flame.	لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾
32. Verily it[w] casts by sparks like *qass're*[17] (*massive firewood chunks*).	إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾

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10 "*Maheen*" is *singular, masculine, objective, noun* meaning: *that which is feeble, miniscule, and despicable.*

11 The word "**مكين**," = **على وزن فعيل**, hence affirming the *intensity* of its *status or activity*, so for lack of a corresponding word "*firmly*" is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

12 The word "**أحياء**" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "**أحياء**", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

13 That is the mountains.

14 The word "**أسقيناكم**" *rooted* in "**أسقى**" and *not* "**سقى**." And "**أسقى**" means *availed water for drinking*. See**الراغب**.

15 The word "**فرات**" means *staunchly palatably-good*. See **اللسان**

16 The pronoun particle "**هـ**" in "**به**" is in the *masculine* as it refers to the "**العذاب**"= *torment*, in Arabic a *masculine gender*. See **الطبري**. This in *contrast* to a "**بها**" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a *feminine* gender, so its reference is *feminized*.

17 The word "**قصر**" = "**الحطب الجزل**" which means massive chunks of firewood. See **التاج**. Say **القرطبي** narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "**قصر**."

33. Like it[x] (*were*) *Jemalaton-Sofron*[18] (*black*[w] *camel-bands*).[w]	كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ ٣٣
34. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٣٤
35. This (*is*) a day not they[z] pronounce.	هَٰذَا يَوۡمُ لَا يَنطِقُونَ ٣٥
36. And not (*to be*) allowed for them so they[z] apologize.	وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ ٣٦
37. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٣٧
38. This (*is*) The Sunderance Day;[19] We gathered you[z] and the firsts.	هَٰذَا يَوۡمُ ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ ٣٨
39. So *en* (*if*) [was] for you[b] a scheme then let-scheme you[z] [*against Me*].[20]	فَإِن كَانَ لَكُمۡ كَيۡدٞ فَكِيدُونِ ٣٩
40. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٠
41. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in shades and wells.[w]	إِنَّ ٱلۡمُتَّقِينَ فِي ظِلَٰلٖ وَعُيُونٖ ٤١
42. And fruits of what they[z] wish.	وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ ٤٢
43. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] were working.	كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣
44. Verily We like *tha'leka* (*afar-that-it/that*)[x] [*We*] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٤٤
45. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٥
46. Let-eat you[z] and *tamatta'o* (*let-relish you*[z] *the transitory worldly delights*) a little; verily you[b] (*are*) criminals.	كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجۡرِمُونَ ٤٦
47. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٧
48. And if (*had been*) said for them: *erka'o* (*let-you*[z] *markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*); not *yarka'oon* (*they*[z] *markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*).	وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ ٤٨
49. *Waylon* (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٩
50. So by which a discourse[x] after it[x][21] they[z] believe.	فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ٥٠

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[18] The expression: "**جمالات صفر**"= "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color. See **اللسان**.

[19] That is Day of *sound-determination* which *sunders* (*separates*) *right* from *wrong*, it is *absolutely conclusive*.

[20] The letter "**ن**" in "**فكيدون**" is called "**نون الوقاية او العماد، حيث لا يستغنى عنها**" which *precedes the speaker's pronoun* "**ي**." The speaker's pronoun "**ي**" in "**فكيدون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**

[21] The pronoun "**هـ**" in "**بعده**" refers to the *discourse* = *Qur'an*. +



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Amma* (*regarding*) what (*are*) they[z] mutually querying.[1] — عَمَّ يَتَسَآءَلُونَ ﴿١﴾

2. *A'n* (*regarding*) the *naba'ey*[2] (*piece-of-significant-and-availing-news*) the great. — عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ﴿٢﴾

3. Which[x] they (*are*) in it[x] diverse/variants.[3] — ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

4. Not-at-all;[4] they[z] shall know. — كَلَّا سَيَعْلَمُونَ ﴿٤﴾

5. Afterwards not at all they[z] shall know. — ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

6. Have not [*We*] made the Earth[w] *meha'dan*[5] (*facilitating bed/cradle/fixed expanse*). — أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾

7. And the mountains stakes/pegs. — وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾

8. And We created you[b] (*in*) pairs. — وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾

9. And We made your[n] sleep *sobatan* (*repose/ease*). — وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

10. And We made the night a *lebasan*[6] (*cover/wear*). — وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾

11. And We made the *naha'ra*[x] (*between sunrise and sunset*) a *ma'aashan*[7] (*trying for livelihood/living*). — وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾

12. And We built above you[b] seven *Shedadan* (*Heavens having strong/substantial construction/constitution*). — وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

13. And We made a lamp *wahhajan* (*intensely flaming-/glaring*). — وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

14. And We descended of the *mo'asera'te* (*water-bearing clouds*)[w] water[x] *thajajan* (*abundantly-pourer*). — وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾

15. For ([*We*] produce/emerge) by it[x] grains and sprouts.[w] — لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾

16. And gardens[w] entwined clusters.[w] — وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾

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1 The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See **كتب التفاسير**.

2 See the *Lexicon* attached to this *Translation* for "*naba'a*".

3 The word "**مُختلِفون**" =*variants/diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

4 The word "**كلا**" is an article of negation particularized for deterrence and prevention.

5 The word "**مهد**" has *several* meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse. Apparently all meanings could apply.*

6 The word "**لباسا**" *primarily* means *inner clothing*, i.e. that clothing which comes *directly over the skin concealing what is underneath such clothing*, so the night hides (by covering) things by its darkness. See **البصائر**.

7 The word "**معاشا**" is that which one *lives by* it or *in it*. See **التاج**.

17. Verily The Sunderance Day[8] [was] an appointment.	إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتٗا ١٧
18. Day (*to be*) blown in the horn then *ta'tona*[x] (*obediently come you*[z])[x] (*in*) droves.	يَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا ١٨
19. And (*had been*) opened[w] the Heaven[w] so it[w] was doors.	وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩
20. And (*had been*) propelled[w] the mountains[x] so were[w] it[w] a mirage.	وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا ٢٠
21. Verily Hell[w] was[w] an ambush.	إِنَّ جَهَنَّمَ كَانَتۡ مِرۡصَادٗا ٢١
22. For the tyrants a retreat/return.	لِّلطَّٰغِينَ مَـَٔابٗا ٢٢
23. Waiting (*they are*) in it[w] epochs.[9]	لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣
24. Neither taste they[z] in it[w] *bardan*[*] (*a coolness*) nor a drink.	لَّا يَذُوقُونَ فِيهَا بَرۡدٗا وَلَا شَرَابًا ٢٤
25. Except, *hameeman*[10] (*maximally heated/cooled water*) and a *ghassaqan* (*stinking-purulent liquid*).	إِلَّا حَمِيمٗا وَغَسَّاقٗا ٢٥
26. Requital harmonious (*befitting them/their deeds*).	جَزَآءٗ وِفَاقًا ٢٦
27. Verily they were, not *yarjona*[11] (*fearing*) a reckoning.	إِنَّهُمۡ كَانُواْ لَا يَرۡجُونَ حِسَابٗا ٢٧
28. And they[z] denied by Our *Aya'te*[w] (*messages/signs-/proofs*) *keththaban*[12] (*definitive denial*).	وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابٗا ٢٨
29. And every-thing *ahssa*[13] (*comprehensively reckoned*) it[x] We inscriptively/bookishly.	وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ كِتَٰبٗا ٢٩
30. So let-taste you;[z] so never [*We*] augment you[b] except a torment.	فَذُوقُواْ فَلَن نَّزِيدَكُمۡ إِلَّا عَذَابًا ٣٠
31. Verily for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*is*) *mafazan*[14] (*win-locale*).	إِنَّ لِلۡمُتَّقِينَ مَفَازًا ٣١

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[8] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

[9] The word "**أحقاب**" has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that "a year" is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See **اللتاج**.

[*] Linguistically **بردا** could mean **نوم**= sleep. But in the Hereafter, i.e.Paradise or Hell there is no **نوم**= sleep.

[10] The word "*hameem*"="**حميم**," has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word "*hameem*"="**حميم**," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللسان**.

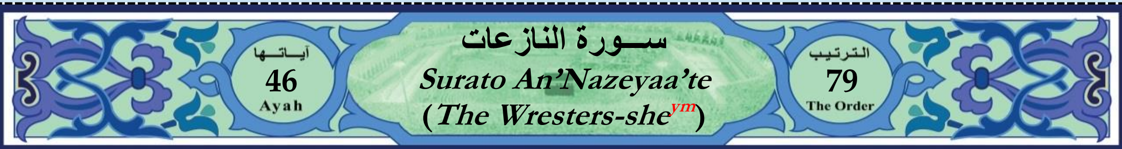
[11] The word "**يرجون**" from "**رجا**" meaning: *feared*. But such meaning for "**رجا**" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "**ما رجوتك أى ما خفتك**," see **اللسان**.

[12] The word "**كذّابا**" is "**مفعول مطلق**"= "**مصدر**," i.e. *infinitive noun*. So, to indicate that "*definitive*" is *prefixed* to *qualify* it.

[13] The word "**أحصى**" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See **البصائر**.

[14] The word "**المفاز**" = "**مكان الفوز**," so it is a win-locale. See **الراغب** and **الهادي**.

32. *Hada'eqa* (*walled-parks*)[w15] and grapes.[16]	حَدَآئِقَ وَأَعۡنَٰبٗا ٣٢
33. And *ka'wa'eba* (*maidens-virgins/with rounded and full breast*)[w] *atra'ban* (*to each agers-identical*).	وَكَوَاعِبَ أَتۡرَابٗا ٣٣
34. And a goblet[w17] overflowing.	وَكَأۡسٗا دِهَاقٗا ٣٤
35. Neither hear they[z] in it[w] a frivolity nor *keththaban*[18] (*absolute lying*).	لَّا يَسۡمَعُونَ فِيهَا لَغۡوٗا وَلَا كِذَّٰبٗا ٣٥
36. (*That is*) a requital from your[t] Lord, a sufficing grant.[19]	جَزَآءٗ مِّن رَّبِّكَ عَطَآءً حِسَابٗا ٣٦
37. Lord (*of*) the Heavens[w] and the Earth[w] and what (*are*) between them both, *Ar-Rahman*; not they[z] possess from Him a speech.	رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا ٱلرَّحۡمَٰنِۖ لَا يَمۡلِكُونَ مِنۡهُ خِطَابٗا ٣٧
38. Day ups[20] *Ar-Rooho*[21] (*Special Beings*) and the angels (*Arch Angel Gabriel*) (*manneristically in*) row; not speak they[z] except whom[p] permitted for him *Ar-Rahamano* and said [*he*] *ssawaban* (*rationally right/correct*).	يَوۡمَ يَقُومُ ٱلرُّوحُ وَٱلۡمَلَٰٓئِكَةُ صَفّٗاۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَقَالَ صَوَابٗا ٣٨
39. *Tha'leka* (*afar-that-it/that*)[x] (*is*) the day, the right; so whoever [*he*] willed *ittakhatha*[22] ([*he*] *took and made*) to his Lord *ma'aaban* (*retreat/return*).	ذَٰلِكَ ٱلۡيَوۡمُ ٱلۡحَقُّۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ٣٩
40. Verily We warned you[b] a torment near; day looks the *mar'o*[23] (*mature/perfect manliness possessor*) what advanced[w] his twain hands[w] and says the unbeliever: *yalayta* (*O, for a longing that*) I was a *tora'ban* (*crushed sand*).	إِنَّآ أَنذَرۡنَٰكُمۡ عَذَابٗا قَرِيبٗا يَوۡمَ يَنظُرُ ٱلۡمَرۡءُ مَا قَدَّمَتۡ يَدَاهُ وَيَقُولُ ٱلۡكَافِرُ يَٰلَيۡتَنِي كُنتُ تُرَٰبَۢا ٤٠



15 The word "حدائق" is a plural for "حديقة," which is by *definition must be walled* otherwise it is *not* "حديقة." See اللسان.

16 Invariably throughout the Qur'an when the reference is made to "الأعناب" the mention of for example the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* comes the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*. And in another narration: verily only that "الكرم" *is the heart of the believer*. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of *References*.

17 Not linguistically *per se* but *conventionally* and *figuratively* speaking the word "كأس"= "*goblet*," in the Arabic came to mean the *goblet which contains* "الخمر," meaning *wine* or such *alcoholic* beverage.

18 The word "كِذّابا" is an *infinitive noun* without a verb, see "ابن كثير." So, it is a *absolute* lying.

19 That is a grant so great until one says: "حسبي حسبي," i.e. *suffices me, that suffices me that*.

20 There is a *distinction* between "يقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "يقف."

21 See the *Lexicon* attached to this *Translation* for an elaboration on this word.

22 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken. Thus, it is *not* just the mere *taking*.

23 See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنسان, the person =الشخص, the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word "*one*" seems to be an *acceptable approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way. +

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] the wresters-she[ym][2] comprehensively.[3]	وَٱلنَّٰزِعَٰتِ غَرْقًا ١
2. By[4] the actives-she[ym][5] *nashttan*[6] (*definitive activeness*).	وَٱلنَّٰشِطَٰتِ نَشْطًا ٢
3. By[7] the swimmers-she[ym][8] *sabhan*[9] (*definitive swimming*).	وَٱلسَّٰبِحَٰتِ سَبْحًا ٣
4. So the foregoers-she[ym][10] *sabqan*[11] (*definitive foregoing*).	فَٱلسَّٰبِقَٰتِ سَبْقًا ٤
5. So the disposers-she[y][12] a matter.	فَٱلْمُدَبِّرَٰتِ أَمْرًا ٥
6. Day twitches/tremors the *Ra'jefato* (*Twitcher-she*[y]-/*Tremor-she*[y]).	يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ٦
7. Follows it[w] the *Ra'defato*[w] (*Successor/ Subsequent*).[w]	تَتْبَعُهَا ٱلرَّادِفَةُ ٧
8. Hearts then-day (*are*) flutterers.[w]	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨
9. Its[w] *abssa'ro* (*insights/ discernments*) (*are*) *kha'shey'atan*[w][13] (*submittingly subdued*).[w]	أَبْصَٰرُهَا خَٰشِعَةٌ ٩
10. Say they[z]: are verily we surely *mardodona* (*forthwith-returnees*) in the *Ha'fera'te*[w] (*matter/ life anew*).[w]*	يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ١٠
11. Are if we were bones decadently-porous.[w]	أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ١١
12. Said they:[z] *telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) then a recurrence[w] loser.[w]	قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ١٢
13. So verily only [she] (*is*) a *Zajrahton*[w] (*screech*[w]/*determent*[w]) once.[w]	فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ١٣

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1 In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "النّازعات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

2 The word "النّازعات" are the angels that take away the souls of people, hence the "*wresters*."

3 The word "غرقا," i.e. "استغراقا" meaning "استيفاء الشيء الى مداه," so *comprehensively* is chosen. See القرطبي.

4 See footnote 1 above regarding "و" versus "by."

5 That is the angels.

6 The word "نشطا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*. So, to denote that "*definitive*" is *prefixed*.

7 See footnote 1 above regarding "و" versus "by."

8 That is the angels.

9 The word "سبحا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*. So, to denote that "*definitive*" is *prefixed*.

10 That is the angels. The word "angels," is a *broken plural* in Arabic, so its *reference* must be *feminized*; hence, she-prefix to the word foregoers.

11 The word "سبقا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*. So, to denote that "*definitive*" is *prefixed*.

12 That is the angels.

13 The word "خاشعة," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "خشوع" in "خاشعة," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "خشوعً" denotes *submission* or *subduing* of *sight* and *sound* as well. So "خشّعاً" are those who *submittingly subdued their body, sight and sound*. Also some time "الخاشعون" = *they who bow in the Prayer*. See البصائر and اللسان. Since this Ayah speaks about their sights being "خشّعاً" that means *their sights are submittingly subdued*.

* The word "الحافرة" =الحياة من جديد/ الأمر في أوله. فقه اللغة للثعالبي و الطبر أنظرتفسير

14. Then *edha* (*suddenly/whereas*) they (*are*) by the *Sa'hera'te*[w] (*the world which holds the sleepless/the wakeful ones*).[w]	فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾
15. Has come (*to*) you[g] *Mosa's* (*Moses'*) discourse.	هَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾
16. *Edh* (*whereas*) called him his Lord by the vale, the holy *Ttowa*.	إِذۡ نَادَىٰهُ رَبُّهُۥ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوًى ﴿١٦﴾
17. Let-go [*you*[s]] to Pharaoh; verily he tyrannized.	ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾
18. So let-say [*you*[s]]: is (*it*) for you[g] to that *tazakka*[14] ([*he*] *iteratively purified/exculpated and befitted/suited him self*).	فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾
19. And *ahdeya* ([*I*] *divinely-guide*) you[g] to your[t] Lord so *takhsha* ([*you*[s]] *reverentially-fear*) [*Him*].	وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ ﴿١٩﴾
20. So [*he*] showed him the *Aya'ta*[w] the she-biggest.[15]	فَأَرَىٰهُ ٱلۡأٓيَةَ ٱلۡكُبۡرَىٰ ﴿٢٠﴾
21. Then denied [*he*] and [*he*] disobeyed.	فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Afterwards *adbara* ([*he*] *backed-away*) treading.[16]	ثُمَّ أَدۡبَرَ يَسۡعَىٰ ﴿٢٢﴾
23. Then [*he*] thronged; then [*he*] called.	فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾
24. Then said [*he*]: I am your[n] lord the highest.	فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ﴿٢٤﴾
25. So took him Allah *nakala* (*punishing-determent*) (*of*) the Here-after[w17] and the she-First.	فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ﴿٢٥﴾
26. Verily in *tha'leka* (*afar-that-it/that*)[x] surely (*is*) *ebratan*[w] (*instructive-example*)[w] for whoever *yakhsha* ([*he*] *reverently-fears*).	إِنَّ فِي ذَٰلِكَ لَعِبۡرَةً لِّمَن يَخۡشَىٰٓ ﴿٢٦﴾
27. Are you[f] harder a creation or the Heaven[w] [*He*] constructed it.[w]	ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا ﴿٢٧﴾
28. Elevated [*He*] its[w] dome/ceiling then *sawwa* ([*He*] *erected/evened/set*) it.[w]	رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا ﴿٢٨﴾
29. And obfuscated its[w] night [*He*] and *akhraja* ([*He*] *emerged/produced*) its[w] forenoon.	وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا ﴿٢٩﴾
30. And the Earth[w] after *tha'leka* (*afar-that-it/that*)[x] [*He*] planated it.[w]	وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾

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[14] The word "تزكّى," that's, and Allah is knowinger, [*he*] *had exculpated, befitted/suited himself*. See اللسان and التفاسير.

[15] The word "الكبرى" is the *feminine* of "الأكبر" = "*the biggest*," See الهادي.

[16] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along, as in *this context*; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and البصائر.

[17] The word "الآخِرَة" could also mean "*the other*" *vis-à-vis* "*the first*" in this *Ayah*; which means Pharaoh's word when he said: "I knew not for you of an *elahen* (*a deity*) other than me." (Qur'an 28:38), and "*the last*" when he said: "I am your lord the most high," (S 78: 24); and between the two statements about forty years. See القرطبي.

31. And *akhraja* ([*He*] *emerged/produced*) from it[w] its[w] water[x] and its[w] pasture.[x]	أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ٣١
32. And the mountains[x] [*He*] anchored it.[w]	وَٱلۡجِبَالَ أَرۡسَىٰهَا ٣٢
33. A *mata'an*[18] (*resource for a transitory worldly delight*) for you[b] and for your[n] *an'aa'me*[w] (*camels/sheep/goats/cows*).[w]	مَتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ٣٣
34. Then *edha* (*suddenly/whereas*) came[w] the *Tamma'to*[w] (*great calamity*)[w] the she-biggest.[19]	فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ٣٤
35. Day reminisces the mankind what [*he*] endeavored.[20]	يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَٰنُ مَا سَعَىٰ ٣٥
36. And (*had been*) readied/(*made*)-apparent the *Jaheemo* (*intensely-blazing Fire*[w]) for whoever [*he*] sees.	وَبُرِّزَتِ ٱلۡجَحِيمُ لِمَن يَرَىٰ ٣٦
37. Then as-to whoever [*he*] tyrannized.	فَأَمَّا مَن طَغَىٰ ٣٧
38. And [*he*] preferred the life[w] (*of*) the world.[w]	وَءَاثَرَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ٣٨
39. So verily the *Jaheemo* (*intensely-blazing Fire*)[w] [she] (*is*) the abode/lodging.	فَإِنَّ ٱلۡجَحِيمَ هِيَ ٱلۡمَأۡوَىٰ ٣٩
40. And as-to whoever [*he*] feared/knew[21] *Maqama*[22] (*Status/Standing/Majesty/Presence*) of his Lord and [*he*] restrained the self[w] *a'n* (*off*) the *hawa* (*tendentious-liking*).	وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ ٤٠
41. Then verily the Paradise[w] [she] (*is*) the abode/lodging.	فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ ٤١
42. They[z] ask you[g] *a'n* (*regarding*) The Hour[w] *ayyana*[23] (*when/which momentous period*) (*is*) its[w] anchorage.[w24]	يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَا ٤٢
43. In what you[s] (*are*) of *thekra* (*mention of/remembrance of*) it.[w]	فِيمَ أَنتَ مِن ذِكۡرَىٰهَآ ٤٣
44. To your[t] Lord (*is*) its[w] terminus.	إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ٤٤
45. Verily only you[s] (*are*) a warner (*to*) whomever *yakhsha* ([*he*] *reverentially-fears*) it.[w]	إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَىٰهَا ٤٥
46. As if day they[z] see it[w] not waited they[z] except an *asheyyatan* (*early-evening*[w]) or its[w] forenoon.	كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَهَا لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَىٰهَا ٤٦

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18 The word "**متاع**"="*mata'an*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See the *lexicon* attached to this *Translation* for elaboration.

19 The word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**.

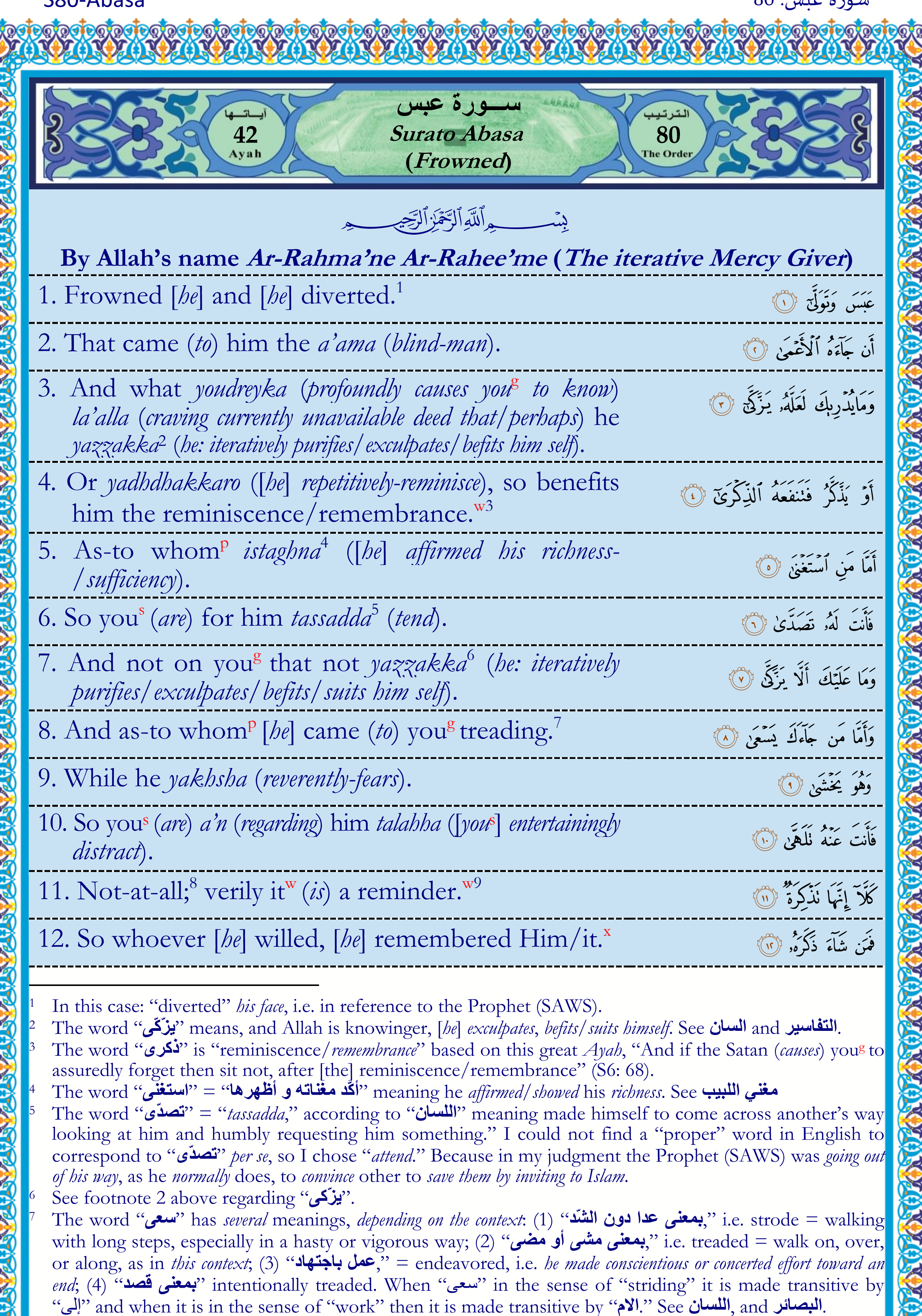
20 See footnote 16 above regarding "**سعى**".

21 The word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See **اللسان**.

22 The word "**مقامي**" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

23 The word "*ayyana*" = "**أيانَ**" really is "**أي أوان أو أي حين**," but with *reverence and magnanimity* for whatever "**أيانَ**" was used for. See **معجم النحو** is *which period*, a *specific and important* (momentous) *occurrence happen*.

24 That is time of its occurrence. +



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Frowned [*he*] and [*he*] diverted.[1]	عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾
2. That came (*to*) him the *a'ama* (*blind-man*).	أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾
3. And what *youdreyka* (*profoundly causes you*[g] *to know*) *la'alla* (*craving currently unavailable deed that/perhaps*) he *yazzakka*[2] (*he: iteratively purifies/exculpates/befits him self*).	وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾
4. Or *yadhdhakkaro* ([*he*] *repetitively-reminisce*), so benefits him the reminiscence/remembrance.[w3]	أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾
5. As-to whom[p] *istaghna*[4] ([*he*] *affirmed his richness-/sufficiency*).	أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾
6. So you[s] (*are*) for him *tassadda*[5] (*tend*).	فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
7. And not on you[g] that not *yazzakka*[6] (*he: iteratively purifies/exculpates/befits/suits him self*).	وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾
8. And as-to whom[p] [*he*] came (*to*) you[g] treading.[7]	وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾
9. While he *yakhsha* (*reverently-fears*).	وَهُوَ يَخْشَىٰ ﴿٩﴾
10. So you[s] (*are*) *a'n* (*regarding*) him *talahha* ([*you*[s]] *entertainingly distract*).	فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾
11. Not-at-all;[8] verily it[w] (*is*) a reminder.[w9]	كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So whoever [*he*] willed, [*he*] remembered Him/it.[x]	فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾

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[1] In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS).

[2] The word "يزّكّى" means, and Allah is knowinger, [*he*] *exculpates, befits/suits himself*. See السان and التفاسير.

[3] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

[4] The word "استغنى" = "أكّد مغناته و أظهرها" meaning he *affirmed/showed* his *richness*. See مغني اللبيب

[5] The word "تصدّى" = "*tassadda*," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him something." I could not find a "proper" word in English to correspond to "تصدّى" *per se*, so I chose "*attend*." Because in my judgment the Prophet (SAWS) was *going out of his way*, as he *normally* does, to *convince* other to *save them by inviting to Islam*.

[6] See footnote 2 above regarding "يزّكى".

[7] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along, as in *this context*; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and البصائر.

[8] The word "كلا" is an article of negation particularized for deterrence and prevention.

[9] The word "التذكرة" means *that which reminds* or *by which one is reminded*. See البصائر.

13. In writs *mukarrama'ten*[w] (*highly hospitable and honored*).[w]	فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾
14. *Marfo'a'ten*[w] (*loftily placed*)[w] *muttahhara'ten*[w] (*had been purged*).[w]	مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾
15. By hands[w] (*of*) *safara'ten*[10] (*scribers, messengers, journeyers*).	بِأَيْدِى سَفَرَةٍ ﴿١٥﴾
16. *Ke'ra'men* (*bounty-givers and honor bestowers*) *barara'ten*[11] (*works beyond duty, being all around beautiful*).	كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾
17. (*Had been*) killed[12] the mankind what[13]an ingrate he (*is*).	قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ﴿١٧﴾
18. Of what thing [*He*] created him.	مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾
19. Of a *nutfa'ten* (*sperm-drop*[w])[14] [*He*] created him then [*He*] fated him.	مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾
20. Afterwards the path *yassaraho* ([*He*] *made it easy for him*).	ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾
21. Afterwards [*He*] deadened him; then [*He*] entombed him.	ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾
22. Afterwards, if [*He*] willed [*He*] resurrected him.	ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾
23. Not-at-all,[15] *lamma* (*not yet*)[16] finished [*he*] what [*He*] commanded him.	كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾
24. So let look the mankind to his *tta'aame*[x] (*wheat-/edible/food-grains*).[x]	فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾
25. We surely *ssabbabna* (*We descended/poured*) the water *ssaban*[17] (*sure descending/pouring*).	أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾
26. Afterwards We split the Earth[w] *shaqqan*[18] (*sure a splitting*).	ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾
27. Then We sprouted in it[w] grains.[w]	فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

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[10] The word "*safarah*" = "سَفَرَة," has at least *three* distinct meanings: (1) (angel) *scribers*, (2) *messengers*, (3) *journeyers*. Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people: "يا أهل البلد صلّوا أربعا فأنّا سفْرٌ."

[11] The word "بررة" is stronger than "أبرار." As "بررة" is plural for "بَرّ" and "أبرار" plural for "بارّ." And clearly "برّ" is much more *extensive*. That is why the *angels are particularized* for "بررة." See الراغب.

[12] The word "قُتِلَ" *constructed* in the *passive*, means: *be cursed he*.

[13] The particle "ما" in "ما أكفره" is "ما التعجبية" = "what/how." See إعراب القرآن، لمحمود صافي.

[14] The word "نطفة" in the text has at lest *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

[15] See footnote 8 above regarding "كلا.

[16] The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It *also* could mean a particle of exception, i.e.: "*except*." See مغني اللبيب and القرطبي.

[17] The word "صباً" is an *infinitive noun* for *intensity*, so "*sure*" is used for such *intensity*. See اعراب القرآن، محمود صافي.

[18] Ibid, only for "شقا."

28. And grapes[19] and *qadhban*[20] (*clove/alfalfa/freshly-/loppedsprout*).	وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And olives and date-palms.[w]	وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And *hada'eqa* (*walled-parks*)[w21] *ghulban* (*thicks*).	وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾
31. And a fruit[w22] and an herbage.	وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾
32. A *mata'an*[23] (*resource for a transitory worldly delight*) for you[b] and your[n] *an'aam*[w] (*camels/cows/sheep/and goats*).[w]	مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾
33. So if came[w] The *Sakhkhato*[w] (*ear splitting bang*).[w]	فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾
34. Day flees the *mar'o*[24] (*mature/perfect manliness possessor*) from his brother.	يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
35. And his mother and his father.	وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾
36. And his she-companion/she-consort and his sons.	وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾
37. For every an *emre'en*[25] (*mature/perfect manliness possessor*) of them then-day (*is*) an affair/a matter enriching-/sufficing[26] him.	لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Faces then-day (*are*) *musferaton* (*illuminators/resplendent*).[w]	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughers[w] *mustabshe'raton* (*pleasant-tidings-affirmers*[w]).	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And faces then-day on it[w] (*is*) *ghabaraton*[27] (*ever-dustiness*[w]).	وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Overburdens it[w] (*is*) *qataraton*[28] (*black-dust*[w]).	تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾
42. Those, they (*are*) the ingrates the *fajara'te*[w29] (*debauchers/wicked/bad*).[w]	أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

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[19] Invariably throughout the Qur'an when the reference is made to "**الأعناب**" the mention of for example the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* comes the mention of the "*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*. See **نزهة المتقين؛ شرح رياض الصالحين**. Refer to the *attached* list of *References*.

[20] The word "**قضب**" translated as "*clove*" but it could also mean "*alfalfa*.' Also in **اللسان** "**القضب**" is that which is eaten as *freshly lopped sprouts*. In other words, all the aforementioned three could apply.

[21] The word park needs to be walled to be called "**حديقة**," see **اللسان**.

[22] The word "**فاكهة**" = "*fruit*" in Arabic is *feminine-gender*. So it and *its qualifier adjective* are *feminized* by the *superscript*[w].

[23] The word "**متاع**"="*mata'an*" is rooted in the word "**متّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*. See the *lexicon* attached to this *Translation* for elaboration.

[24] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = **الرجل**, **و** the human= **الإنسان**, the person =**الشخص**, the *mar'o* = **المرء**, being the *mature/perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "**المرء**," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

[25] See footnote 24 above regarding **المرء**.

[26] That is fully engrossing him.

[27] The word "**غبرة**" as in **اللتاج**, is "**تردد الرهج (أي الغبار)**," constant or ever appearance of dust.

[28] The word "**قترة**" is black dust. See **اللتاج**.

[29] The word "**فجرة**" plural for "**فاجر**"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he *exceeds* the bounds. See the word: "**فاجر**" in**الراغب**." +



سورة التكوير
Surato At'Takweere (*The conglobating*)

29 آياتها Ayah — 81 الترتيب The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*suddenly/whereas*) the sun[w] *kowwerat*[1] (*had been wrapped-she*[y]).	إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ١
2. And *edha* (*suddenly/whereas*) the stars[w] collapsed-she.[y]	وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ٢
3. And *edha* (*suddenly/whereas*) the mountains *soyyerat* (*had been propelled-she*[y]).	وَإِذَا ٱلۡجِبَالُ سُيِّرَتۡ ٣
4. And *edha* (*suddenly/whereas*) the gestational[2] she-camels, (*had been*) (*cast as*) derelict-she.[y]	وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ٤
5. And *edha* (*suddenly/whereas*) the beasts (*had been*) thronged-she.[y]	وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ ٥
6. And when the seas *sojjerat*[3] (*had been kindled/filled-/emptied*)-*she*.[y]	وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ٦
7. And *edha* (*suddenly/whereas*) the selves[w] (*had been*) paired-she.[y]	وَإِذَا ٱلنُّفُوسُ زُوِّجَتۡ ٧
8. And *edha* (*suddenly/whereas*) the *maw'odato* (*buried neonate/female daughter*) (*had been*) asked-she.[y]	وَإِذَا ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ ٨
9. By what an offense she (*had been*) killed-she.[y]	بِأَيِّ ذَنۢبٖ قُتِلَتۡ ٩
10. And *edha* (*suddenly/whereas*) the writs (*had been*) openly-spread-she.[y]	وَإِذَا ٱلصُّحُفُ نُشِرَتۡ ١٠
11. And *edha* (*suddenly/whereas*) the Heaven[w] (*had been*) scraped-she.[y]	وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ١١
12. And *edha* (*suddenly/whereas*) the *Jaheemo* (*intensely-blazing Fire*[w]) *so'eerat* (*had been intensely flamed-she*[y]).	وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ ١٢
13. And *edha* (*suddenly/whereas*) the Paradise[w] (*had been*) nighed-she.[y]	وَإِذَا ٱلۡجَنَّةُ أُزۡلِفَتۡ ١٣
14. Knew-she[y] a self[w] what *ahdharat* ([*she/it*[w]] *presented predeterminedly vis-à-vis time and place*).[y]	عَلِمَتۡ نَفۡسٞ مَّآ أَحۡضَرَتۡ ١٤
15. So not.[4] *Oqsemo* ([*I*] *oath*) by the *khonna'se*[w] (*receders-/retractors/ones of submission and lowness*).[w]	فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ١٥

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[1] The word "كوِّرت" = "*had been wrapped-she*[y]," i.e. it had been *wrapped, coiled, twisted and diminished gradually but surely*. It also means: "غورت"= *imploded* or is destroyed. See اللسان.

[2] The Arabic linguists are *not* unanimous as to the *exact* meaning of "العشار," some say the she-camel who is *ten months* pregnant, others say, *six months* pregnant, others say *during gestation*, *after and before* delivery of its new born. Thus, I chose "*gestational*" as most basic common idea tying all together.

[3] The word "سُجِّرت" has *several* meanings, *including* the *paradoxical* one, as *filled/emptied or kindled*. See اللسان.

[4] This "لا," which is by *consensus* is a *negation* particle. See الدر المصون، احمد حلبي. As to the oath stated see for (S56:75-76) for *elaboration* and *confirmation* that such an *oath* is *really one*, beyond the controversy.

16. The she-runners the she-sweepers.	ٱلۡجَوَارِ ٱلۡكُنَّسِ ١٦
17. By the night[x] *edha* (*suddenly/whereas*) *as'asa*[5] ([*it*[x]] *became pro and fro*).	وَٱلَّيۡلِ إِذَا عَسۡعَسَ ١٧
18. By the morning[x] *edha* (*suddenly/whereas*) [*it*[x]] [breathed].[6]	وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ١٨
19. Verily it[x] surely (*is*) a say (*of*) a messenger-*kareemen* (*bounty-giver, ennobler and of multiple uses/effects*).	إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ١٩
20. A strength-possessor (*he*) *enda* (*by munificence of, by Rule of*) The *Arshe's*[7] (*absolute Kingship-Throne*) possessor, *makeen*[8] (*he who is of: status/empowered long abiding*).	ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ٢٠
21. *Mutta'aon*[9] (*he being-obeyed*) hither a trustworthy [*he*].	مُّطَاعٖ ثَمَّ أَمِينٖ ٢١
22. And not your[n] companion surely (*is*) a maniac.[10]	وَمَا صَاحِبُكُم بِمَجۡنُونٖ ٢٢
23. And *laqad* (*verily, already and affirmatively*) [*he*] saw him by the horizon the manifester.	وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ ٢٣
24. And not he (*is*) over the invisible surely a stinter.	وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ ٢٤
25. And not it[x] (*is*) surely a say (*of*) Satan, *rajeemen* (*iteratively-stoned*).	وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ٢٥
26. So where do you[z] go.	فَأَيۡنَ تَذۡهَبُونَ ٢٦
27. *En* (*not*) it[x] (*is*) except a *thekron* (*Qur'an/message*) for the worlds.	إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٢٧
28. For whoever [*he*] willed of you[b] to straighten.	لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ٢٨
29. And not you[z] will except that Allah wills, the worlds' Lord.	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩

آياتها 19 Ayah — سورة الإنفطار — **Surato Al'Enfita're (The Fissuring)** — الترتيب 82 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[5] The word "عسعس" is one of those *paradoxical* words which carry the *meaning* and *its exact opposite*. It is also a *past tense*, *no* English equivalent. Hence, "*became*" is *prefixed* to show the *past* tense.

[6] "*The morning when* [*it*] *breathed*" is among the lofty Arabic *tongue* expression meaning: *became apparent*.

[7] See the *Lexicon* attached to this *Translation* for the concept and meaning of the words "*Arsh*."

[8] The word "*makeen*" = "مكين" is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent. The word has *four distinct* meanings. It means (1) He Who is: *of esteemed status*, (2) *established and thoroughly powerful to administer and manage*, (3) *in a stable abode*, (4) *a stable lodging or a stable abode*.

[9] "The word "مطاع" is *singular, masculine objective noun* meaning *he who is being obeyed*.

[10] The word "مجنون" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an adjective. +

1. *Edha* (*suddenly/whereas*) the Heaven[w] fissured-she.[y1]	إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ١
2. And *edha* (*suddenly/whereas*) the stars[w2] scattered-she.[y]	وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢
3. And *edha* (*suddenly/whereas*) the seas[x] *fujje'rat* (*had been iteratively ruptured-she*[y]).	وَإِذَا ٱلۡبِحَارُ فُجِّرَتۡ ٣
4. And *edha* (*suddenly/whereas*) the graves *bu'atherat*[w3] (*had been turned upside down producing their contents*).[w]	وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤
5. Knew-she[y] a self[w] what [*it*[w]] advanced-she[y] and [*it*[w]] tarried-she.[y]	عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ وَأَخَّرَتۡ ٥
6. *Yaáyyaha* (*O, you*) the mankind what beguiled you[g] by your[t] Lord The *Kareeme* (*bounty-Giver, Ennobler and Enabler of multiple useable traits*).	يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦
7. Who[a] [*He*] created you;[g] then *sawwaka*[4] [(*He*] *erected-/evened you*[g]) then [*He*] balanced/proportioned you.[g]	ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧
8. In whichever [portraiture/fashion][w] surely[5] [*He*] willed [*He*] compounded you.[g]	فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨
9. Not-at-all,[6] rather you[z] deny by the *Dee'ne* (*Requital's Day/Islam*[7]).	كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ٩
10. And verily on you[b] surely (*are*) keepers-up.[8]	وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠
11. *Keraman* (*bounty-givers and honor bestowers*) writers.	كِرَامٗا كَٰتِبِينَ ١١
12. They[z] know what you[z] do.	يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢
13. Verily the *abrar*[9] (*dutiful-they and who are being expansive in their all around beautiful works*) surely (*are*) in a *na'eem* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣
14. And verily the *fujjar*[10] (*religion-cover-rippers*) (*are*) surely in a *Jaheemen* (*intensely-blazing Fire*).[w]	وَإِنَّ ٱلۡفُجَّارَ لَفِي جَحِيمٖ ١٤
15. *Yaslawna*[11] (*they*[z] *be broiled on/by*) it[w] the *Deen's*[12] (*Requital's*) Day.	يَصۡلَوۡنَهَا يَوۡمَ ٱلدِّينِ ١٥

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1 Clearly the fissuring happens by Allah's command.
2 The word "**كواكب**" from a *linguistic* point of view means: *stars*. Although in modern times "**كواكب**" = *planets*.
3 The word "**بعثرت**" comes from "**بعثر**" meaning *turned upside down and produced its contents*. See **اللتاج**.
4 The word "**عدلك**," bears several meanings, among them for this *Ayah*: "*balanced you*." See **التاج**.
5 The particle "**ما**" is an *infinitive* particle. See **الدّر المصون، لـ احمد الحلبي**. Clearly this "**ما**" is for *intensity*.
6 The word "**كلا**" is an article of negation particularized for deterrence and prevention.
7 That i s because "Certainly the religion *enda* (*by: Rule, Dicta, Munificence*) (*of*) Allah (*is*) [the] Islam" (S3:19).
8 The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).
9 See the *Lexicon* attached to this *Translation* for full elaboration on this great word.
10 The word "**فُجّار**"= "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they *exceed* the bounds. See **الراغب** for the word "**فاجر**."
11 The word "**يصلون**" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.
12 The phrase "*Day of the Deen*" means the *Day of Judgment*, when all are *recompensed accordingly*.

16. And not they (*are*) *a'n* (*regarding*) it[w] surely absentees.	وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ١٦
17. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the *Deen's*[13] (*Requital's*) Day.	وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ١٧
18. Afterwards what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the *Deen's* (*Requital's*) Day.	ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ١٨
19. Day not possesses a self[w] for a self[w] a thing; and the matter then-day (*is*) for Allah.	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ١٩

سـورة المطففين
Surato Al'Muttafefeena (*The Defrauders*)

آيـاتـها 36 Ayah | الترتيب 83 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Waylon*[1] (*lengthy*: *stay in a valley in Hell/ bane/ woe*) for the *muttaffefeena* (*weights and measures defrauders*).[2]	وَيْلٌ لِّلْمُطَفِّفِينَ ١
2. Who[r] if *ektalo*[3] (*they*[z] *measured*) on[4] (*from*) the people *yastawfona* (*they*[z] *affirm fullness*).	ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢
3. And if *kalohum* (*they*[z] *measured for them*) or they[z] weighed (*for*) them *youkhserona* (*they*[z] *cause loss to them*).	وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ٣
4. Do not presume those that they (*are*) *maboothoona*[5] (*they who are to be resurrected*).	أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ٤
5. For a great day.	لِيَوْمٍ عَظِيمٍ ٥
6. Day up[6] the people for the worlds' Lord.	يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ٦
7. Not-at-all[7]. Verily book (*of*) the *fujjare*[8] (*religion-cover-rippers*) surely (*is*) in *Sejjeenen* (*book comprehensively containing the works of the religious-cover-rippers*).	كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ٧
8. And what *adra* (*profoundly caused you*[g] *to know*) what (*is*) *Sejjeenon* (*book comprehensively containing the works of the religious-cover-rippers*).	وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ٨

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[13] Ibid. +
[1] *Waylon* (*lengthy*: *stay in a valley in Hell/ bane/ woe*).
[2] The word "**المطففين**" *strictly*, *linguistically per se* means *they who slight* others by *defrauding* through "*measuring or weighting*."
[3] The word "**اكتالوا**" = "**وزنوا**." So, whatever is *weighed* is really *measured* and known. See **اللسان**.
[4] The word "**على**" has *nine* different meanings, among them: *from*. See **الهادي للكرمي، المغني، لابن هشام**.
[5] This is "*disapprobatory* (*condemnatory*) *interrogative, implying negation*"= "**سوأل إنكاري و تقريعي**," i.e. inquiry, which *disapprove* and *condemns* the addressees for driving the situation to such an inquiry.
[6] There is a *distinction* between "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stand*" = "**يقف**."
[7] The word "**كلا**" is an article of negation particularized for deterrence and prevention.
[8] The word "**فجّار**"= "*rippers of religious cover*," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they *exceed* the bounds. See **الراغب** for the word "**فاجر**."

9. A book[x] *margoomon* (*already marked/numbered*).	كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾
10. *Waylon*[9] (*lengthy*: *stay in a valley in Hell/bane/woe*) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who[r] they[z] deny by the *Deen's*[10] (*Requital's*) Day.	ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
12. And not denies by it[x] except every an aggressor *atheemen* (*iterative sinner*).	وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (*to be/being*) recited on him Our *Aya'te*[w] (*Qur'anic statement*) said [*he*]: the firsts' fables.	إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all[11]. Rather *rana*[12] (*enwrapped/swaddled*) over their hearts what they[z] were earning.	كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾
15. Not at all. Verily they (*are*) *a'n* (*regarding*) their Lord then-day surely (*are*) *mahjoboona* (*they who are veiled and excluded*).	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾
16. Afterwards verily they surely (*are*) *ssalo*[13] (*who broil they*[z] *on/by*) the *Jaheema*[14] (*intensely-blazing Fire*[w]).	ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾
17. Afterwards (*to be*) said: this (*is that*) which[x] you[c] were by it[x] denying you.[z]	ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾
18. Not-at-all.[15] Verily the book[x] (*of*) the *abra're*[16] (*dutiful, and righteous*) surely (*is*) in an *Elleyyeen* (*highest-ones*).[17]	كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾
19. And what *adra* (*profoundly caused you*[g] *to know*) what (*is*) an *elleyyouna* (*highest-ones*).	وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾
20. A book[x] *margoomon* (*already marked/numbered*).	كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾
21. Witness it[x] the *mugarraboona* (*they who are made nigh*).	يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾
22. Verily the *abrara*[18] (*dutiful-they and who are being expansive in their all around beautiful works*) (*are*) surely in *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾
23. On the couches they[z] look.	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾

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[9] *Waylon* See footnote 1 above.

[10] ***"Deen," = Day of Judgment*, where each is *accorded his/her dues, good* or *bad*.** Also *it could mean Islam*, see (S82:9).

[11] See footnote 7 above regarding "**كلا**."

[12] The word "**ران**," *linguistically*, means *covered* or *engrossed*. See **اللسان**.

[13] The word "**صالو**" *transliterated* "*ssalo*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

[14] The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.

[15] See footnote 7 above regarding "**كلا**."

[16] See the *Lexicon* attached to this *Translation* for this great word.

[17] The word "**عِلِّيين**" means the most high. See **اللسان**.

[18] See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

24. Know [*you*[s]] in their faces a delight (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	تَعۡرِفُ فِي وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ ٢٤
25. *Yusqawna*[19] (*they*[z] *are to-be/being availed a drink*) of *raheeqen* (*consummately-pure wine*) *makhtoomen* (*that which is sealed/consummated*).	يُسۡقَوۡنَ مِن رَّحِيقٖ مَّخۡتُومٍ ٢٥
26. Its[x] *khetamo* (*seal/terminus*)[x] (*is*) musk;[20] and in *tha'leka* (*afar-that-it/that*),[x] so let compete the competitors.	خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦
27. And its[x] blending (*is*) of *Tesneemen* (*high well in Paradise*).	وَمِزَاجُهُۥ مِن تَسۡنِيمٍ ٢٧
28. A well[w] drink [by][21] it[w] the *mugarraboona* (*they who are made nigh*).	عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ٢٨
29. Verily who[r] *ajramo*[22] (*they*[z] *who crime-committed*) were of whom[r] they[z] believed, they[z] laugh (*scornfully*).[23]	إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ٢٩
30. And if they[z] passed-by them (*the passers-by*) *yataghmazona* (*they*[z] *mutually wink their eyes malignly*).	وَإِذَا مَرُّواْ بِهِمۡ يَتَغَامَزُونَ ٣٠
31. And if they[z] to their families they[z] transposed *fakeheena*[24] (transposed *marveling and luxuriating wantoners*).	وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١
32. And if they[z] saw them said they:[z] verily these surely (*are*) strayers.	وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢
33. And not [were] they[z] sent on them keepers-up.[25]	وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ ٣٣
34. So today, who[r] believed they[z] of the unbelievers they[z] laugh (*scornfully*).[26]	فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ ٣٤
35. On the couches they[z] look.	عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٣٥

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19 The word "**يسقون**" *rooted* in "**أسقى**" and *not* "**سقى**." And "**أسقى**" means *availed water for drinking*. See**الراغب**.

20 The phrase "*its seal (is) musk*" is a *figurative speech* of Arabic *tongue* expressions meaning: *with best end result*.

21 That is "*from*" it, i.e. *part* of its drinkable drink.

22 The word "**أجرَمُوا**" is made up of two parts: (1) "**أجرَمَ**" and (2) the "**موا**"= the *absentees masculine* speakers' pronoun for a *plural*. However, part (1) "**أجرَمُوا**" is a *past tense* for which there is *no* English *correspondent verb*. So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*.

23 It must be noted here with respect to the word "**ضحك**" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by *itself* "**ضحك**" = " **فتح فاه و أخرج صوتا مظهرا السرور**," (2) whereas "**ضحك منه**" = "**سخر منه**," (3) "**ضحك عليه**" = "**هزئ به**," (4) " **ضحك السحاب و الزهر و العشب و ضحكت الأرض**" = "**برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها**." In this great *Ayah*, "**منها يضحكون**" = "**منها يسخرون**," "*laughing*" *scornfully*.

24 The word "**فكِه و فاكِه**" has *many* meanings, among them: (1) **ناعم و مُعجَب**, (2) **الذي ينال من أعراض الناس أو الأشر**. And among The Qur'an commentators it is agreed that that the Paradise's people are (1)**معجبون و ناعمون** ; = *marveling and luxuriating*; and the Hell's people are (2) **أشرين** = *wantoners*. See **اللسان**.

25 The word "**حافظين**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*." (*Emphasis is added*).

26 See footnote 6449 above regarding "**ضحك**". +

36. Have the unbelievers (*had been*) rewarded what they[z] were doing. | هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

سورة الإنشقاق
Surato Al'Enshega'ge (*The Tearing*)

آياتها 25 Ayah — الترتيب 84 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*suddenly/whereas*) the Heaven[w] slit-she.[y1] | إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾

2. And listened-she[y] for her Lord and *huggat* (*had been made to comply-she*[y]). | وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

3. And *edha* (*suddenly/whereas*) the Earth[w] (*had been*) extended-she.[y] | وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾

4. And thrown-she[y] what (*is*) in it[w] and *takhallat* (*iteratively emptied-she*[y]) [*it*[w]]. | وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

5. And listened-she[y] for her Lord and *huggat* (*had been made to comply-she*[y]). | وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

6. O, you the mankind: verily you[g] (*are*) a toiler to your[t] Lord a toiling; then *mulaqe'he* ([*you*[s]] *are a meeter with Him*). | يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾

7. Then as-to whomever *oteya* ([*he*] *had been accorded*) his book by his *yamene* (*right-hand*[w]). | فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾

8. So shall ([*he*] *be made to*) account an easy accounting. | فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

9. And [*he*] transposes[2] to his family *masroran* (*he who is gladdened*). | وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾

10. And as-to whomever *oteya* ([*he*] *had been accorded*) his book beyond his back. | وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾

11. Then [*he*] shall call a *thoboran*[3] (*utter-ravage*). | فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾

12. And *yassla*[4] ([*he*] *shall be broiled on/by*) a *Sa'era*[w] (*intensely kindling Fire*).[w] | وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

13. Verily he [was] in his family *masroran* (*he who is gladdened*). | إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾

14. Verily he presumed that never *yahoora*[5] ([*he*] *retrogressively relapses*). | إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾

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1 To be *pondered* here is the word "**شقت**," and the "**الإنشقاق**" *extends lengthwise*. What is the significance?
2 That is repair or return.
3 The word "**ثبورا**" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*. See **إعراب القرآن لـ محمود صافي**, and **القرطبي**.
4 The word "**يصلى**" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.
5 The word "**يحور**" means retrogresses relapsing to an inferior or lesser phase. See **اللسان**.

15. *Bala*[6] (*indeed-not*). Verily his Lord [was] by him *Baseeran* (*keenly: Seer/Omniscient*).
بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾

16. So not[7]. *Oqsemo* ([*I*] *oath*) by the twilight.
فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾

17. By[8] the night and whatever[9] [*it*[x]] cinctured.[10]
وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. By[11] the moon[x] and *edha* (*suddenly/whereas*) *ittasaq*[12] ([*it*[x]] *had attained fullness*).
وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

19. Surely you[z] (*shall*) embark *tabaqan*[13] (*hierarchy/rank*) after[14] *tabaqen* (*hierarchy/rank*).
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

20. So what (*is*) for them, not they[z] believe.
فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

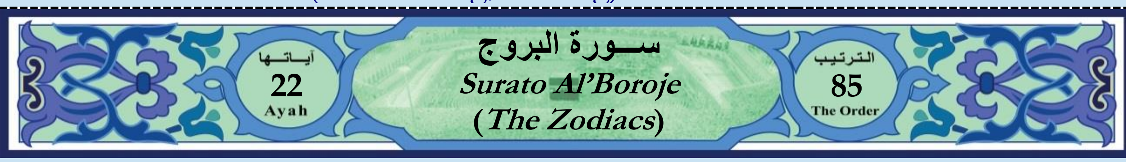
21. And if (*had been*) recited on them The Qur'an[x] not kowtow they.[z]
وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾

22. Rather who[r] unbelieved they[z] deny they.[z]
بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾

23. And Allah (*is*) knowinger by what they[z] cache-/cognize.
وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. So *bashsherhom*[15] (*let-you*[s] *tell pleasant tidings to them*) by a painful torment.
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. Except whom[r] believed they[z] and they[z] worked the righteous works for them remuneration other than *mamnoonen*[16] (diminishing/ceasing).
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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6 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.
7 For this "**لا**," by *consensus* is a *negation* particle, see **الدر المصون، احمد حلبي**. Also for the oath, see (S56:75-76).
8 In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "**النّازعات**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.
9 The particle "**ما**" is an *infinitive* particle, although it could be *connective* particle. See **إعراب القرآن، لمحمود صافي**.
10 The word "**وسق**," as *noun*, basically means "a camel's load," about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people. And "**وسق**," or "**إتّسق**" as *verb*, means *burdened* or *carried*. And "**وسقت النخلة**" = the date-palm had fruited a lot more than normal. Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*. See **اللسان**.
11 See footnote 8 above regarding "by."
12 The word "**اتّسق**" means attained its fullness, i.e. became full-moon. See **اللسان**.
13 The word "**طبق**" could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*. That is to say: you shall embark *with respect*[r] *the nearness to Allah (SWT)* situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See **القرطبي**.
14 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word."
15 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشَّرَ \ يُبَشِّرُ \ مُبَشِّرٌ**.
16 The word "**ممنون**" means *simultaneously* neither diminishable nor ceasing, see **القرطبي**. +

1. By[1] The Heaven[w] the zodiacs'[2] possessor.	وَٱلسَّمَآءِ ذَاتِ ٱلۡبُرُوجِ ١
2. By The Day, the *maw'oo'de* (*that which was promised*).	وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ ٢
3. By[3] a witnesser and *mashhoo'de* (*that which was witnessed*).	وَشَاهِدٖ وَمَشۡهُودٖ ٣
4. (*Had been*) killed[4] the rut's[5] companions.	قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ ٤
5. The Fire[w] the fuel[6] possessor.	ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ ٥
6. *Edh* (*whereas/while*) they (*are*) on it[w] sitters.	إِذۡ هُمۡ عَلَيۡهَا قُعُودٞ ٦
7. And they (*are*) on what they[z] do by the believers (*are*) witnessers/testifiers.[7]	وَهُمۡ عَلَىٰ مَا يَفۡعَلُونَ بِٱلۡمُؤۡمِنِينَ شُهُودٞ ٧
8. And not they[z] resented[8] of them except that they[z] believe by Allah, The Mighty The *Hameede* (*iteratively praised and multitudinously praiser He*).	وَمَا نَقَمُواْ مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٨
9. Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship; and Allah over every thing (*is*) *Shaheedon* (*Witnesser/Testifier*).	ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٩
10. Verily who[r] *fatano* (*they[z] engaged in sinful/immoral-/unpraised deed/say*) the he-believers and the she-believers afterwards not they[z] repented, so for them (*is*) Hell's[w] torment and for them (*is*) the burning-torment.	إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ثُمَّ لَمۡ يَتُوبُواْ فَلَهُمۡ عَذَابُ جَهَنَّمَ وَلَهُمۡ عَذَابُ ٱلۡحَرِيقِ ١٠
11. Verily who[r] they[z] believed and they[z] worked the righteous-works[w] for them (*are*) gardens[w] run[w] from under it[w] the rivers; *tha'leka* (*afar-that-it/that*)[x] (*is*) the win the big.	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡكَبِيرُ ١١
12. Verily your[t] Lord's seizing (*is*) surely severe.	إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ ١٢
13. Verily He, [*He*] initiates and repeats [*He*].	إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ ١٣
14. And He (*is*) The *Ghafooro* (*iterative Forgiver*) The *Wadoodo* (*repetitive affection Giver*).	وَهُوَ ٱلۡغَفُورُ ٱلۡوَدُودُ ١٤

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1 In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "**السَّماء**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

2 The word "**البروج**" has *many* meanings. That is why Qur'an commentators have differed as to its *exact* meaning. Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*. See **القرطبي**.

3 Ibid.

4 Every expression in The Qur'an "*had been killed*" means "*had been cursed*," says Ibn Abbas. See **القرطبي**.

5 The word "**الإخدود**" means sunken track. See **الراغب**.

6 The word "**الوَقود، بفتح الواو**" is firewood, but also it could mean any fuel. See **اللسان**.

7 The word "**شُهُود**" could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*.

8 The word "**نقم**" in "**تنقموا**" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See **الراغب** and **اللسان**.

15. The *Arshe's*[9] (*Throne* of *Kingship*)'s Possessor, The Supreme.	ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ ﴿١٥﴾
16. *Fa'aalon* (*Ever/Stalwart-Doer*) for what [*He*] wants.	فَعَّالٞ لِّمَا يُرِيدُ ﴿١٦﴾
17. Has come (*to*) you[g] the hosts' narration.	هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡجُنُودِ ﴿١٧﴾
18. Pharaoh and *Thamooda*.	فِرۡعَوۡنَ وَثَمُودَ ﴿١٨﴾
19. Rather who[r] unbelieved they[z] (*are*) in gainsay.	بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكۡذِيبٖ ﴿١٩﴾
20. And Allah from beyond[10] them (*is*) Surrounder.	وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطُۢ ﴿٢٠﴾
21. Rather it[x] (*is*) Qur'an[x] Supreme.[x]	بَلۡ هُوَ قُرۡءَانٞ مَّجِيدٞ ﴿٢١﴾
22. In a tablet[x] *mahfoodhen*[x] (*that which is being kept-up safe and secured*).[x]	فِي لَوۡحٖ مَّحۡفُوظِۭ ﴿٢٢﴾





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] The Heaven[w] by the *Tta'reqe*[2] (*knocker/night-visitant*).	وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾
2. And what *adra* (*profoundly caused you*[g] *to know*) what the *Ttareqo* (=*Ttareqe*) (*is*).	وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾
3. The Star The *Thagibo*[3] (*the Piercer/the furthest-and-shiner-most*).	ٱلنَّجۡمُ ٱلثَّاقِبُ ﴿٣﴾

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9 The word "**العَرْش**" in the Arabic means: **المُضطجَع أو السرير اللذي يُجلَس عليه**. Thus, "**العَرْش**" is "**سرير الملك**." See **اللسان**. In *Ayah* 23 of (S27) *an-Namil*: "…*and for her a great Arsh*." (S 27: 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion*." And according to **الحديث المتفق عليه**= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor* (*Mount*). See **شرح العقيدة الطحاوية**. Refer to the attached list of *References*.

10 The word "**وراء**" in "**وراءهم**' means:
(A) "**القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة.**"
(B) "**بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة.**"
(C) **ولد الولد**. So, here (1) or (2) could apply. +

1 In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "**الطّارق**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

2 The word "**الطّارق**" linguistically, *per se first* and *foremost*, means the: "*striker/knocker*." In modern *astronomy*, perhaps it is one of "The Pulsars." However, there are other *meanings* for the word, such as (a) the: "*knocker/night-visitant*," or (b) the "*morning star*" or (c) the "*shining star*." See **القرطبي**. I chose (a) for this *Translation* as (a) *implies* (b) and (c).

3 The word "**الثّاقب**" = the *piercer*, or that which *rose far afar*, it also means that which is *most far and most shining*, and Allah knows best, the latter applies here. The star is commonly known as "**زُحَل**"= "Venus.' See **القرطبي**.

4. *En*[4] (*not*) every self[w] *lamma* (*except/but*),[5] on [it[w]] a keeper-up.[6]	إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ٤
5. So let look the mankind of what [*he*] (*had been*) created.	فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ٥
6. (*Had been*) created [*he*] of a gusher-water.[7]	خُلِقَ مِن مَّآءٍ دَافِقٍ ٦
7. Issuing [*it*[x]] from between/among the loins and the *tara’eb* (*highest ribs/ribs just below the collar bone*).	يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ٧
8. Verily He (*is*) on its[x] return, surely (*is*) *Qadir*[8] (*He-Who is Causer of Fate*).	إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ٨
9. Day (*to be*) essayed the secrecies/concealments.[9]	يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ٩
10. So neither for him of strength nor a succorer.	فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ١٠
11. By[10] The Heaven[w] the return-possessor.	وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ١١
12. By[11] The Earth[w] the furrow/fissure-possessor.	وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ١٢
13. Verily it[x] (*is*) surely a sunderance-say.[12]	إِنَّهُۥ لَقَوْلٌ فَصْلٌ ١٣
14. And not it[x] (*is*) surely a jest.[13]	وَمَا هُوَ بِٱلْهَزْلِ ١٤
15. Verily they, they[z] scheme *kaydan* (*scheme/absolute scheme*).	إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٥
16. And [*I*] scheme, *kaydan* (*scheme/absolute scheme*).	وَأَكِيدُ كَيْدًا ١٦
17. So let-reprieve [*you*[s]] the unbelievers; let-reprieve them [*you*[s]] leisurely.	فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ١٧

آياتها
19
Ayah

سورة الأعلى
Surato Al-Aala (The Highest)

الترتيب
87
The Order



By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

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4 The particle “**إِنْ**” is a particle of *negation*. See **إعراب القرآن** by **محمود صافي**.

5 The particle “**لمّا**” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception.” See **مغني اللبيب** and **القرطبي**.

6 The word “**حافظ**” is rooted in “**حفظ**” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

7 The word “**دافق**” says Ibn Abbas means “*viscous*.” See **القرطبي**.

8 The word “**قادر**” is *masculine, singular, subjective noun*, meaning: *Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing*.

9 They explained that as the fasting, the Prayer, the *Zakata*, and the *ghosl* (*shower* from *al-janaba’te*= the full *Sha’rey’ah* prescribed *shower* after sexual-intercourse. See **البصائر**.

10 See footnote 1 above regarding “**و**” and “by.” Also for the *oaths* in this *Ayah* and *next* see (S56:75-76).

11 Ibid, regarding “**و**” and “by.”

12 That is a say of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

13 The word “*say*” in Arabic is a masculine, singular noun. +

1. *Sabbeh*[1] (*let-say* [*you*[s]]: *subhana Allah*) your[t] Lord's name, The Highest.	سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ١
2. Who [*He*] created then *sawwa* ([*He*] *erected/ evened/ set*).	ٱلَّذِى خَلَقَ فَسَوَّىٰ ٢
3. And Who fated [*He*] and then *hada* ([*He*] *divinely-guided*).	وَٱلَّذِى قَدَّرَ فَهَدَىٰ ٣
4. And Who *akhraja* ([*He*] *emerged/ produced*) the pasture.	وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ٤
5. So [*He*] made it[x] a scum *ahwa* (*greenish/ reddish/ blackish hue*).	فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ٥
6. [*We*] shall (*cause*) you[g] (*to*) read, so not forget [*you*[s]].	سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ٦
7. Except what[2] willed Allah; verily He, [*He*] knows the overtness and what hides.	إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ٧
8. And [*We*] (*shall*) facilitate you[g] for the facilitation.	وَنُيَسِّرُكَ لِلْيُسْرَىٰ ٨
9. So let-remind [*you*[s]] *en*[3] (*if*) benefited-she[y] the reminiscence/remembrance.[w4]	فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ٩
10. Shall *yadhdhakkaro* (*repetitively-reminisce*) whoever *yakhsha* ([*he*] *reverently-fears*).	سَيَذَّكَّرُ مَن يَخْشَىٰ ١٠
11. And (*shall*) avoid it[w] the most-misfortuned.	وَيَتَجَنَّبُهَا ٱلْأَشْقَى ١١
12. Who[x] *yassla*[5] ([*he*] *shall be broiled on/ by*) The Fire[w] The She-Biggest.[6]	ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ١٢
13. Afterwards neither [*he*] dies in it[w] and nor [*he*] lives.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ١٣
14. *Qad* (*already and affirmatively*) [*he*] prospered whoever *tazakka*[7] ([*he*] *paid Zakah of his possessions/* [*he*] *iteratively purified/ exculpated/ befitted/ suited himself*).	قَدْ أَفْلَحَ مَن تَزَكَّىٰ ١٤
15. And [*he*] remembered his Lord's name so [*he*] prayed.	وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ١٥
16. Rather you[z] prefer/prioritize the life[w] (*of*) the world.[w]	بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ١٦
17. And the Hereafter[w] (*is*) *khayron* (*choicer/ superior-/ worthier*) and *abqa* (*more biding/ lasting*).	وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ١٧

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1 The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

2 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*. See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب.

3 The particle "إن" means "ما" or "قد." See القرطبي.

4 The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

5 The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

6 The word "البطشة" is a *feminine* gender in Arabic. Hence any *modifying adjective* to it *must be likewise*. Also, the word "الكبرى" is the *feminine* of "الأكبر" = "*the bigger*," See الهادي.

7 The word "تزكّى," carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the "[*he*] *had exculpated, befitted/ suited himself*." See اللسان and التفاسير. +

18. Verily this surely (*is*) in the writs the first.[w]	إِنَّ هَٰذَا لَفِي ٱلصُّحُفِ ٱلْأُولَىٰ ١٨
19. Writs (*of*): *Ebraheema* (*Abraham*) and *Mosa* (*Moses*).	صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ١٩

سورة الغاشية
Surato Al'Ghasheya'te
(*The Coverer-she*[y])

آياتها 26 Ayah — الترتيب 88 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Has *ataka*[x] (*happed on/ come to you*[g])[x] the overlay-she[y] discourse.[1]	هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ١
2. Faces then-day *khashey'aton*[2] (*roundly-subdued submitters*).	وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ٢
3. Worker-she[y] *na'ssey'baton* (*fatiguing-she.*[y])[3]	عَامِلَةٌ نَّاصِبَةٌ ٣
4. *Tassla*[4] ([*it*[x]] *being broiled on intense heat from*) a hot[w5] Fire.[w]	تَصْلَىٰ نَارًا حَامِيَةً ٤
5. *Tosqa* (*it*[w] *to be/ being availed drink*) from a well[w] *aa'neyah* (*of maximal heat*[w]).[6]	تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ٥
6. Not for them *tta'aamon*[x] (*wheat/ edible/ food-grains*)[x] except of a *dhar'een*[7] (*hollowed/ odorous green sea moss like*).	لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦
7. Neither fattens nor enriches/suffices [*it*[x]] from hunger.	لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ٧
8. Faces[x8] then-day (*are*) smooth-looking-she.[y]	وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ٨
9. For its[w] endeavor[x9] delighted-she.[y]	لِّسَعْيِهَا رَاضِيَةٌ ٩
10. In a garden[w] high-she.[y10]	فِي جَنَّةٍ عَالِيَةٍ ١٠

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[1] Commentator of The Qur'an differed as to the exact meaning of word "الغاشية." Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people. And the *correct understanding* as Emam الطبري says it and I surely agree with him is the fact that it means *both*.

[2] The word "خاشعة," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*. The word "خشوع" in "خاشعة," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "خشعاً" are those who *submittingly subdued their body, sight and sound*. Also some time "الخاشعون" = *they who bow in the Prayer*. See البصائر and اللسان. Since this *Ayah* speaks about their sights being "خشعاً" that means *their sights are submittingly subdued*.

[3] The word "ناصبة" is the feminine of "ناصب," which means he who *fatigued* or is *fatiguing*. See الراغب.

[4] The word "تصلى" *transliterated* "*Tassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

[5] The word "نار" = "Fire" is a *feminine* gender, and so its *qualifier* must be *likewise*, hence "[*she*-] is prefixed to the word "*hot*."

[6] The "آنية" means its heat reached its maximal intensity. See الطبري.

[7] The word "*dhareed*" is a hollowed, odorous green see moss, and induces illness when eaten iteratively.

[8] The word "faces" here is, and Allah knows best, a metonymy for *entities*.

[9] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

[10] That is above the Heavens or very high in rank. See القرطبي. +

11. Not hear [you[s]] in it[w] trifler-she.[y]	لَّا تَسۡمَعُ فِيهَا لَٰغِيَةٗ ﴿١١﴾
12. In it[w] (is) a well[w] running-she.[y]	فِيهَا عَيۡنٞ جَارِيَةٞ ﴿١٢﴾
13. In it[w] (are) beds *marfooaton* (*being elevated*).	فِيهَا سُرُرٞ مَّرۡفُوعَةٞ ﴿١٣﴾
14. And ewers *mawdhoa'ton*[w] (*they that are being put/readied*).[w]	وَأَكۡوَابٞ مَّوۡضُوعَةٞ ﴿١٤﴾
15. And cushions[w] *masfoofa'ton* (*they that are being rowed*).[w]	وَنَمَارِقُ مَصۡفُوفَةٞ ﴿١٥﴾
16. And splendid-carpets[w] *mabthotha'ton*[w] (*they that are being scattered*).[w]	وَزَرَابِيُّ مَبۡثُوثَةٌ ﴿١٦﴾
17. Do then they[z] not look to the camels/clouds how (*had been*) created-she.[y]	أَفَلَا يَنظُرُونَ إِلَى ٱلۡإِبِلِ كَيۡفَ خُلِقَتۡ ﴿١٧﴾
18. And to the Heaven[w] how (*had been*) elevated-she.[y]	وَإِلَى ٱلسَّمَآءِ كَيۡفَ رُفِعَتۡ ﴿١٨﴾
19. And to the mountains how (*had been*) emplaced-she.[y]	وَإِلَى ٱلۡجِبَالِ كَيۡفَ نُصِبَتۡ ﴿١٩﴾
20. And to the Earth[w] how (*had been*) surfaced-she.[y]	وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ ﴿٢٠﴾
21. So let-remind [you[s]]; verily only you[s] (*are*) a reminder.	فَذَكِّرۡ إِنَّمَآ أَنتَ مُذَكِّرٞ ﴿٢١﴾
22. Not you[h] (*are*) on them surely domineer.	لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ﴿٢٢﴾
23. Except whomever [*he*] diverted and unbelieved.	إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾
24. Then torments him Allah the torment the biggest.	فَيُعَذِّبُهُ ٱللَّهُ ٱلۡعَذَابَ ٱلۡأَكۡبَرَ ﴿٢٤﴾
25. Verily to Us (*is*) their return.	إِنَّ إِلَيۡنَآ إِيَابَهُمۡ ﴿٢٥﴾
26. Afterwards verily on Us (*is*) their accountability.	ثُمَّ إِنَّ عَلَيۡنَا حِسَابَهُم ﴿٢٦﴾

سورة الفجر
Surato Al'Faj're (The Early Dawn)

آياتها 30 Ayah — الترتيب 90 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] the early-dawn.[2]	وَٱلۡفَجۡرِ ﴿١﴾
2. By[3] a ten nights.[w]	وَلَيَالٍ عَشۡرٖ ﴿٢﴾

[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "**الفجر**," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

[2] The word "**الفجر**" is *not* the "*morning*," as "**الفجر**" is *earlier than the morning*, it is *early dawn*. See **اللسان**.

[3] Ibid, but only with respect to the ten-nights.

3. By[4] the twain/even and the single/odd.[5]	وَٱلشَّفْعِ وَٱلْوَتْرِ ٣
4. By[6] the night[x] *edha* (*suddenly/whereas*) [*it*[x]] *yas're* (*nocturnally-ambulates/treads*).	وَٱلَّيْلِ إِذَا يَسْرِ ٤
5. Is in *tha'leka* (*afar-that-it/that*)[x] *qasamon* (*an oath*) for a *hejren* (*constrainer-mind*) possessor.	هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ٥
6. Have not seen you:[h] how your[t] Lord did by *Aaden*.	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. *Erama* the pillars' possessor.[w]	إِرَمَ ذَاتِ ٱلْعِمَادِ ٧
8. Which[u] not (*had been*) created like it[w] in the *be'la'de* (*regions*).	ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ٨
9. And *Thamooda*, who[r] *jabo* (*they*[z] *perforated/bored/cut*) the rocks by the vale.	وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ١٠
11. Who[r] they[z] tyrannized in the *bela'de* (*regions/countries*).	ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ١١
12. Then they[z] multiplied/waxed in it[w] the corruption.	فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ١٢
13. So *ssabba* (*descended/poured*) on them your[t] Lord a scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your[t] Lord (*is*) surely by the ambush.	إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ١٤
15. So however the mankind: if when[o7] essayed him his Lord then *akramaho* ([*He*] *was bounteous and ennobling to him*) and *na'aamaho* ([*He*] *graced him bounteously and ennoblingly by what is most desirable and delighting boon*) then [*he*] says: my Lord *akraman* (*was bounteous and honor bestower to me*).	فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ١٥
16. And however if when[o8][*He*] essayed him, so [*He*] stinted on him his *rez'qa*[x] (*provision/victuals for sustenance*),[x] then says [*he*]: my Lord disdained [*me*].[9]	وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ ١٦
17. Not-at-all.[10] Rather not *tokremona* (*you*[z] *being hospitable and bestower of honor to*) the orphan.	كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ١٧
18. And not you[z] mutually urge on *tta'aame*[x] (*giving: wheat/edible/food-grains*)[x] the *meskee'ne* (*not having sufficient material possessions*).	وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ١٨

[4] Ibid, but only with respect to the twain and the unique.
[5] The words "**شفع**" and "**وتر**" have *numerous* meanings given by the Qur'an commentators, e.g.: *Allah* is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mughreb Prayers* is *single* while *others* are even; or the *Hajj Day* is *single* and the *second* day is even (as it's the *tenth* day of the month), etc.
[6] Ibid, but only with respect to the night when it by night treads.
[7] The particle "**ما**" is a connective particle, see **القرطبي**.
[8] Ibid.
[9] The speaker's pronoun "**ي**" in "**أهانن**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See **إعراب القرآن، لمحمود صافي**.
[10] The word "**كلا**" is an article of negation particularized for deterrence and prevention.

19. And you[z] eat the heritage an eating altogether-hard.[11]	وَتَأۡكُلُونَ ٱلتُّرَاثَ أَكۡلٗا لَّمّٗا ١٩
20. And you[z] love the possession a love *jamma* (*abounding*).	وَتُحِبُّونَ ٱلۡمَالَ حُبّٗا جَمّٗا ٢٠
21. Not-at-all[12]. If *dukka'te* (*to be/being razed-smoothly-evened*) the Earth[w] *dakan-dakkan*[13] (*sure razing-smooth-evening*).	كَلَّآ إِذَا دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا ٢١
22. And your[t] Lord came while the angels (*are*) row (*by*) row.	وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا ٢٢
23. And (*had been*) come then-day by Hell[w]; then-day the mankind reminisces; and wherefrom[14] for him the reminiscence[w]/remembrance.[w15]	وَجِاْيٓءَ يَوۡمَئِذِۭ بِجَهَنَّمَۚ يَوۡمَئِذٖ يَتَذَكَّرُ ٱلۡإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكۡرَىٰ ٢٣
24. Says [*he*]: *yalaytaney* (*O, for a longing that I*) advanced for my life.[w]	يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ٢٤
25. So then-day not [*He*] torments His torment an *ahadon*[16] (*a lone/any-one*).	فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ٢٥
26. And not [*He*] manacles His manacle an *ahadon*.	وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ٢٦
27. *Ya'ayyatoha* (*O you*[y]) the self,[w] the tranquil-she.[y]	يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ٢٧
28. Let-return[w] you[y] to your[y] Lord (*while/being*)[17] joyous-she[y] *mardheyyatan* (*being made joyous-she*[y]).	ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ٢٨
29. So let-enter you[y] in My *eba'de* (*worshippers/submitters-/slaves*).	فَٱدۡخُلِي فِي عِبَٰدِي ٢٩
30. And enter you[y] My Paradise.[w]	 وَٱدۡخُلِي جَنَّتِي ٣٠





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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11 The word "لَمّاً" could mean (a) *altogether-hard*, or (b) *altogether*. See اللسان; (c) *that is in a concourse manner.*
12 Ibid.
13 The word "د كا د كا" is "مفعول مطلق لذا التكرار," in the sense of *infinitive* noun. So *sure* is prefixed to indicate that.
14 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
15 The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S* 6: 68).
16 See the *Lexicon* attached to this *Translation* regarding "أحد".
17 The words "راضية" and "مرضية" both are adverbials. See اعراب القرآن لمحمود صافي و الدر المصون لـ أحمد الحلبي, so the word "being" is prefixed to both for this purpose. +

1. No[1], *Oqsemo* ([*I*] *oath*) by this *bala'de*[w] (*township/city-/Macca*).[w]	لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ١
2. And/while you[s] (*are*) *hellon*[2] (*legitimate/resident*) by this *bala'de*[w] (*township/city/Makka*).	وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ٢
3. And a he-begetter and what [*he*] begot.	وَوَالِدٖ وَمَا وَلَدَ ٣
4. *Laqad* (*verily, already and affirmatively*) We created the mankind in *kabaden* (*an asperity/vicissitude*).	لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ٤
5. Does [*he*] reckon that never enables/empowers over him an *ahadon*[3] (*a lone/any-one*).	أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ أَحَدٞ ٥
6. Says [*he*] I perished possession *lubadan* (*cumulatively much*).	يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ٦
7. Does [*he*] reckon that not seen him an *ahadon*.[4]	أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ٧
8. Have not [*We*] made for him twain-eyes.	أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ٨
9. And a tongue and twain lips.	وَلِسَانٗا وَشَفَتَيۡنِ ٩
10. And We *hada* (*divinely-guided*) him the *naj'day'ne*[5] (*twain high-paths/twain breasts*).	وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ ١٠
11. So [*he*] hurtled not the *aqabata* (*mountain's high obstacle*).	فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ ١١
12. And what *adraka* (*profoundly caused you*[g] *to know*) what the mountain's high obstacle.	وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ١٢
13. Releasing a neck-she.[y]	فَكُّ رَقَبَةٍ ١٣
14. Or *ett'aamon* (*giving to: ingest/feed*) in a day (*of*) famine-possessor.	أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ١٤
15. An orphan kin-possessor.	يَتِيمٗا ذَا مَقۡرَبَةٍ ١٥
16. Or a *meskee'nan* (*not having sufficient material possessions*), destitution-possessor.	أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ ١٦
17. Afterwards [*he*] [was] of whom[r] they[z] believed and they[z] mutually enjoined by the patience and they[z] mutually enjoined by the *marhama'te*[6] (*mercy-she*[y]).	ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ وَتَوَاصَوۡاْ بِٱلۡمَرۡحَمَةِ ١٧

[1] This "**لا**," which is a *negation* particle. See **الدر المصون، احمد حلبي**. For the oath see footnote 5687 of (S56:75-76).

[2] Qur'an commentators are unanimous to the fact that *Makka* city is a *sacred* since creation to the Day of Judgment, except for "*an hour*" when *it*[w] was "*allowable*" for the Prophet (SAWS), i.e. he was "*legitimate*" (and "legitimate" *being both* an *adjective* = legitimate, or a *noun* = resident) to *retributively kill* whom he wanted and to *free* whom he wanted, as stated in true *Hadeeth*. See **الطبري**.

[3] See the *Lexicon* attached to this *Translation* regarding "**أحد**".

[4] Ibid.

[5] The word "*naj'day'ne*" "**النجد ين**" carries two meanings: (1) twain high-paths, i.e. *path of good* and *path of evil* (2) breast, i.e. the *milk secreting mammary glands of a female*. This means that the new born baby *naturally knows how to suck the milk from his mother's breasts*, as the baby is *Allah aright-guided* him/her. See **اللسان**, **الزمخشري**, and **الطبري**.

[6] The word "**مرحمة**"="**رحمة**"= *mercy*. However, "*mercy*" from Allah (SWTA) to all and "**مرحمة**" *mercy from people to others*. This is based on this very *Ayah* (S90:17). +

18. Those (*are*) companions (*of*) *maymana'te* (*the blessed right sidedness*).	أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ﴿١٨﴾
19. And who[r] unbelieved they[z] by Our *Aya'te*[w] (*messages*) they (*are*) the companions (*of*) the *mash'ama'te* (*unblessed-left-sidedness*).	وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ﴿١٩﴾
20. On them a Fire[w] *muasada'ton* (*she is firmly-closed*).[w]	عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ﴿٢٠﴾

سـورة الشمس
أيـاتـها 15 Ayah
Surato Ash'Sham'se
(*The Sun*)
الترتيب 91 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] The Sun[w2] and its[w] early noon.	وَٱلشَّمۡسِ وَضُحَىٰهَا ﴿١﴾
2. By[3] The Moon[x] *edha* (*suddenly/whereas*) [*it*[x]] followed it.[w4]	وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾
3. By[5] The *Naha're* (*between sunrise and sunset*)[x] *edha* (*suddenly/whereas*) [*it*[x]] clearly-manifested it.[w]	وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾
4. By[6] The Night[x] *edha* (*suddenly/whereas*) [*it*[x]] overlays it.[w]	وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا ﴿٤﴾
5. By[7] The Heaven[w] and what [*He*] built it.[w]	وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾
6. By[8] The Earth[w] and what [*He*] stretched it.[w]	وَٱلۡأَرۡضِ وَمَا طَحَىٰهَا ﴿٦﴾
7. By[9] a self[w] and what *sawwa* ([*He*] *erected/evened/set*) it.[w]	وَنَفۡسٖ وَمَا سَوَّىٰهَا ﴿٧﴾
8. So [*He*] inspired it[w] its[w] *fojora*[10] (*debauchery*) and its[w] *taqwa* (*reverential guarding against Allah's displeasure*).	فَأَلۡهَمَهَا فُجُورَهَا وَتَقۡوَىٰهَا ﴿٨﴾
9. *Qad* (*already and affirmatively*) prospered, who[p] *zakkaha* (*he purified/exculpated and suited/befitted*)[11] it.[w]	قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا ﴿٩﴾
10. And *Qad* (*already and affirmatively*) disappointed who[p] [*he*] vitiated it.[w]	وَقَدۡ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "الشمس," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.
[2] The sun in Arabic is *feminine*.
[3] Ibid, except with respect to the moon.
[4] The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*. The pronoun "it[w]" in this *Ayah*[w] as well as the third and fourth *Ayah*[w] of this *Surah*[w] refers to unnamed referent, perhaps the *Earth*[w] the *world*[w].
[5] See footnote 27, only here with respect to day. Also, *day* is *masculine* while the *Earth* is *feminine*.
[6] Ibid, only here wit respect to the night, which is *masculine* in Arabic.
[7] Ibid, only here wit respect to the Heaven.
[8] Ibid, only here wit respect to the Earth.
[9] Ibid, here with respect to the "self[w]."
[10] The word "فجور" comes from "فجر"= "*ripped off religious cover*," or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner *exceeds* the bounds. Thus, he debauches." See الراغب for the word "فجر و فاجر."
[11] The word "زكى" here means *befitted* and/or suited, in the *intransitive* sense of suited. See اللسان and التفاسير.

11. Denied-she[y] [12] *Thamoodo* by its[w] *taghwa* (*excessiveness*)[w].	كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾
12. *Edh* (*whereas/while*) missioned[13] [*he*] its[w] *ashqa* (*most-misfortuned*).	إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail.[14]	فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَـٰهَا ﴿١٣﴾
14. So they[z] denied him; so they[z] hamstrung her; so *damdama* ([*He*] *smashingly rumbled*) over them their Lord by their offense; then *sawwa* ([*He*] *evened-/leveled*) it[w].	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾
15. And [*He*] fears not its[w] consequence.[w]	وَلَا يَخَافُ عُقْبَـٰهَا ﴿١٥﴾

سورة الليل
Surato Al'Lay'le (The Night)

آياتها 21 Ayah — الترتيب 92 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] The Night[x] *edha* (*suddenly/whereas*) [*it*[x]] overlays.	وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾
2. By[2] The *Na'ha're* (*between sunrise and sunset*)[x] *edha* (*suddenly/whereas*) [*it*[x]] set-splendid.	وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾
3. By[3] what [*He*] created the male and the female.	وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣﴾
4. Verily your[n] endeavor[4] (*is*) surely *shatta* (*variant/segregate*).	إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾
5. So as-to whoever [*he*] gave and *ettaqa* (*he reverentially guarded not to displease Allah*).	فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾
6. And *ssaddaqa* (*he affirmed as credible*) by the Paradise.[w5]	وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾

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[12] The word "كَذَّبَت"= denied[w] is in reference to the "*Thamound*," which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the "ت" in "كَذَّبَت."

[13] The word "بعث" in word "إنبعث" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *prompted* and *missioned*.

[14] The word "سقياها" means *water avail*, i.e. to drink from it *as and when needed*. See الراغب. +

[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." So, since this *Ayah* begins by making an oath by the name of "الشَّمس," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

[2] Ibid, only with respect to day.

[3] Ibid, only with respect to what He created of male and female.

[4] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3)"عمل باجتهاد ," = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

[5] Qur'an commentators vary as to the meaning of the word "الحسنى." Some say it means: "*bearing witness that there no elaha (deity) but Allah.*" Others say: "*believing in Allah's promises.*" And yet others said: *Paradise*, based on the *Ayah*: "For them who *ahsano* (*they worked a deed/work in an all around beautiful manner*) the *husna* (*Paradise*) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (*are*) the Paradise's companions. They in it (*are*) immortals." (S10:26).

7. Then [*We*] shall facilitate him for the facilitation.[w]	فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾
8. And as-to whoever [*he*] stinted and *istaghna*[6] ([*he*] *shown/affirmed his richness/sufficiency*).	وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾
9. And denied [*he*] by the Paradise.[w]	وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾
10. Then [*We*] shall facilitate him for the difficulty.[w]	فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾
11. And not enriches/suffices *a'n* (*regarding*) him his possession *edha* (*suddenly/whereas*) [*he*] dies-out.[7]	وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾
12. Verily on Us (*is*) surely the *huda* (*divine-guidance*).	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And verily for Us surely (*are*) the she-Last and the she-First.	وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾
14. So [*I*] warned you[h] (*about*) Fire[w] *taladhdha* (*intensely-kindling*).	فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
15. Not *yassla*[8] ([*he*] *shall be broiled on/by*) it[w] except the *ashqa*[x9] (*most-misfortuned*).	لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾
16. Who[x] [*he*] denied and [*he*] diverted.	ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And shall (*be made to*) avoid it[w] the *atqa* (*whoever is most reverential guarder against Allah's displeasure*).	وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾
18. Who[x] [*he*] *youa'te* ([*he*] *produces and fulfills the obligations of*) his possession *yatazakka*[10] (*he pays his Zakata-/iteratively purifies/exculpates and befits him self*).	ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾
19. And not for an *ahaden*[11] (*a lone, any one*) *endaho* (*with him, by his rule*) of a boon[w12] (*to be*) requited.[13]	وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾
20. Except *ebtagha'a* (*earnest-quest*) (*of*) his Lord's Face[14] The Highest.	إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾
21. And surely [*he*] will delight/countenance.	وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

سورة الضحى
Surat Adh'Dhuha (The Early Noon)

آياتها 11 Ayah — الترتيب 93 The Order

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6 The word "استغنى" = "أظهر أو أكّد مغناته" meaning *showed* or *affirmed* his *richness*. See مغني اللبيب.

7 The word "تردى" means *to die out*, cease living completely.

8 The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

9 The word "*misfortuned*" is an *adjective*.

10 The word "يتزكى" that's, and Allah is knowinger, [*he*] *exculpates*, *befits/suits himself*. See اللسان and التفاسير.

11 See the *Lexicon* attached to this *Translation* regarding "أحد".

12 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*").

13 That is he had received such "*ne'amah*" and he must *reciprocate* by *requiting* the giver.

14 The expression: "*Lord's Face*" is an Arabic *tongue* expression meaning *the pleasure of his Lord*. +

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Wa*[1] (*By*) The *Dhoha*[x] (*Early-Noon*).[x]	وَٱلضُّحَىٰ ﴿١﴾
2. By[2] The Night[x] *edha* (*when/whereas*) [*it*[x]] stilled.	وَٱلَّيۡلِ إِذَا سَجَىٰ ﴿٢﴾
3. Neither forsook you[g] your[t] Lord and nor [*He*] execrated[3] [*you*[s]].	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
4. And surely The Hereafter[w] (*is*) *khayron* (*choicer-/superior/worthier*) for you[g] than The First-she.[y]	وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ ﴿٤﴾
5. And surely will give you[g] your[t] Lord, so delight [*you*[s]].	وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ ﴿٥﴾
6. Has not [*He*] found you[g] an orphan then [*He*] lodged/retreated[4] [*you*[s]].	أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ ﴿٦﴾
7. And [*He*] found you[g] a strayer then *hada*[5] ([*He*] *divinely-guided* [*you*[s]]).	وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ ﴿٧﴾
8. And [*He*] found you[g] *aa'elan*[6] (*an indigent/provider for a large family*) then [*He*] enriched/sufficed[7] [*you*[s]].	وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ ﴿٨﴾
9. So as-to the orphan so let not frustrate [*you*[s]].	فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ﴿٩﴾
10. And as-to the requester so let not scold [*you*[s]].	وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ﴿١٠﴾
11. And as-to by your[t] Lord's boon[w8] so let discourse [*you*[s]].	وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ﴿١١﴾



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Have not *nashrah* ([*We*]: *delightedly drawn and opened*) for you[g] your[t] chest.	أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ﴿١﴾

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1 In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "الضحى," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

2 Ibid.

3 The objective pronoun of "قلى" omitted for "التخفيف"="alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See الدّر المنثور لـ أحمد الحلبي.

4 Ibid, only here for "فآوى."

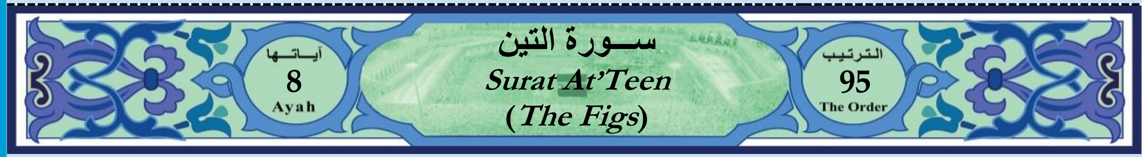
5 Ibid, only here for "فهدى."

6 The word "عائلا" has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number. See اللسان.

7 The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

8 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*"). +

2. And We unburdened *a'n* (*off*) you[g] your[t] *wezra*[1] (*ill-burden/sin/offense*).	وَوَضَعۡنَا عَنكَ وِزۡرَكَ ٢
3. Which[x] [*it*[x]] crackled[2] your[t] [back].	ٱلَّذِيٓ أَنقَضَ ظَهۡرَكَ ٣
4. And We elevated for you[g] your[t] *thekra* (*repute*).	وَرَفَعۡنَا لَكَ ذِكۡرَكَ ٤
5. So verily with the hardship/difficulty (*is an*) ease.	فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ٥
6. Verily with the hardship/difficulty (*is an*) ease.	إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا ٦
7. So if finished you[h] *fanssab*[3] (*then let* [*you*[s]] *strive invoking*).	فَإِذَا فَرَغۡتَ فَٱنصَبۡ ٧
8. And to your[t] Lord then let-desire[4] [*you*[s]].	وَإِلَىٰ رَبِّكَ فَٱرۡغَب ٨





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] The Figs[2] and The Olives.[3]	وَٱلتِّينِ وَٱلزَّيۡتُونِ ١
2. By[4] *Ttoo're* (*Mount*) *Seeneen* (*Sinai*).	وَطُورِ سِينِينَ ٢
3. By[5] this, The *Bala'de*[6] (*city/township*) the trustworthy.	وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ٣
4. *Laqad* (*verily, already and affirmatively*) We created the man-kind in *ahsa'ne*[7] (*perfectest and beautifulest*) a stature.	لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ ٤

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1 The word "وِزۡرٌ"=*we'zr*, in the word "**وزرك**" means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "**وزير**"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden/sin/offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference. See **اللسان**.

2 The word "**أنقض**" is *not* "**نقض**." Thus, "**أنقض**" = "**أثقله حتى سمع نقيضه، أي صوته، كما قال القرطبي**" Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and *indicate* that by *howling, moaning and groaning*. See **اللسان**, for "**أنقض**" *versus*"**نقض**."

3 Commentators of Qur'an *differed* widely as to the *exact* meaning of the word "**انصب**." So, *most likely it means* that when you *finished your obligatory duties* than *let-you*[s] *strive in the extras* of the *invocations*, as such is the ***core*** of worship..

4 That means you urge to desire what Allah has and you surely need or want. That is make you're **دعاء**. +

1 In Arabic the letter "و" is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is "*by*." so, since this *Ayah* begins by making an oath by the name of "**التين**," so we start with the word "*by*" and not "و" as "و" will *not* suffice the intended *meaning*.

2 The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttour*=where Allah spoke to Moses, according to books of **التفاسير**.

3 Ibid

4 See footnote 1 above regarding**و**.

5 See footnote 13 above regarding**و.**

6 That is **مكة المكرمة** = Mecca *Al-Mukarrama'te* (*The possessor of bounty and ennoblement*).

7 There is no English word for **أحسن** =*ahsane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

5. Afterwards *radadnaho* (*We forthwith-returned him*) (*to*) lowest lows.	ثُمَّ رَدَدۡنَٰهُ أَسۡفَلَ سَٰفِلِينَ ٥
6. Except, whom[r] they[z] believed and they[z] worked the righteous-works;[w] so for them (*is*) remuneration other than *mamnonen* (*slighted/ severed*).*	إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ٦
7. So what (*makes*) you[g] deny after (*all*) by the *Deen*[8] (*Requital's Day/ or Islam*).	فَمَا يُكَذِّبُكَ بَعۡدُ بِٱلدِّينِ ٧
8. Is not Allah surely *ahka'me*[9] (*wisest*) (*of*) the rulers.	أَلَيۡسَ ٱللَّهُ بِأَحۡكَمِ ٱلۡحَٰكِمِينَ ٨



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-read [*you*[s]]: by your[t] Lord's name; Who [*He*] created.	ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١
2. [*He*] created [the] mankind of an *alaqen*[1] (*adherent-suspender/ blood-clot*).	خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢
3. Let-read [*you*[s]]; and/while your[t] Lord (*is*) the *akramo* (*He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits*).	ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣
4. Who [*He*] taught by the pen.	ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤
5. [*He*] taught [the] mankind what/which [*he*] knew not.	عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥
6. Not-at-all[2]; verily [the] mankind surely tyrannizes.	كَلَّآ إِنَّ ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ٦
7. If [*he*] saw him (*i.e. self*[w]) *istaghna*[3] ([*he*] *affirmably enriched-/ sufficed*).	أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ٧
8. Verily to your[t] Lord (*is*) the return.[w]	إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجۡعَىٰٓ ٨
9. Have you[h] seen whom[r] [*he*] restrains.	أَرَءَيۡتَ ٱلَّذِي يَنۡهَىٰ ٩

* For the word "**ممنون**"= slighted/severed, see **القرطبي.**

[8] The word "*Deen*" means the *Day of Judgment*, or could be *Islam*, as "Certainly the religion *enda* (*by: Rule, Dicta, Munificence*) (*of*) Allah (*is*) [the] Islam" (S3:19).

[9] The word "**أحكم**" has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His "rule" would be the *wisest* and *best* possible ruling. +

[1] The word "**علقة**" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "**علقة**" or "*adherent-suspender/ clot*" could be of *any* thing. But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*).

[2] The word "**كلا**" is an article of negation particularized for deterrence and prevention.

[3] The word "**استغنى**" = "**أظهر أو أكّد مغناته**" meaning *showed* or *assured* his *richness*. See **مغني اللبيب**.

10. *Abdan*[4] (*a: slave/worshipper*) *edha* (*when/whereas*) [*he*] prayed. عَبۡدًا إِذَا صَلَّىٰٓ ١٠

11. Have seen you[h] *en* (*if*) [*he*] [was] on [the] *huda* (*divine-guidance*). أَرَءَيۡتَ إِن كَانَ عَلَى ٱلۡهُدَىٰٓ ١١

12. Or [*he*] commanded by the *taqwa* (*reverential guarding against Allah’s displeasure*). أَوۡ أَمَرَ بِٱلتَّقۡوَىٰٓ ١٢

13. Have seen you[h] *en* (*if*) [*he*] denied and [*he*] diverted. أَرَءَيۡتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ١٣

14. Has not known [*he*], surely that Allah sees. أَلَمۡ يَعۡلَم بِأَنَّ ٱللَّهَ يَرَىٰ ١٤

15. Not-at-all;[5] *la’en* (*indeed if*) not [*he*] ceased surely [*We*] (*shall*) drag him by the forelock. كَلَّا لَئِن لَّمۡ يَنتَهِ لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ ١٥

16. A forelock[w] liar-she[y] (*is*) wrongdoer-she[y] (*is*). نَاصِيَةٖ كَٰذِبَةٍ خَاطِئَةٖ ١٦

17. So let summon/call[6] [*he*] *na’deyaho* (*his club-fellows*). فَلۡيَدۡعُ نَادِيَهُۥ ١٧

18. [*We*] shall summon the *zaba'neyata*[7] (*Hell's rough-angels-watchers*). سَنَدۡعُ ٱلزَّبَانِيَةَ ١٨

19. Not-at-all[8]; let-not obey him [*you*[s]]; and let-kowtow [*you*[s]] and *eqta’rib*[9] (*let-festinately-approach* [*you*[s]]). كَلَّا لَا تُطِعۡهُ وَٱسۡجُدۡۤ وَٱقۡتَرِب ۩ ١٩

سـورة القدر
Surato Al’Qad’re (*The Fate’s-Night-she*[y])

آياتها 5 Ayah — الترتيب 97 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahma’ne Ar-Rahee’me* (*The iterative Mercy Giver*)

1. Verily We descended it[x] in the Fate’s Night-she.[y1] إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١

2. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the Fate’s Night-she.[y] وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢

3. The Fate’s Night-she[y] (*is*) *khayron* (*superior/worthier*) than a thousand [month]. لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣

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4 The word “*abdan*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

5 The word “**كلا**” is an article of negation particularized for deterrence and prevention.

6 The word “دعا” in “ادعوهم” has many meanings, among them: summon, or دعا صاحبه=صاح به و ناداه, i.e. *called* cried (*loudened*) by *him*. See **الهادي**.

7 The word “**الزبانية**” are, and Allah knows best, the rough angels-policemen of Hell. See **التاج وا اللسان**.

8 See footnote 23 above for the word “**كلا**.”

9 The word “**إقترب**” is *more particular* than “**قرب**” as “**إقترب**” = “**المبالغة في القرب**,” i.e. indicative of a *superlative* of the *approach*. See **التاج**. So for such a *superlative* of the *approach*. So, “*festinately*” is used to qualify the *approach* in order to *intensify* it. +

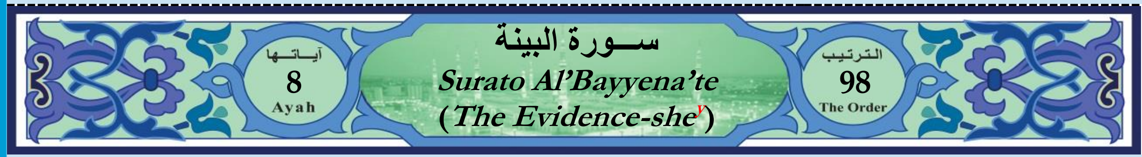
1 Commentators of The Qur’an give *various* meanings to “**ليلة القدر**,” translated here as “*The Fate’s Night*.” So, “*The Fate’s Night-she*[y] is really: *the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night*.” The Qur’an says: “*And He created everything and He measured it absolute measure*.” (S25:2). Also, another *Ayah*: “*Everything*[x] *We created it*[x] *by a measure*.” (S54:49). And last but not least the *Ayah*: “*Qad* (*verily and affirmatively*) *made Allah for everything a measure*.” (S65: 3). See **القرطبي**.

4. *Tanazzalo* (*iteratively descend*) the angels (*i.e. Arch Angel Gabriele*) and *ar-Rooho*[2] (*mercy/Super Arch Angels/special Beings*) in it[w] by leave (*of*) their Lord of each command.

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

5. Peace [she][3] (*is*) until outset (*of*) the early-dawn.

سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Not were who[r] unbelieved they[z] of the book's folks and the *mushrekeena* (*deities-partners with Allah/he-polytheists*) disjoining[1] [*they*[z]] until *ta'ateyahomo*[w] (*descends-on/comes-to them*)[w] the evidence-she.[y][2]

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾

2. A messenger from Allah recites [*he*] writs[3] *muttahharatan* (*that are purged*).[w]

رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾

3. In it[w] (*are*) books[4] *qayyematon* (*eternal/forthright/estimable*).[w]

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

4. And not separated who[r] *oto* (*had been accorded they*[z]) the book, except from after what came-she[y] (*to*) them the evidence-she.[y]

وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾

5. And not (*had been*) commanded they[z] except to worship they[z] Allah sincerely/faithfully[5] they[z] (*are*) for Him the religion *hunafa*[6] (*rightly-incliners*); and *you-qeymo*[7] (*to: they*[z] *up-to-fulfill the prescribed obligations of*) the Prayer[w] and *youa'to*[x] (*they*[z] *accord the obligations of*)[x] the *Zakata*[w][8] (*prescribed percentage of personal possessions*);[w] and *tha'leka* (*afar-that-it/that*)[x] (*is*) religion (*of*) the forthrightness.[w][9]

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾

6. Verily who[r] unbelieved they[z] of the book's folks and the *mushrekeena* (*he-they who partner deities with*

إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ

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2 See the *Lexicon* attached to this *Translation* for an *elaboration* about *ar-Rooh.*

3 The [she] here refers to "**ليلة القدر**" = "The Fate's Night" which is a *feminine* gender in Arabic. +

1 That is to say "*separating*" or "*differing*" in terms of Mohammad (SAWS) and the Qur'an.

2 The word "**البيِّنة**"= "*evidence*[w]" *grammatically* is a *feminine*, as shown by "**تـ التأنيث**." Hence, evidence[w].

3 The word "**هـ**" in "**مطهّرة**" *qualifying* "books," referred to as "*broken plural*" thus its *adjective* is *feminized*.

4 The word "**هـ**" in "**قيِّمة**" *qualifying* "books," referred to as "*broken plural*" thus its *adjective* is *feminized*.

5 The word "**مخلصين**" here is an *adverbial* ("**حال**") construct, according "**إعراب القرآن**" by "**محمود صافي**."

6 The word "**حنفاء**" in this *Ayah* is a second *adverbial* construct. See **إعراب القرآن، لمحمود صافي** and **الدر المصون لـ احمد الحلبي**. The "*leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships, i.e. *polytheism*.

7 The word "**يقيموا**" is rooted in "**أقامَ**" =upheld/sustained. *Linguistically* "**أقامَ؟**" "**أقامَ**" means:
"**أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**"
So, "**يقيموا**" means they: (1) *uphold.* (2) *Called or upped to perform* the Prayer itself.

8 See the *Lexicon* attached to this *Translation* for what is exactly, the *Zakah* and its *implications*.

9 The word "**قيّمة**"= "**مستقيمة**," i.e. means *straight*. See **اللسان**.

Allah/he-polytheists) (*are*) in Hell[w] immortals they[z] (*are*) in it;[w] those, they (*are*) evilest (*of*) the *bareyya'te* (*creation*).

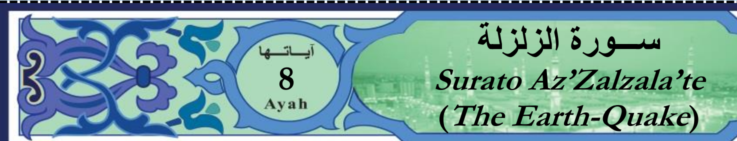
وَٱلْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُوْلَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ٦

7. Verily who[r] they[z] believed and they[z] worked the righteous-works[w] those they (*are*) *khayro* (*superior-/worthier*) (*of*) the *barreyya'te* (*creation*).

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ٧

8. Their requital *enda* (*by rule of*) their Lord (*is*) *Adn's* (*Eden's*)[10] Paradises[w]/Gardens,[w] run[w] from under it[w] the rivers; immortals they[z] (*are*) in it[w] forever; delighted (*is*) Allah *a'n* (*regarding*) them and delighted they[z] (*are*) *a'n* Him; *tha'leka* (*afar-that-it/that*)[x] (*is*) for whoever *khasheya* ([*he*] *reverently-feared*) his Lord.

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ ٨






By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. If (*had been*) quaked-she[y] the Earth[w] its[w] quake.

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ١

2. And *akhraja'te* (*emerged-she*[y]/*produced*-she[y]) the Earth[w] its[w] *athgala* (*loads/heavies*).

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ٢

3. And said [the] mankind: what (*is*) for/about it.[w]

وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ٣

4. Then-day [*she*] discourses its[w] news.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٤

5. By-indeed/verily your[t] Lord (*had*) [revealed][1] for it.[w]

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ٥

6. Then-day issue [the] mankind *ash'tatan* (*solitarily-/scatteredly*), *le'youraw* (*to be made to see they*[z]) their works.

يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْاْ أَعْمَٰلَهُمْ ٦

7. So whoever [*he*] works a *methgala* (*weigh/burden-/equipoise*) (*of*) *dharraten*[w] (*small ant/atom/mote*)[w] (*of*) a *khayran*[2] (*desirable/worship/goodness*) [*he*] sees it.[x]

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ٧

8. And whoever [*he*] works a *methgala* (*weigh/burden-/equipoise*) (*of*) *dharraten*[w] (*of*) an evil [*he*] sees it.[x]

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ٨

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[10] The word "**عدن**" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "**عدن**" is center of Paradise. According to Abdullah Ibn Omar, "**عدن**" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr. +

[1] The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*); and "**الوحي**" is *fire* or *king*. See **اللسان**.

[2] The word "**خير**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "**خير**." +

سورة العاديات
Surato al'Hej're (The Rocky Tract)

آياتها 11 Ayah — الترتيب 100 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By[1] the coursers-she[ym][2] *dhabhan*[3] (*horse's chest noise*).	وَٱلْعَٰدِيَٰتِ ضَبْحًا ١
2. Then the kindlers-she[ym] *qadhan* (*flint-striking*).	فَٱلْمُورِيَٰتِ قَدْحًا ٢
3. Then the attackers-she[ym] *ssubhan* (*by morning*).	فَٱلْمُغِيرَٰتِ صُبْحًا ٣
4. So roused they[y] by it[x] *nag'an* (*dust/loudness*).[4]	فَأَثَرْنَ بِهِۦ نَقْعًا ٤
5. So middled they[y] by it[x] a gathering.	فَوَسَطْنَ بِهِۦ جَمْعًا ٥
6. Verily the mankind for his Lord (*is*) surely *kanoodon*[5] (*an ingrate/disobedient/unappreciative*).	إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ٦
7. And verily he (*is*) on *tha'leka* (*afar-that-it/that*)[x] surely *shaheedon* (*witnesser/testifier*).	وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧
8. And verily he (*is*) for love of the *khayre* (*desirables-/goodness/riches/possessions/rain*) surely hard.	وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ٨
9. Does then not know [*he*] *edha* (*when/whereas*) (*had been*) jumbled/topsy-turvied what (*is*) in the tombs.	۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ٩
10. And (*had been*) obtained what (*is*) in the chests.	وَحُصِّلَ مَا فِى ٱلصُّدُورِ ١٠
11. Verily their Lord by them then-day (*is*) surely Proficient.	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ١١





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1 In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "العاديات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning.

2 The word "العاديات" being *associated* with or *qualified* by the word "ضبحا," say the *linguists* and many Qur'an commentators, shows that "العاديات" *must be* "*horses*" as the "ضبح" is *typical* of the horses and *not* the camels. However, they all mention the fact that *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib, may Allah be pleased with him, says (in an *explanation* of this very word "العاديات" *to some-one and to Ibn Abbas*) to be *not* the "horses" but the *camels racing* from *Arafah* to *Muzdalefah* to *Mena* during the *Hajj* time. And that since then Ibn Abbas had *changed* his mind and followed what *Ameer Al-Mu'ameneen* Ali Ibn Abey Talib said.

3 The word "*dhabhan*" apparently there is *no* exact English equivalent for it, as it is an *adverb* describing a *sound that comes out of the chest of a horse when that horse had exerted a lot of effort.*

4 The *pronoun* "ه" in "به" refers to *either* the *running of the horses* or the *place where the running occurred* or *both.*

5 The word "كنود" could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah's *ne'am* (*all around sufficiencies, surpluses, good health and delight*) in what displeases Allah. +

1. The *Qa're'ato*[1] (*Knocker-she*[y]).	ٱلْقَارِعَةُ ۝١
2. What (*is*) the *Qa're'ato* (*Knocker-she*[y]).	مَا ٱلْقَارِعَةُ ۝٢
3. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the Knocker-she.[y]	وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ۝٣
4. Day the mankind be like the *fara'she* (*moths/ butterflies*) the *mabthoothe* (*that which was being scattered*).	يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۝٤
5. And the mountains be like the *ehne* (*colored cotton*) the *manfo'she* (*that which is being carded or swelled*).	وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥
6. So as-to whoever *thagolat* (*became heavy-she*[y]) his weights.	فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ۝٦
7. Then he (*is*) in a living-she[y] *radheya'ten* (*a condition which is delightful-she*[y] *and delighting-she*[y]).	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ۝٧
8. And as-to whoever [*he*] lightened-she[y] his balances.	وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ۝٨
9. Then his stature/abode[2] (*is*) *Haweya'ton*[w3] (*Hell/ lowest Hell*).[w]	فَأُمُّهُۥ هَاوِيَةٌ ۝٩
10. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) *Heyah*[w] *Hell/ lowest Hell*).[w]	وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝١٠
11. A Fire[w] intensely hot-she.[y4]	نَارٌ حَامِيَةٌۢ ۝١١

سورة التكاثر
Surato At'Takatho're (*The Amassing*)

آياتها 8 Ayah — الترتيب 102 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alha* (*entertainingly-preoccupied/ distracted*) you[b] the amassing.	أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١
2. Until you[c] visited the graveyards.	حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۝٢
3. Not-at-all;[1] will know you.[z]	كَلَّا سَوْفَ تَعْلَمُونَ ۝٣
4. Afterwards not at all; will know you.[z]	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤
5. Not at all if;[2] know you[z] the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ۝٥

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[1] The word "**القارعة**" is rooted in "**قرع**" meaning *knocked*. But the "**القارعة**" is that "[She-] Knocker" which comes *suddenly and shocks* for its *momentous* and *calamitous* occurrence. Hence, "**القارعة**" is synonymous with "**القيامة**" that is the Day of Judgment.

[2] The word "**أمُّهُ**" carries *many meanings*, among them: *stature/ abode*; or "**أُمّهُ**"= "*mother*" one *homes* to her. See **القرطبي**.

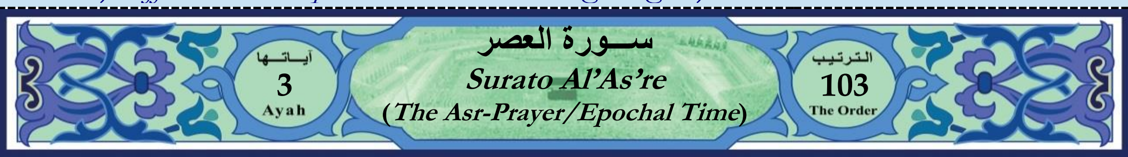
[3] The word "*Haweyah*" is a *synonym* for *Hell*. Some say the "*Hawehah*" is the name of the *lowest door of Hell*. See **القرطبي**.

[4] The word "**حامية**" meaning intensely hot and also in the *feminine* sense, see **الهادي**. +

[1] The word "**كلا**" is an article of negation particularized for deterrence and prevention.

[2] The particle "**لو**" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "**لو**" amounts to "if" or "when.' See **مغني اللبيب، إبن هشام**.

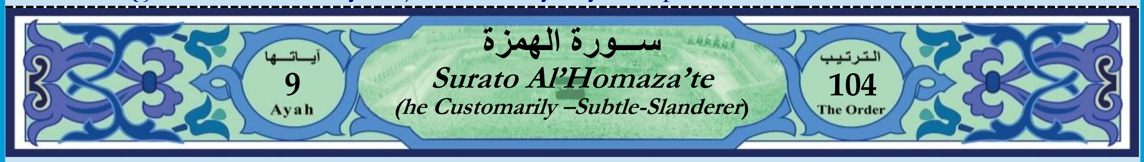
6. Surely assuredly[3] see [you[f]] the *Jaheema* (*intensely-blazing Fire*[w]).	لَتَرَوُنَّ ٱلۡجَحِيمَ ٦
7. Afterwards surely assuredly [*you*[z]] see it[w] *ayna-al-yaqeene*[w] (*concretely/individually*)[w] the certitude.	ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ ٧
8. Afterwards surely assuredly[4] [*you*[z]] (*are to be*) asked then-day *a'n* (*regarding*) the *na'eeme* (*Paradise's/[its] like*) *sufficiencies/surpluses/and ever-lasting delights*).	ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ٨



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By The *Asr'e*[x1] (*Asr-Prayer*[w]/*Epochal-Time*[x]).	وَٱلۡعَصۡرِ ١
2. Verily the mankind (*is*) surely in a loss.[x]	إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢
3. Except whom[r] they[z] believed and they[z] worked the righteous-works[w] and mutually enjoined they[z] by the right and mutually enjoined they[z] by the patience.	إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Waylon*[1] (*lengthy*: *stay in a valley in Hell/bane/woe*) for each *homazten* (*customarily-subtle-slanderer*) *lumazaten* (*subtle/slanderer*).	وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١
2. Who[p] [*he*] gathered possession[2] and *a'ddadaho*[3] ([*he*] *for preparedness iteratively counted*) it.[x]	ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢

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3 The "ل" in "لترونّ" and in "لترونّها" in *Ayah* 7 and in "لتيئلنّ" in *Ayah* 8, all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*".

4 The "ل" in "لنسألنّ" is *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*". +

1 In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of "العصر," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning. Also, the word "العصر" could stand for "*Epochal-Time*" or the "*Asr*"-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer. See تفسير الفخر الرّازي للصلاة الوسطى, which gives *good rationale* for *anyone* of the Five Prayers to be *the Prayer the middle*. +

1 *Waylon lengthy*: *stay in a valley in Hell/bane/woe.*

2 The word "المال" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times. See التاج.

3 The word "عدّدَه" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

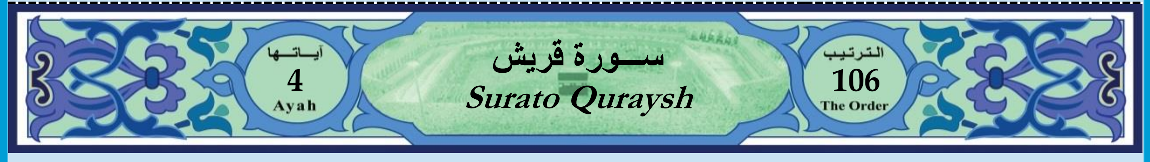
3. [*He*] reckons that his possession immortalized him.	يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣
4. Not-at-all;[4] surely [*he*] (*is to be*) assuredly cast in the *Hottama'te*[w] (*she-the destructive hell*).	كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤
5. And what *adraka* (*profoundly caused you*[g] *to know*) what (*is*) the *Hottama'to.*[w]	وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥
6. Allah's Fire[w] the (*made*) kindled-she.[y]	نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦
7. Which[u] *tatta'leao* (*overlooks/knows*)[w] on/over the *af'eda'te* (*hearts/minds*).	ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ٧
8. Verily it[w] (*is*) on them *mua'ssadaton* (*arrantly shut-she*[y]).[5]	إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨
9. In pillars extended-she.[ym]	فِي عَمَدٖ مُّمَدَّدَةِۭ ٩





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Have not seen [*you*[s]] how your[t] Lord did by the elephant's companions.	أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١
2. Has not [*He*] made their scheme in a misguidance.	أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِي تَضۡلِيلٖ ٢
3. And [*He*] sent on them birds *Ababeela*[1] (*schools of birds in succession*).	وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ٣
4. [*It*[w]] cast them by stones of *Sejjeelen* (*mixture of clay and stones*).	تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ٤
5. So [*He*] made them like *assfen* (*stubble*) *ma'akoolen*[2] (*that which was: eaten and excreted*).	فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ٥





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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[4] The word "كلا" is an article of negation particularized for deterrence and prevention.
[5] The word "مؤصدة" means firmly or completely or arrantly closed. +
[1] The word "*Ababeel*" means schools of birds in succession. See الراغب.
[2] That is to say that which was eaten by the animals and was excreted.

1. Lo;[1] *Quraysh's* concord. لِإِيلَٰفِ قُرَيْشٍ ١

2. Their concord (*of*) the winter and the summer journey. إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢

3. So let worship they[z] Lord (*of*) this [The] House. فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ٣

4. Who[a] *att'ama* ([*He*] *caused to ingest/fed*) them from a hunger and [*He*] secured them from a fear.[2] ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ٤



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Have you[h] seen who[x] [*he*] denies by the *Deen's*[1] (*Requital's Day*). أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ١

2. So *tha'leka* (*afar-that-it/that*)[x] (*is*) who[x] *yado'ao* ([*he*] *snubs/rebuffs*) the orphan. فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ٢

3. And not urges [*he*] on *tta'aame*[x] (*giving: wheat/edible-/food-grains*)[x] the *Meskee'ne* (*not having sufficient material possessions*). وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٣

4. So *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for the prayers.[2] فَوَيْلٌ لِّلْمُصَلِّينَ ٤

5. Who[r] they *a'n* (*regarding*) their Prayer[w] *sahoona*[3] (*they*[z] *are unmindful/inattentive*). ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

6. Who[r] they (*are*) *youra'oona* (*pretend/feign they*[z]). ٱلَّذِينَ هُمْ يُرَآءُونَ ٦

7. And disallow they[z] the *ma'oona*[4] (*any-thing of use or benefit*). وَيَمْنَعُونَ ٱلْمَاعُونَ ٧



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

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1 The letter "**ل**" in "**لأيلاف**" is a "**ل**" of *wonder* or *surprise*. See **الطبري**.
2 Some Arabic linguists said that: "**الخوف**"= "**القتل**." See **تاج العروس**. and **اللسان**. +
1 The word "**دين**"= *here* means *Day of Judgment*, where people are *recompensed according to their dues*.
2 The word "*prayer*" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).
3 The word "**ساهون**" is *masculine, plural subjective noun*, meaning: *they who are unmindful* of a *present/future situation*.
4 The word "**الماعون**" carries many meanings. *Emam* **القرطبي** mentioned *twelve* different meanings. Among them the *Zakah*, or *anything of use or benefit*. +

1. Verily We gave you[g] the *Kawthera*[1] (*multitudinousness*).	إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١
2. So let-pray [*you*[s]] for your[t] Lord and *inhar* (*let-slaughter* [*you*[s]]).	فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢
3. Verily your[t] detester, he (*is*) the *abtar* (*most-progeny-cut-off*).	إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [*you*[s]]: O you the unbelievers.	قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١
2. Not worship [*I*] what worship you.[z]	لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢
3. And not you[f] (*are*) worshippers (*of*) what [*I*] worship.	وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣
4. And not I am worshipper (*of*) what worshiped you.[c]	وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤
5. And not you[f] (*are*) worshippers (*of*) what [*I*] worship.	وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥
6. For you[b] (*is*) your[n] religion and for me (*is*) [*my*] religion.	لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening[2] (*victory*[x]).	إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١
2. And you[h] saw [the] mankind entering in Allah's religion [*in manner of*][3] droves.	وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢
3. Then *sabbeh*[4] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's praise and *istaghferho*[5] (*let-seek* [*you*[s]] *His forgiveness*); verily He [was] *Tawwaban* (*iteratively Relent*).	فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣

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[1] The word "*Kawther*" literally mean "*multitudinous.*" However, Qur'an commentators mention many different meanings. Among such meanings, *Emam* **القرطبي** mentioned *sixteen* different meanings, beginning with a *river in Paradise*, the *Qur'an*, *Prophet-hood*, the *various miracles* which the Prophet (SAWS) was given. +

[2] The word "**الفتح**" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment* all *in favor of the Muslims*. It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic.

[3] The reason for the bracketed "*in manner of*" is because "**أفواجا**" is *adverbial*, for which there is *no* English equivalent. See **إعراب القرآن، لمحمود صافي**, for "**أفواجا**" as an adverbial construct.

[4] The phrase "*subhana Allah,*" means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

[5] The word "**استغفره**" = "**اطلب غفرانه**" = "let-[*you*[s]] *seek His forgiveness.*" In English there is *no seemly way* to say: "**استغفر**" *per se*. So I settled for saying: "[*you*] *seek forgiveness.*" In this case "[*you*] *seek His forgiveness.*" +

سورة المسد
(Palm-Tree Fiber)
Surato Al'Masa'de

آياتها 5 Ayah — الترتيب 111 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Tabbat* (*marred/discomfited*) both hands[w] (*of*) *Abey Lahab* and *tabba* (*marred/discomfited* [*he*]).	تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١
2. Not enriched/sufficed[1] *a'n* (*regarding*) him his possession and what [*he*] earned.	مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢
3. Shall *yassla*[2] ([*he*] *shall be broiled on/by*) a Fire[w] flame-possessor.[w]	سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣
4. And his [woman] (i.e. wife), the firewood's *hammalata*[3] (*iterative bearer-she*[y]).	وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤
5. In her *jeede*[4] (*neck/collar*) (*is*) a rope (*of*) *masaden* (*collar of: palm-fiber/iron/cowry/combining all the aforesaid*).	فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [*you*[s]]: He (*is*) Allah, *Ahadon*[1] (*Solely-Unique*).	قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١
2. Allah The *Ssamad*[2] (*The: Solid/Eternal-Master/Self-Sufficient/Deviser*).	ٱللَّهُ ٱلصَّمَدُ ٢
3. Neither [*He*] begets and nor (*is*) [*He*] begotten.	لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣
4. And not was for Him *kofowan* (*compeer of*) *an ahadon*.[3]	وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤



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1 The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" *includes* sufficed and *not* vice versa. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

2 The word "يصلى" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

3 The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as slanderer or calumniator.

4 The word "جيد" = "العنق و قيل مقلّده," i.e. could mean the "neck" or the "collar." See اللسان. +

1 See the *Lexicon* attached to this *Translation* regarding "أحد".

2 The word "*Samad*" means: *solid*, eternal-Master-Self/Sufficient, Deviser. See الطبري.

3 See the *Lexicon* attached to this *Translation* regarding "أحد." +

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [*you*[s]]: [*I*] refuge by Lord (*of*) the *fala'qe* (*daybreak*). قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١
2. From [evil] (*of*) what [*He*] created. مِن شَرِّ مَا خَلَقَ ٢
3. And from evil (*of*) a *Gha'seqen*[1] (*the night's darkness-/eclipsed-moon/dark snake*) *edha* (*when/if*) *waqaba* ([*it*[x]] *sank*). وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣
4. And from evil (*of*) the *naffathat'te*[2] (*blowers-she*[ym]) in The knots.[w] وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤
5. And from an envier's evil *edha* (*when/if*) [*he/she*][3] envied. وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥





By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [*you*[s]]: [*I*] refuge by Lord (*of*) [the] mankind. قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١
2. King (*of*) [the] mankind. مَلِكِ ٱلنَّاسِ ٢
3. *Ela'he*[1] (*Deity*) (*of*) [the] mankind. إِلَٰهِ ٱلنَّاسِ ٣
4. From evil (*of*) the whisperer[x] the *khanna'se*[x] (*iterative hider/withdrawer out of humility and lowness*).[x] مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤
5. Who[x] [*he*] whispers, in [the] mankind's chests. ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥
6. From the *Jenna'te* (*Jinn/band of Jinn*)[x] and the mankind.[x] مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦



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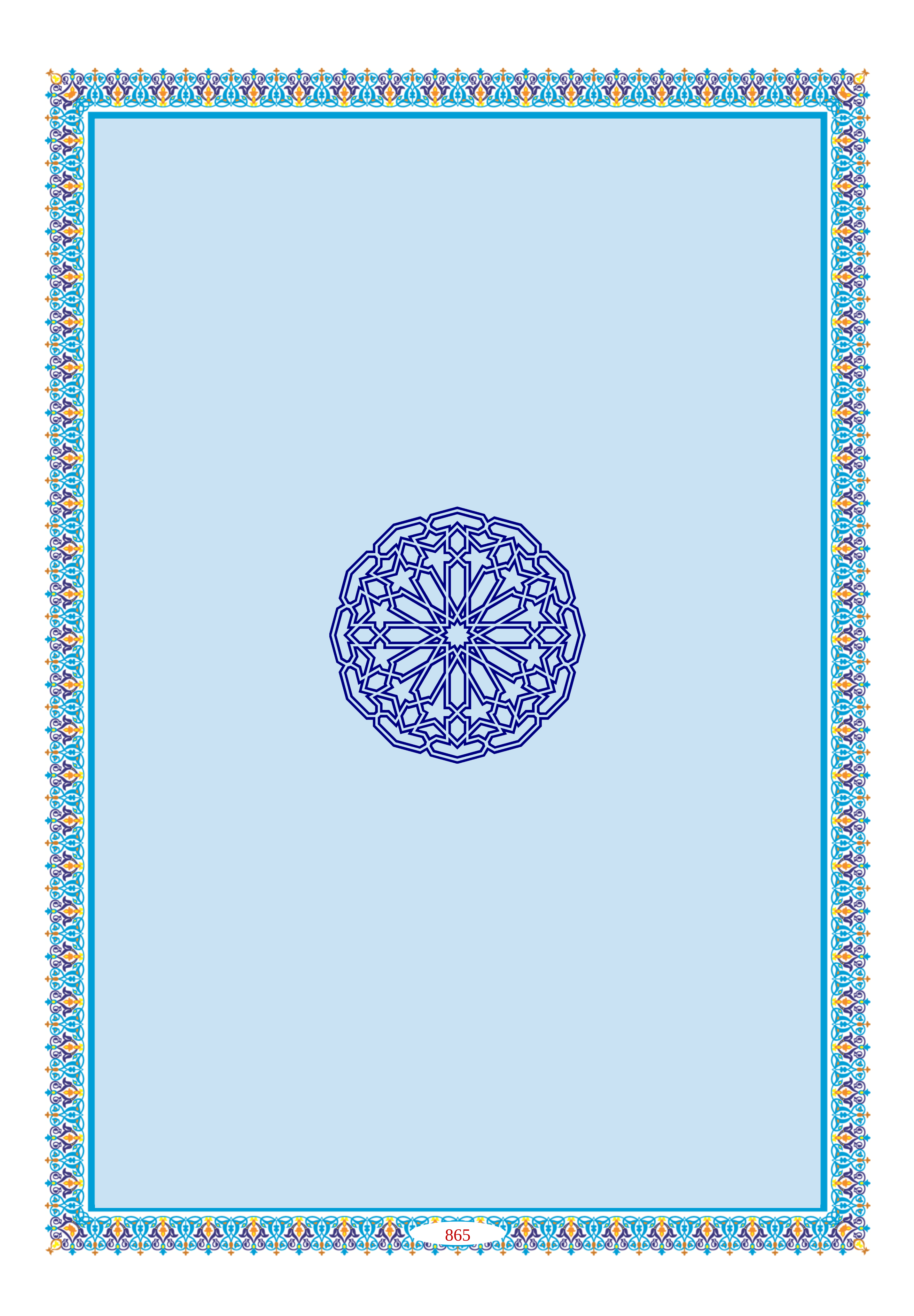
[1] The word "*ghaseqen*" has *three* different meanings: (1) *the darkness of night* (2) *eclipsed- moon*, (3) *dark colored snake*. See التاج

[2] The word ["blowers-she[y]] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses).

[3] The word **"حاسد"** applies to *both* the *masculine* and the *feminine*, as The Arabs do *not* say: "**حاسدة**" in their language. +

[1] The word "*elah*"= "*deity*" The *older* (1920s or earlier) versions of the Bible speak "*Alah*" (i.e. *misspelled* Allah), of *eloah*; *and elohim* as designation of *Yahweh,* the God of Israel. Lately however, this footnote was *deleted* from the Bible prints.

This revision was completed on the morning of Monday, January 01, 2007. Also revised today, Thursday August 09, 2007. Further revised, Thursday September 06, 2007. Further revision, Thursday October 01, 2007. This revision was completed on Thursday 23, April, 2009. Current revision is :(**Rev.5.0**). Reviewed on Monday 20 April 2015, double checked all punctuation marks.

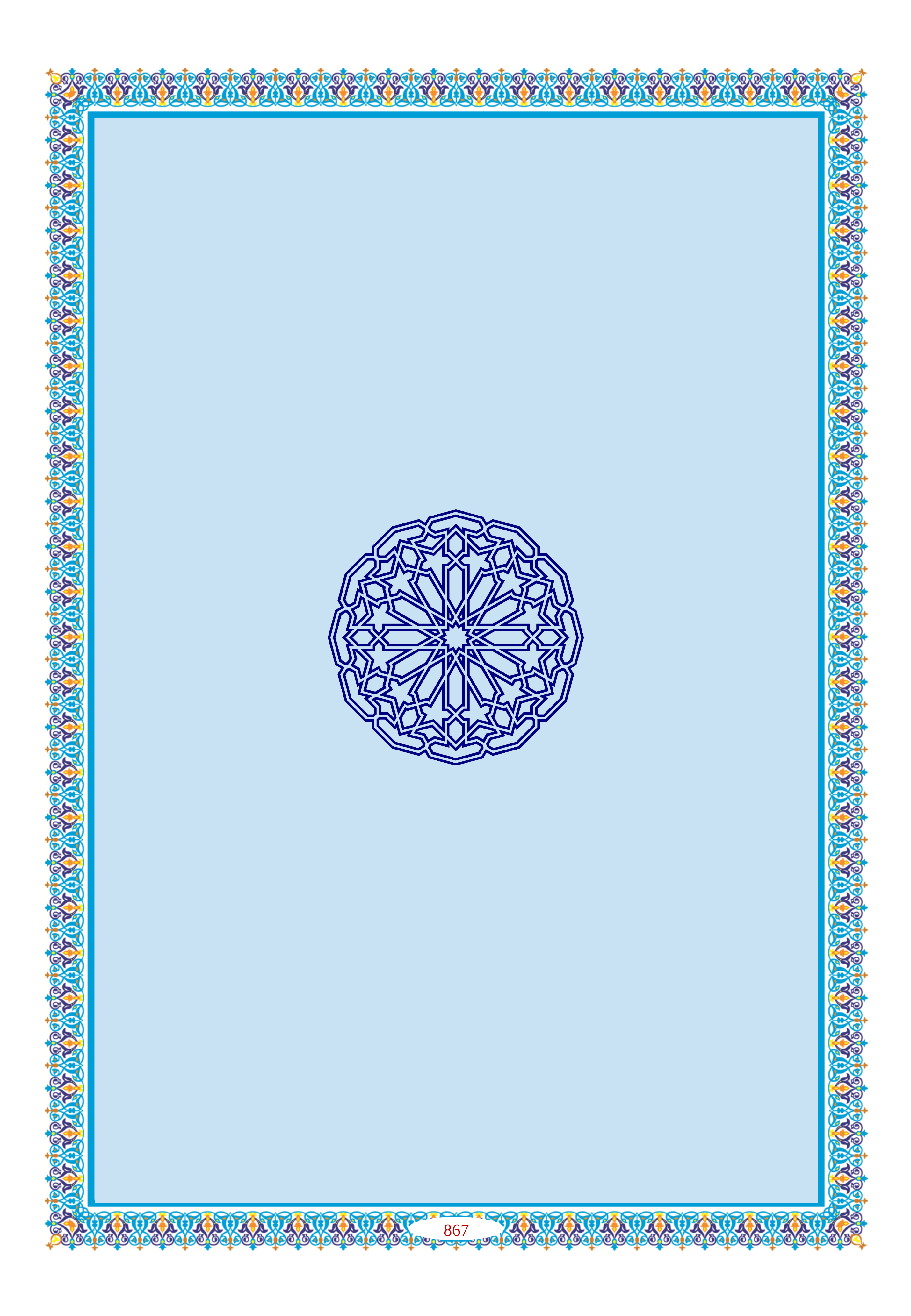


Lexicon For Textual* Translation Of The Qur'an The Supreme

By

Abdulaziz F. AlMubarak

* Textual is *neither replicative* nor *literal* but *conforming to the text*.. See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original*, *to date unmatched*, *and closest* to the *text of The Qur'an*; *and praise is for Allah, Lord of the worlds.*





By Allah's name, *Ar-Rahman,* The multitudinous mercy Giver.

Clarifying Commentary Regarding

The Right= "الحق" *and* The True= The Truth "الصّحيح/الصِّدق."

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:
A. "*Holy*," describing *The Qur'an* or *Mohammad* (SAWS).
B. "*Verse*," to means an *Ayat*, i.e. a statement from The Qur'an.
C. "*The Truth*," to mean "*The Right*," in almost all aspects of the word "right."

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference. However, (C) "*The Truth*" to mean "*The Right*," almost in all aspects of the word "right," remains to receive adequate treatment, which we shall address hereby.

To begin with, let us take the *dictionary* definition of the word "*truth*." The *American Heritage Dictionary* gives the following definition:
A.1. Truth is: "conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth**. *Christian Science*. God."
The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (**a**) The **OT** bears an *Hebraic* sense of "god," *not* with capital "G," to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy."
(**b**) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) "not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs."

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify. The forty-four ascribed "author" of the Bible can*not* be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people. That is why Jesus *never* heard of his name as "*Jesus*" or his title as "*Christ*" or the religion "*Christianity*" *per se*. For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator.

Thus, the *central* and *most conspicuous concept* about the noun "***true***" or "***truth***" is that it means: *conformity* or *correspondence to reality or some set standard*.

With respect to the definition of the word "***right***," the story is *rather long*. So we shall *summarize* the *central and most conspicuous* concept regarding "*right*." *The American Heritage Dictionary* gives the following definition:
As a **noun**: ***right***, that which is: *just*, *morally good*, *legal*, *proper*, or *fitting*.

In **Arabic** when prefixed with the article "the" becoming **"The Right" then it is one of Allah's great names**.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right. (2) In a straight line. Directly. (3) In the proper or desired manner. **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going*. **11.** Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: **right**, **righted**, **righting**, **and rights**. *--tr.* **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr*. To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word "***right***," i.e. that which is *just*, *morally good*, *legal*, *proper*, or *fitting*.

The Merriam-Webster's Unabridged Dictionary defines "**right**" as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes.

Thus, **Right** is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***; i.e. except the *stubborn* who is *groundless* to begin with.

On the other hand, ***True*** or ***Truth*** is ***changeable***, as its *criteria of set standard* could ***change***, and could be "***wrong***" or ***incorrect*** or "***immoral***." Let us assume that Mr. A is a homosexual. So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is ***wrong***, and ***immoral***.

Therefore, "**right**," and "**true**" = "**truth**," all as *nouns*, are ***not*** **exactly synonymous**.

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Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*. So, included in this *Lexicon* are the words that are considered to be "*out of the ordinary*" or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages. Therefore, a word can be *conjugated* to *derive* and *make* a *huge supply of useful words*. The *words* of the Arabic language are *unique* in myriads of ways, among them:

It is highly *succinct yet flowery*,

(1) It is very *descriptive yet laconic*.

(2) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,

(3) It is singularly *eloquent* and *elegant*.

(4) It has "*paradoxical*" terms, i.e. a *single* word carries a *specific meaning and its exact opposite*. The way to know which meaning applies is the *contexts*.

(5) Arabic language, as the language of The Qur'an, supplies *suitable* words for the *Share'yah Law*. Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic* meaning, (2) an *Arabic tongue expression* meaning, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: "for Allah's Face," means for the "*pleasure* of Allah," (3) a *jurisdictional* meaning, i.e. that which is *based* on or *derived* from the *Sharey'ah Law*, e.g.: Prayer = "الصلاة" or prayer= "دعاء;" and (4) a meaning according to "*Arabic rule*," understanding of which (i.e. "Arabic rule") requires a *bit of elaboration*, an *elaboration* described in the General Reminder next.

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*.

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female* gender being *implicitly included*, except where *necessary* then the *feminine* gender gets addressed *explicitly*. There are *rational* and *moral* reasons for such a treatment of the genders. Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*. That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/daughter alive*. Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic *culture* is *charged* with the *responsibility* of *providing for* and *safeguarding of* the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences.

3. The *female* is the bearer of the *genealogical family repute and honor*. It is the *most essential element* in the life of an Arab to keep such an element *pure* and *highly esteemed*.
4. Islam imparted to the *Arabic cultural values improvements* and *loftiness, polish* and *substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*. Briefly consider the following two examples:

A. The Qur'an says: "For them[y] (*of rights*) like what (*is*) on them[y] (*of duties*). (S 2: 228). The Qur'an also says: "He, Who created you[z] of a single self[w] and He created of her, her spouse (*wife*) to quiet [*he*] to her." (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity*, *generous hospitality*, and *honor* that *must be* accorded and extended to the *female* in a proper Islamic society.

Allah's Messenger, on him the prayer and peace, says:

a) Be gentle to the "*glass-bottles*," in reference to the *females*.
b) The *best* of you is he who is *best to his* family (*wife*).
c) The *Paradise* is under the *mothers' feet*.

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges. For example:

A. the *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping. They *sold* and *bought* her like a *commodity*. She never had any "right," not even to inherit. When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to "*go out*" and manage the household affairs. For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society. At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*. So much so that brothel houses were centers for politics, art, and literature. Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works.

B. with respect to the *Romans*, the female did not fare any better. Not only she was *bought* and *sold* like a *commodity*, with no "rights" of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience.

C. with respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria. His Laws considered the female as the *cattle* or *sheep*.

D. other nations such China or India and others the female was treated just as bad if not worst. In India at some stages if her husband dies she was *cremated alive* with him.

E. the *Jews* considered the daughter in the rank of a *made*. And her father has the right to *sell* her. They consider the *female* a "*curse*" as *she is the one who caused Adam to sin* and thus be *banished from Paradise*.

F. the *Christians* considered the females the "*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*, according to Saint Tertullian

(160-230). He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

G the *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only* to *serve the male*.

H. the *English* Law until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*. And in 1931 a man sold his wife for *five hundred pounds*. The court *sentenced the husband for ten months in prison*.

I. in *Italy* in 1961 a man *sold his wife to another on installments*. When the buyer decided not to pay the due installment, the *seller killed the buyer*.

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women. And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies.

Clearly modern "Western Civilization" certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind.

So after this General Reminder, here are the *four main categories of dictions* found in The Qur'an:

A. *Arabic* diction.

﴿إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا﴾

"Verily We made it[x] Arabic Qur'an," (*S* 43:3)

B. Arabic *tongue* diction (i.e. *Arabic tongue expression*).

﴿وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾

"And this (*is an*) Arabic tongue, manifester." (*S* 16:103)

C. Arabic *rule* diction (i.e. *linguistic Arabic rules and other rules apply to it*).

﴿وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا﴾

"And like *tha'leka* (*he-that-afar-it, that*) We descended it[x] (*by*) Arabic-rule." (*S* 13:37)

D. *Sharey'ah* designated diction.

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

"And whatever the Messenger gave you,[z] so you[z] take it;[x] and whatever [*he*] forbade you[z] off it[x] so you[z] cease (*doing it*)." (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

I was given The *Qur'an and its like* with it[x] This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others.

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as *in The Qur'an* (this translator believes) *there are no synonyms* per se, but words that *share* meanings but each depicts a *specific* angle the other does not. That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: "*the Arabic tongue expression*," and their meanings.

However, before we proceed with the various *entries* for this *Lexicon* let us list the various "*Mugatta'at*," i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The Qur'an. Here they are:

a. ألٓم = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (*S* 2:1), (*S* 3:1), (*S* 29:1), (*S* 30:1), (*S* 31:1), and(*S* 32:1).
b. **المص** = one time (1): (*S* 7:1).
c. **ألر** = five times (5): (*S* 10:1), (*S* 11:1), (*S* 12: 1), (*S* 14:1), (*S*15:1).
d. **ألمر** = one time (1): (*S* 13:1).
e. **كهيعص**= one time (1): (*S* 19:1).
f. **طه** = one time (1): (S 20:1).
g. **طسم** = two times (2): (S 26:1) and (S 28:1).
h. **طس** = one time (1): (S 27:1).
i. **يس** = one time (1): (S 36:1).
j. **ص** = one time (1): (S 38:1).
k. **حم** = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
l. **حم عسق** = one time (1): (S 42:1).
m. **ق** = one time (1): (S 50:1).
n. **ن** = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those "*Mugatta'at*," i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are.

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Aam	عام

The Arabic word "عام" = year, but with some difference. In English there is only one word to mean عام and سنة. In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*. So "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*. Although generally all are *loosely* used *synonymously* or *interchangeably*.
See الفروق اللغوية، لـ أبي هلال العسكري

Abd= slave	عبد

Slavery to Allah means freedom from all others.
The dictionary definition of *slavery* is a condition or a state of one being bound in *servitude for* or being the *property of* a slaveholder—i.e. the slave is an *object of ownership* by another person (his master). In other words, the total potential and real derivable benefits of the slave *belong to the owner of the enslaved*. And the slave himself receives *little*, if any, benefits from his personal endeavors. Hence, slavery is *morally wrong, and is detestable by the slave and most all others who do not benefit from it*. Hence, *slavery is an unacceptable and outrageous affront to human dignity*. But what if we were to *reverse* the situation, in such a way that the "slave" would receive *all* the potential and real derivable benefits of "*his own works*"? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a "*slave*" *of Allah*, his Creator and Owner, one is therefore *automatically free from bondage/servitude of all others*? Would not such a state of affairs be *an honor and a glory in itself*? Thus, if "*slavery*" was to be *so-reversed* would not *every-one* love to be: (1) a "*slave*" to such an owner, meaning *no one could own him/her*; and (2) *one* endeavoring to achieve the mark of "good conduct"? In fact, in this *reversed* case, the denotation and connotation of "slavery" will change to its *exact opposite*. In Islam this *reversed* case applies one hundred percent with respect to the relationship between *any* individual and Allah. For *every* Muslim (and for that matter every creature) is in fact a *slave* of Allah since *every* creature *belongs to* (owned by) Allah, whether the creature likes it or not. This means *every* Muslim is 100% accountable to *none but Allah alone*. And that Muslims could and should receive no command from *any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah*, The Qur'an. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as "*His slave*." But most, if not all, translators of "the meanings of The Qur'an" use the word "*servant*" instead of the word "*slave*" used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. "better manners and sensibilities" to the readers of other languages. Unfortunately, those translators *miss the point which is at the heart of the*

deeper implications and intentions of The Qur'an. For Allah could have used the word "servant" instead of "slave," if that was His intention. There are many examples where The Qur'an uses the word "slave," such as in the first marvel of *Surat Al-Esra*, (*Ssurah* 17:1). This is, for example, the reason that many Muslims' names are denoted by *two-words* as *first name*. The first of the two-words is the word "*Abdu,*" meaning, "*slave of*" while the second word is either the word Allah or any other of the various most beautiful *attributive names* of Allah, e.g. the Muslim's first name Abdu-Allah.

An'ama	أنعم

The word "أنعم" denotes *five distinct* ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting boon*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting.*

Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections

This word has *five distinct* meanings, three of which *share* with the others some common features of a *marvel*—i.e. (A) of evoking *great surprise,* (B) *sustained admiration, and* (C) *marked wonderment.* (D) The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and correct*, for *each generation what it is appropriate* to it. Thus, the word "*Ayah*" could stand for:

1) A *miracle*, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be *supernatural* in origin or an act of God, see *The American Heritage Dictionary*.

2) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.

3) Signifying Allah-messenger's *sign* as a *proof* that Allah has *sent him* and *empowered him* with *that sign-as-proof* for his validation.

4) Designating a *statement in The Qur'an*. The Qur'an speaks of Allah's *Criterion* of *prescriptions or proscriptions*, i.e. *Allah's commands and forbiddances*, for the human to know and act accordingly, on a *voluntary* basis.

5) Designating a *statement in The Qur'an* that will prove to be absolutely true and correct in due course of time.

Therefore, we shall refer to the "*Ayah*" (plural "*Ayat*") as meaning *marvel(s).* The "*Ayah*" of The Qur'an could be a single *letter*, a *word*, a *phrase*, or a *whole statement* or more succinctly a *subdivision of The Qur'an*, as the Division of The Qur'an is the *Surah.*

2) *Ayah* of the Qur'an versus *verse* of the Bible.

The dictionary definition of the word "*verse*" is:

1. A single metrical line in a poetic composition;

2. Metrical or rhymed composition as distinct from prose, poetry;
3. The art or work of a poet;
4. One of the numbered subdivisions of a chapter in the Bible."

Therefore, it is obvious that the word "verse" does *not* in any way, form or shape, apply to the *Ayah* of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic *Ayah* they tend to refer to it as "verse" of The Qur'an. Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:

"And We neither taught him poetry; nor it[x] (*is*) meet for him. Not he/it[x1] except a *Thekron* (*Message*, *exhortation*)"(S 36:69)

In another *Ayah*, Allah clearly says:

"And it[x] (*is*) not the say of a poet"(S 69:41)

Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is *not* only unfortunate but actually out right *inappropriate*, if not totally *wrong*.

Similarly the use of the word "*Scripture*" to mean The Qur'an, is just as *bad*, if *not worst* than the use of "verse" as stated above. That is because the word "Scripture" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*." (Emphasis is added). Also called "Holy Scriptures."] Clearly the writing of the *entire* Bible is totally *unauthenticated*, as it cannot be *authenticated*; as it is one of the most *unreliable* (source of good *historical* or *scientific* information, by emphasis of Christian scholars themselves. That is because mostly *unknown* people wrote the Bible at *unknown* times, to *unknown* audiences. Hence, The Qur'an is *not* "Scripture." The Qur'an is The Qur'an, *in class by itself*.

In this respect, it is relevant to ask: why should Muslims *imitate* the language of reference to the Bible when referring to The Qur'an? Words such as "*holy*," "*verse*," "*Scripture*" are totally *inappropriate*, if not *wrong*, to use with respect to The Qur'an.

Aad	عاد
Aad is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*.	

Akhadha	أخذ
The word "*Akhadha*"="took" in Arabic has *twenty-five different meanings*. Among such meanings is: *establishing* or *instituting* a covenant.	

aakhatha	آخذ
The word "آخذ" is *rooted* in the verb "أخذ," isثلاثي-root which means *took*, the opposite of *gave*. Said the Arabic linguist (see اللتاج) originally the word "أخذ,"	

[1] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبريsays: "أي محمّد ﴿ إِنْ هُوَ ﴾," *Emam* القرطبي says: " أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظة" Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: "*he*" or "*it*[v]."

meant "*conquered*" or "*conquered and eradicated*," but eventually the word was *settled* to mean "*punished*" by way of *conquering without eradication*. However, in terms of the *infinite noun* for the word "**مؤآخذة**" there is *obvious mutuality*. Also, in a *strict sense* even "**آخذ**" indicates this mutuality in the sense that when the *wronger* or the *errorist* despite his/her will is "*held to account for his/her violation(s)*," at this stage of *questioning* where *answering* is *demanded*, there is mutuality. But at the end the wronger or the errorist *will stand to be punished*, so at this point there is no mutuality *per se*, except in the sense that he/she now *received punishment* for what was *committed and previously enjoyed*. Thus, "**أخذ**" is mentioned in The Qur'an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity.

aal	آل

The word "**آل**" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

aala	آلا

The word "*aala*" "آلا" plural, the singular is "**ألّي و إلّي و إليّ**" So, "*aala*" = "**نِعَم**" meaning: *all around sufficiencies, surpluses, good health and delightedly revealed Law.*

aan	عن

The prepositional letter"عن," has seven meanings:

1. . "مجاوزة" = "*disregarding*," in the sense of "*off, away from*," " رغبت عن، سافرت عن البلد". For example (S9:104) says: "Have not known they[z] that Allah, He accepts the repentance *aa'n* (*because of second person's/persons' prayer* [*He*] *disregards the offense of the principal offender(s), of*) His *eba'de* (*worshippers-/submitters/slaves*) and [*He*] takes the alms[w]/charities;[w]"
2. "البدل" = "*substitutive*," in the sense of "*instead of*," "*on behalf of*," "نفس عن نفس "
3. "الإستعلاء" = "*ascendance*" (1) in the sense of "*preferred*," "*favored*," " حب الخير عن ذكر ربي,"
 (2) in the sense of "on," "من يبخل فإنّما يبخل عن نفسه,"
4. "التعليل" = "*for the reason of*" in the sense of "because," "عن قولك,"
5. "لغة مرادفة لـ"بعد"" = "after," عن مواضعه، طبقا عن طبق، عمّا قليل
6. "لغة مرادفة لـ "من"" = of, from, نتقبل عنهم أحسن ما عملوا.
7. "لغة مرادفة لـ "ب"" = "السببية," in the sense of: "*by*," "عن الهوى,"

"الظرفية" = adverbial, in the sense of "*about, regarding*," "عن أنبائكم." See مغني اللبيب، لـ ابن هشام.

adda	أدى

The word "*youaddy*" from "*adda*"= "أدى" means *personally* delivered or paid the full obligations; and if *not personally under extra ordinary circumstances*, then the *designated vicegerent*, i.e. *legal representative.*

afdha	أفضى

The *lofty and exalted* language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as "*afdha*"= "أفضى," which has *many* meanings, among them, "*privately you went into open exchange of secret-conducts*" by way of engaging in *intimate relation* through *having sexual deeds*.

Ahadon	أحد

A lone, any one, or Solely Unique/incomparable.

Agama	أقام

The word "أقَامَ" in "يقيمُونَ" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other. But first what is the meaning of: "أَقامَ؟" "أَقامَ" *linguistically* means:

" أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"

So, "**يقيمُونَ**" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (Q2: 3). Also "أَقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (Q4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

ahadeeth	أحاديث

The word "*ahadeeth*"= "أحاديث" has *several* meanings: (1) dreams and their related events, (2) plural of "*Hadeeth*" which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients admonition or exhortation, (4) statements by people, i.e. conversations.

Ahsana	أحسَنَ

Perfected, or did or came with that which is beautiful.

Al-Aadoon	العادون

Aggressors.

Al-Aasoon	العاصون

Disobeyers.

Al-Abrar	الأبرار

The dutiful-they and who are being expansive in their all around beautiful works). The "*barrarh*" on the other hand are *mostly the angels* as "*Al-Barrah*" are more *intensive* than the "*Al-Abrar*" in the sense that "*Al-Bararah*" are more *comprehensive*. See التاج.

Al-an’am	الأنعام
The word “*Al-an’am*”’ “الأنعام’ means those animal that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, and the goat. In Arabic: “ كل ذى خِلف و ظِلف.” Thus, cattle, camel, sheep and goats.	
Al-anam	الأنعام
The word “*Al-an’am*”’ =“الأنعام’ or “*neam*” “نعم” means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذى خِلف و ظِلف.”	
awalam	أولم
The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of *three parts* (أ), (و), (لم) “أوَلَم,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7).	
Al-Arsh	العرش
The word “العَرش” in the Arabic language means: المُضطَجَع أو السرير اللذي يُجلَس عليه. Thus, “العَرش” is “سرير الملك.” See اللسان. In *Ayah* 23 of *an-Namil*: “…*and for her a great Arsh*.” (Qur’an 27; 23), clearly means the “*Arsh*” is the “*absolute Dominion-Throne*.” And according to الحديث المتفق عليه= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning.” See شرح العقيدة الطحاوية.	
Al-albab	الألباب
Who are **"ألوالألباب"**= the *alba’be’s* (*hearts-intellects staff*)’s possessors? In (S39:19)Allah says: "Who [r] *yasta’meaona* (*they* [z] *affirmably hear*) the say then *yattabe’ona* (*they* [z] *closely-follow*) its [x] *ahsano* (*excellenter*), those (*are*) whom [r] aright-guided them Allah; and those, they (*are*) the *alba’be’s* (*hearts-intellects staff*)’s possessors". Such are the *characterizations* of the *alba'b's* possessors.	
Al-baghoon	الباغون
Transgressors.	
Al-balada Al-baldah	البلد البلدة
The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic	

word with a least *three* distinct meanings: (1) region or country; however, a *settlement*, or a *city* within a region or country is "*Al-baldah.*"(2) The *present city* of *Makkah*, *itself*; (3) any *left over marks or signs* on a body.

Al-Berr	البِر

Is an Arabic word made up of the article "the=*Al*" "*berr*," with many righteous, *linguistic* as well as *Sharey'ah*, meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) *Al-Berra* is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur'an), and the prophets; and gave the wealth over his love of it[1] (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks,[2] and *aqama* (he *established and steadfastly fulfilled all the prescribed obligations of*) the Prayer, and gave the *Zakat*; and the keepers of their treaty when they undertook it; and the patients in *Al-Ba'asa*[3] (tribulations) and *Al-dharra*[4] (adversity), and at time of *Al-Ba'as*[5] (intense torment); those are who were true, and those are they who are *Mottaqoon* (pious people). As-*Sarra*=joy. See القرطبي

Al-Berro	البرُّ

Means *obedience*. See اللتاج.

Al-Faseqoon/faseqeen/ fasiq	الفاسقون

The word "الفاسقون" is a masculine plural noun designating those people who *intentionally* and *determinedly rebelliously disobey Allah's command*. Furthermore, the Qur'an says that "الفاسقون" are the "*hypocrites*" (S 9:94); or the "*disbelievers*," as in (S 32:18); or the "*liars*," as in (S 49:6); or the "*impugners*," as in (S :49); or "*those who rule by other than what Allah had sent down*," as in (S 5:47). Therefore, the closest description of "الفاسقون" is this: "*rebels vis-à-vis Allah's command.*"

Al-fosooq	الفسوق

Rebellion vis-à-vis Allah's command.

Ahad/ Ehda	أحد إحدى

The word "إحدى" is the *feminine* of "أحد" which is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. "أحد" means: (1) a *unique one*, i.e. *unlike any other*, (2) a *lone*, that *stands apart from others*. (3) Literally *one*. However, in English "*lone*" is *singular*, standing

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1 There is another *interpretive* reading of "*Him*" instead "*it*;" the "*Him*" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.
2 The Qur'anic expression "*for the neck*" means paying the needed *funds* for *freeing a slaved* person.
3 The Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6).
4 The Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.
5 The Arabic word "*Al-Ba'as*" means: (1) intensity of war or (2) torment.

alone. So, to keep the concepts of "أَحَد" *and* "lone" simultaneously *transliteration* seems to be a must. The *applicable* "أحد" *will* or *should* be *obvious* from context where it appears.

Al-Hakeem hekmah	الحكيم الحكمة

The word "الحكيم" is *one* of Allah's *attributive names*. The words "الحكيم" or "حكيم" being *associated with Allah* are *not* as they *cannot* be the same when *being associated with the human being individually or collectively*. That is for simple but *very significant hallmark distinction* that of *foreknowledge* which Allah *possesses* and the humans, both individually and collectively obviously *lack*. It is obvious to anyone how "*hindsight*" affect peoples' judgment. Thus, to say "judicious," "sage," "wise," "sane," "prudent," etc will *not* suffice with respect to Allah, as *all* such words have the *human limitation* of *lack of the foreknowledge* of anything and its associated experience. Therefore, such words as associated with Allah cannot be translated per se. Thus, they should be transliterated and parenthetically explained as: "The infinite *hekmah* (*wisdom*) Possessor." Clearly the English word "*wisdom*," is *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*." See below, for an exposition of the word "*hekmah*."

The word "***hekmah***" as used in the Qur'an is *much closer to*, if not, ***the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results***. Obviously, there is a difference between *divine Hekmah* and *human hekmah*. The former is *the Hekmah*, characterized by *Omniscience* and *foreknowledge*. The latter *lacks both*, as the human beings are *only* capable of *relative* knowledge *encumbered* by the human *incomplete* experience. Thus, Allah's *foreknowledge* relegates human *hekmah* to the *nadir* (lowest point) in terms of "*perfection*" while Allah's *hekmah* is the *zenith* (high point) of *perfection* itself *and beyond*. Human *hekmah* tends to *emphasize immediate results*, at times at the expense of *ultimate* and may be *better* results. But, the *hekma* of the Prophet (SAWS) *vis-à-vis religion* (i.e. *Hadeeth*) is based on *divine inspiration*, thus it is *perfect all around* and hence *incomparable* to "human" *hekmah*. Nevertheless, as knowledge *increases*, human *hekmah increasingly emulates* (imitates) and *ascends* towards the divine *hekmah*. Thereby, the "*value system*" among and within all individuals and societies wisely changes and *ascends towards perfection*. Thus, because of The *Omniscience's foreknowledge* about all things in their *pre and post existence effects all-around*, and Allah's *perfectly* sound choice and use of things in their *proper place and function to produce the best desired immediate and ultimate results*. Thus, Allah's *Hekmah* is *infinite*. Hence, He is "الحكيم" =*The infinite Hekmah Possessor.*

Al-Hayyo	الحي

The word "الحي" is *one of the most excellent attributive names of Allah (SWT)*, meaning "The Existent" *before and after the existence of life in this world*. There is *no* word in English to convey such a meaning. So, my choice for "الحي" is "*The Pre-and-Post Existence Existent*" as closest to convey the message of such a great name.

Al-hghawoon	الغاون
Indulgent-strayers.	
al-Jaheleyyah"	الجاهلية
It means the *state of ignorance*, *backwardness* or *pre-Islamic eras* in the Arabian Peninsula.	
Al-Ma'aroof or ***Al-Urf.***	المعروف أو العرف
Both mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic *Share'yah* act of *virtuous standards*, i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally *acceptable* among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any *Share'yah* Law, i.e. socially acceptable conduct not in violation of *Sharey'ah*. In summary: *rationally acceptable and Sharey'ah sanctioned deed.*	
Al-mar'a, al-ensan, man, person	المرء/الإنسان/الرجل/الشخص
The word "**المرء**" =**بالمروءة، والمروءة هي كمال الرجولة**. See **اللسان**,So "**المرء**"= *mature/perfect manliness-possessor*. It is not the same as (a) "**الإنسان**" or (b) "**الرجل**," or (c) "**الشخص**." as (a) "**الأنسان**" means (1) the *male* human. And (b) "**الرجل**," could mean: (2) the *man who matured* or (2) he *who walks on two feet*; and (c) "**الشخص**" is: (1) a *human specter*, male or female, seen from afar, day or night, (2) a human specific *entity*, (3) a *male or a female entity*, (4) the *body of a human when standing*. See **الهادي، للكرمي، أو اللسان أو التاج**. Thus only the word "**المرء**" will convey the message of a "*mature/perfect manliness-possessor*", i.e. no implication of *age*, *gait*, *specter* or other possible implications. Of course when you combine word "**المرء**" with another word, then it becomes Arabic *tongue expression* with a meaning *consistent with* the *context*. Clearly, because the diction in the *Arabic* language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except *where needed* then the *feminine is specifically addressed*. That is because the "female" is the hallmark of the family honor. So she must be preserved and held in very high esteem and well guarded better than a jewel. She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother. For every one *necessarily* there is *known mother*. But *not* necessarily a *known father*. That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of *Isa* (*Jesus*), son of Mary, peace be on both. But in English perhaps the word "*one*," is an *acceptable approximation* for "**المرء**" as in English they say, e.g.: "*one would think*". However this, acceptable English *approximation* for "**المرء**" *cannot* be accepted as the *Qur'anic* language or the *Hadeeth* both are very *precise*, and *gender* sensitive.	

Al-Qayyuom	القيّوم
The word "القيّوم" means *The Constant and Multitudinous Maintainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is *one of His most excellent attributive names*. And to just say, as many do, "*The sustainer*" slights, if *not seriously diminishes the extant of the name.*	
Al-qesas	**القِصاص**
Lawful retribution.	
amanah	**أمانة**
The Arabic word "أمانة" has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the "أمانة" is a duty, responsibility, or a pledge.	
Amnon	**أمن**
Calmness from fear that is expected or might happen.	
Angels	
The word: "الملائكة" although in the *plural* what is meant is *one great* (Arch) Angel, that of *Gabriel*, carrier of the revelations. Some time they say: where are the "*princes*" or the "*bosses*" when they mean the *prince* or the *boss* respectively.	
An-Nafso/selfhood	**النّفس**
The locution "the self"="النفس," in Arabic carries a fairly *large* number of *meanings*, among them: *soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything,* the *spirit*, the *psyche*, the *life*, *any animate object*. So since "the self"="النفس" denotes all the aforesaid and more, as in the *Ayah*: "O, you the people: *ettaqo* (*you reverentially guard not to displease*) your Lord, Who [*He*] created you[z] of a single self[w] and created [*He*] of her, her spouse (*wife*)[1]" (S 4:1). Here "*self*[w]" means *Adam*, father of humanity, peace be upon him. And "the self"="النفس," is a *feminine gender* in Arabic, hence the expression: "created of her, her spouse (*wife*)."Hence, "النفس" = (*selfhood*) = "الذات." There are *three* types of "*selfhoods*." (1) " المطمئنة؛ الراضية المرضية," the *contented, the pleased and the-had been gratified*; (2) "الأمّارة بالسؤ," iteratively audacious commander of evil; (3) "اللوامة" the iterative blamer (*for wrongdoing*). Every "*selfhood*" is *Allah-given* or was (4) " ملهمة فجورها و تقواها"=*inspired by Allah* its "*taqwa*"= "guarding against Allah's displeasure" and its "*fojoor*"= "wickedness." (5)Each "*selfhood*" is *rationally* and *physically identifiable* by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of *distinctive* features. Additionally each "*selfhood*" occupies *definite and knowable space* at any given time and it is *subject to death.*	

[1] The word "self [w]" here is in reference to *Adam*, father of *the humans*. In (S 7:189) Allah says: "to quiet [*he*] to her."

All the aforementioned with respect to "*selfhood*" are *not* applicable to "الروح"= "*soul*," per se, as the "*soul*" is "*of Allah's command*," i.e. the "*soul*" is a "*blow*" of Allah, and since there is *nothing* in existence which is like Allah, so *likewise* is the fact with respect to the "*soul*." But the "*soul*" is *power* which *provides* the "*selfhood*" its "*life and meanings*." Thus, *without* the "*soul*" every "*selfhood*" is *lifeless and meaningless*.

Ar-Rahman	الرحمن

For this beautiful word, the various commentators of The Qur'an have a lot to say, the *sum and essence* of it is as follows: it is another *proper* name of Allah. The *Ayah* (S 17:110) says: "Say: 'Call upon Allah or call upon *Ar-Rahman*, by whatever name you call upon Him, for Him belongs The Most Beautiful Names." *Ar-Rahman* indicates favor or help, clemency or generosity, goodwill or mercy to all Allah's creatures in this world. *Ar-Rahman* is *contrastingly* employed when *exhortation* by *admonition* or *reprimand* are called for. However, *simultaneous* to such exhortation is a reminder of the attributes of *Ar-Rahman*, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition

As-Sa'aadah	السعادة

1. The divine assistance to achieve divinely approved works.
2. Permanent mental and physical delight in Paradise.

at-Taghoot"	الطاغوت

It is a term that has a number of meanings. It may mean: the "*devil*," or "*rule by the devil*;" the "*tyrant*" or the "*rule by the tyrant*." It also means an *irreligious man-made system* invested with *authority* to supposedly achieve various societal or scientific just ends. Such ends are *presumed* to be good for the individual, the society and the environment. These systems are expressed in terms of "laws," which are either written or not. These *man-made laws* are to be *obeyed through submission* to them by all members of society. One of the main objectives of these man-made laws is to *exclude any divine guidance*.

awwah	أواّه

The word "*awwah*"= "أواّه" has a dozen or so meanings, but in *this* context, and Allah knows best, it meant the *supplicant and praiser of Allah muchly*.

Azr azzara	عَزْر عَزَّرَ

The word "*azr*"= "عَزْر" blaming some one, or magnifying the respect towards some one. This word is one of those *paradoxical* words, i.e. it has a *meaning and its exact opposite*. It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the "law" calls for, (4) succored some one, (5) exposing some one to the "lawful" jurisdictions.

Ba'as

The Arabic word "*Ba'as*" means: (1) *warfare* or (2) *intense torment*, (3) *intensity of fight*.

Ba'saa	البأساء

The Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7).

Bashshara youbashshero	بشّر / يبشّر

The word *youbashshara* ="يُبَشِّرُ," has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times "*grievous*" tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them

Baghyann	بغياً

This word "*baghyann*" has several *distinct* meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one's self something; (3) excessive rain; (4) Adultery.

baheyara	بحيرة

The words: "*Baheyrah*"= "بحيرة," "*Saibah*"= "سائبة," "*Wasilah*"= "وصيلة," and "*Hamm*"= "حام" all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The تفسير books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The "*Baheyrah*"= "بحيرة" is the *she-camel*, *daughter* of "*Saibah*." And the "*Saibah*" is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the "*Baheyrah*." When it dies its meat is considered "*lawful*" for the *men* but *not* for the *women*. Hence, the *Qur'an forbade that* by this *Ayah*.

B. The "*wasilah*"= "وصيلة" means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose.

C. The "*hamm*"= "حام" is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose.

bala	بلى

The word "*bala*"= "*certainly-not*" is *absolutely not synonymous* to "yes"="**نعم**," as "*bala*"= " *certainly-not*" is *particularized* to *negate* a (A1) *negative-predicative* (i.e. *immediately previous negative* statement); or (A2) a statement *possessing the strength of such a negative predicate* (A1). E.g. of (A1) is: "Am I not your[n] Lord?" (S7:172). E.g.: of (A2) is *Ayah* (S2:80), or *Ayah* (S6:157), or (S39:57-58) or (S6:157). In this case the *preceding* statement is: "I am *not* your Lord the answer is "**بلى**,"= "*certainly -not*," = *negating* the "*not your*[n] *Lord*," i.e. *negating* the *negative making it positive* and also *affirming* that He *is* their Lord. It *cannot* be "**نعم**,"= "yes," as "**نعم**" will *confirm* "*not* your[n] Lord," *contrary* to the *fact* and *intention*.
Or for example: if some-one says: "has not John been here?" If the answer is "Yes"= "**نعم**" that means John was *not* there. But if the reply is "**بلى**"= that means John *was* there.
So "**بلى**"= *indeed-not* is to *negate* a *preceding negative* statement or a statement *possessing the strength of a negative statement*, as stated previously, i.e. *Ayah* (S2:80) or *Ayah* (S6:157). Unfortunately most translators do *not* heed such a *vital distinction*, and so give the *opposite* meaning by equating "yes" for "*bala*," a *major and an unacceptable* flaw.

banan	بنان

The word "بنان" means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

Bashsher	بشِّر

The Arabic word "بَشِّر," here again, there is *no single* English word to convey the concept of "بَشِّر" *per say*. So, we resort to *transliteration* and *parenthetical explanation*. In this case, it is a *command* verb where a *speaker is ordering another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to all recipients. As some times, in "*restricted verb*" format a "*grievous*" tiding could be the case. But all are *always* from ***Allah***, *directly* or *indirectly*. *Indirectly* like in the case of a wife informing her husband for the first time that she is *pregnant*; or an awarder of a "degree" or a "contract" informing and perhaps congratulating for the first time an expecting recipient. However, clearly *demeritorious people* do *not* deserve to *hear* or *receive* any *pleasing* tidings, *except by way of sarcasm*. As such sarcasm *raises their expectations* and suddenly *plunges them deep into the abyss* of dismality. Thus, "بَشِّر," could be said by way of *sarcasm*, and The Qur'an uses it time and again in *both* senses.

Baqeyat as-Salehat	الباقيات الصالحات

The "*baqeyat*"= "الباقيات"=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.

Believers	المؤمنون
The believers.	

Bena-an
Two parts "*Bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun. "*Bena*" is an Arabic word with multiple meanings: (1) *structure* of any thing as a *canopy*, *residence*, *body*, or a *sentence*; (2) honor and high rank, (3) first time going in *privacy with a bride* after the formal wedding.

buhtan	بهتان
Slander	

Completed/concluded	اكمل أتمّ

The word "كمل" means completed, i.e. whatever was "completed" it reached it ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization. In other word, all its components are gathered to achieve its intended purpose. And that *nothing* can be added to it to *improve* it. Like every thing in this world, religion came in stages. Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him. But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was *completed* with *full prescriptions and proscriptions* and hence *only* Islam is *complete* and thus *acceptable*, *enda* (by Rule of) Allah.

The word "تمّ" means its *last* component has *gathered* to the rest, making a *full whole*; thus, *concluded* means: whatever was "concluded," it had gathered its last components and became a *full-whole*, or *reached* its *end*, or it *finished*, or it *terminated*, or it *drew to a close*.

An example to illustrate the *difference* between "*completed*" and "*concluded*" is say in a *Gregorian Calendar* a month which is 31 days is the maximum possible for any Gregorian Calendar month to ultimately reach. And similarly in a *Hejra Calendar* month the maximum possible for any month to ultimately reach is 30 days. Thus, 31 days month in a *Gregorian Calendar* or 30 days in a *Hejra Calendar* are complete months. But a month which is *less* than 31 days in *Gregorian Calendar* or 30 days in a *Hejra Calendar* could be "تامّات" once each reaches it *maximum* days expected of it, say 30, 28, or 29 days in a *Gregorian Calendar* or 30 days in a *Hejra Calendar*. Additionally, "complete" suggests an achievement of a purpose whereas "conclude" suggest coming to and end with or without necessarily achieving a purpose.

Condone	صفح
Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word "صفح" means: turned a new page, thus turned away from an offense and did not punish for it.	

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Covenent	عهد
A binding agreement.	
dabbah	دابة
The word "دابة" in Arabic means: the *non-human animal* that treads *slowly and quietly* and *figuratively* speaking it *also includes the human*. In English the *first* meaning and *impression* of the word "*creature*" is *anything created*. But it *also* means *living being*, especially an *animal* and *human being*. However, in Arabic "دابة" is a singular *feminine* and *not* a *reasoner* in the normal human sense. So the [she-] is *prefixed* to it.	
dar	دار
The Arabic word "*dar*" has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*. In other words, this world is the "*farm*" for the Hereafter. Thus, what one *sows in this world shall harvest in the Hereafter*. Hence, each will know the result of his/her work.	
Dharra	ضرّاء
The Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.	
Dharraa	
The Arabic word, "*Dharra*" means (1) *diminishment* of *possessions* and *people*, who render support; (2) adversity.	
Dhukranan or Khuntha	ذكرانا وخُنثى
The words "*dhukranan*"="ذكران" (in *Arabic*, and the Qur'an *is* firstly *Arabic*: "*Verily We caused it to descend Arabic Qur'an, perhaps you cerebrate.*") is made up of *five* letters, and "ذكور" is made up of *four* letters. Therefore, "ذكران" has *more* meaning *as its construct has more letters*. But from this *Ayah* above, (S 26: 165), the word "ذكران" has an *additional* letter "ا" giving it *additional* meaning. The *additional* meaning could be (1) *good to neutral*, or (2) *bad*. Next regarding the خنثى = "*male-effeminate*." If you take this great *Ayah* (S 26: 165), "*dhukranan*" here is *bad*, as it indicates the males as being "*male-effeminates*" and are being *come unto* by another male. But if you take another great *Ayah*: "*Or He pairs them thukranan (males) and females*" (S 42: 50) it is *good or neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*. Thus, "*dhukranan*" mentioned in the above great *Ayah* is obviously the type of "*male*" which could be "يُؤتى"="*being come unto*," as a *female*, hence such "*male*" is "*male-effeminate*"="خنثى أم مخنّث," i.e. *womanish*.	
dhuro	الضرّ
Misery	
dhurr	ذر
The word "ذرّ" means passed hurriedly see **لسان العرب** under **ذرأ**.	

Dhurro

Means*:* harm, injury, plight.

E'a'jaz

The *miraculous inimitability* of The Qur'an. For example:
There is the *scientific E'a'jaz.*
There is the *informative E'a'jaz.*
There is the historic *E'a'jaz.*
There is the *linguistic* (expressive) *E'a'jaz.*

Ejtaba/ijtaba	إجتبى

Singled out in preference.

Estafa/istafa	إصطفى

Exclusively selected

enab	العنب

Invariably throughout the Qur'an when the reference is made to the " **النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*. And in another narration: verily only that "**الكرم**" *is the heart of the believer*. See ***نزهة المتقين؛ شرح رياض الصالحين***

enda	عند

The word "عند," is *not* commonly *properly* known, expressed here as: "*by rule of*." Clearly "عند," is an *adverb* of both *time* and *place*. I am fully aware that *most* others consider the word "*with*" for "عند." Perhaps "*with*" is acceptable but *not* in *this particular or a similar* context. According to the *Merriam Webster's Unabridged Dictionary*, "*with*" has *thirteen main entries* and under each enter there are *subentries* too. In fact *The American Heritage Dictionary* gives about *twenty-seven main entries* for the word "*with*." In both dictionaries the *closest* to what is *relevant* in this Qur'anic context are entries coincidently numbered *6*, in both. Webster's says: "6a: *in the judgment or estimation of*." *The American Heritage* says: "6. *In the opinion or estimation of*." However, *Webster* gives the *first* meaning as "*in opposition to: AGAINST*;" and the *second* meaning as: "a: *alongside of: near to*; b: *in a line or on a course paralleling the direction or movement of*." *The American Heritage* says: 1.*In the company of; accompanying*; 2. *Next to*; *alongside of*; 3. *Having as a possession, an attribute, or a characteristic*." This is all fine when we are talking about *speeches of human beings*. But in the case of *Allah*, Exalted He in His Majesty, considering what is *closest* in meaning to the *Qur'anic* text at hand, we *cannot* or *should not* say in His "*opinion*" or His "*estimation*," although "His *Judgment*" is acceptable, but still (1) *with respect to Allah*, and (2) *in deference to Him*, (3) given the fact that Allah is *above human comparison*; and (4) The *most microscopic* and the *most colossal*

and all in between are governed by Allah's *rule*; therefore, the *appropriate* and *only suitable and proper say is* or *should be*: "*His rule.*" Such *concept* of "*rule*" is *fully corroborated* in the Arabic language, as one of *many* meanings of the word "عند" to mean "*by rule of.*" For example, it is stated in *تاج العروس* (an *authoritative* Arabic-Arabic Dictionary, with respect to the *various* meanings of "عند," it says: **و تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي**, which means, it can be in the sense of "*rule*;" it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although "*judgment*" is best suited for "**قضاء أو القضاء**") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*. Thus, once again, *He rules* and His rule is the *Law*. Therefore, "**عند بارئكم**" is *best* translated to be: *by rule of your Originator*, and *not* "with" your Originator. The word "*with*" implies *first* and for most "*In the company of; accompanying*; 2. *Next to*; or *alongside of*; 3. *Having as a possession, an attribute, or a characteristic*" or in Arabic "**معية**." If the "**معية**" were *intended*, Allah would have *stated* it as "مع" but He did *not*; He stated it as "عند" to mean and imply His rule, and Allah knows best. In other situations "عند" may *not* mean "*by rule of.*" It could also mean: (a) His *knowledge*, (b) His *munificence of, or bounty of*, (c) and of course as stated above as adverbs of both *time* (e.g.: at, with, on, upon, etc.) and *place* (e.g.: presence, near, vicinity, quarters, etc.), (d) nigh (for place and time), among, (e) possess, from, of, (e) sight of, (f) source.

essr	إصر
Severe, heavy, personal, and most burdensome pledge/obligation.	

Ettaqoo
Command, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.

Ettaqoone
Love and fear Me

Euangelion	الإنجيل
The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel.*" The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel.*" Thus, after the *Torah* was defiled post *Mosa's* (*Moses'*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.	

Excuse	يسمح

Is pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word "سمح أو سامح" means: was generous and easy towards an offense; thus, did not punish for it.

Fadhlon or Fadhl

The Arabic word "*Fadhlon*," grammatically inflected for "*Fadhl*," rooted in the words (a) "*fadhola*," and (b) "*fadhal*," or "*fadhela*."
(a) "*Fadhola*" means: a person who became *munificent*; or a thing that possessed a *trait* more *favorable* or *advantageous* merit over his/its comparable similar entity; (b) "*Fadhal*" or "*Fadhela*" means: is extra (left over from a larger sum), or more than needed.
However, the word "*Fahl*" or "*Fadhlon*" evolved to mean: (1) any munificent act which is *excellent*, *gracious*, *and kind*, by reason of Islamic *Sharey'ah* Law, logic, or sound societal convention. (2) *Munificence*, demonstrating excellence, graciousness, or kindness.

faheshah	الفاحشة

The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*.

fahsha	الفحشاء

Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**. And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

Fala

This two words phrase "ensuing that" is *introduced* here for the *Fa*="ف السببية," the consequential "*Fa*" prefixed to the *la* "لا" *النافية* "that *denies absolutely*, in the Arabic text "فلا" = the particle introducing a clause that expresses the *result* or *effect* of a *preceding* clause. In this case and Allah knows best, *whoever follows the guidance from Allah* ensuing (to) that=as a result of that, no fear shall come their way.

Far-that **(and related pronouns)**	ذلك وأخواتها

In the Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), in the *subjective* or the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) in the *subjective* or the *objective* senses, and (3) for the *far-that* (*masculine/feminine, singular, double or plural*) in the *subjective* or the *objective* senses.

Clearly the demonstrative pronouns in *English* are *not* as *descriptive* or *inclusive* as their Arabic counter parts. So, there are: (a) للقريب: ذا, ذان, تا, تان, ذان, ذين, and تا, and تين (b) للمتوسط: ذاك, ذانك, تيك, تانك, ذاك, ذينك, تيك, تينك ; and (c) للبعيد: ذلك, ذانك, تلك, تانك, ذلك, ذينك, تلك, تينك .

Ferashan
The Arabic word "**فراشا**" = "*ferashan*" *literally* means (1) "mattress," or (2) "carpet," or (3) " **وطاء، بكسر الواو. حيث فتح الواو يعني المكان المنخفض. أمّا كسر الواو فيعني المكن الذي تحت القدم أم تحت الجسم. فالوطاء كالغِطاء عكسا**." However, *figuratively* the word "فراشا" is used to *also* to mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*.

fetnah	فتنة
The word "*fetnah*," is *rooted* in the verb "*fatan*." Thus, "*fetnah*" has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurement, (6) enthrallment, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed. (17) Disbelief. (18) Sedition. *In some Ayat any one or combination* of the stated meanings *could apply*. In this case we chose the imperfect phrase "temptation or trial." Generally: ***fetnah* (*engaging in sinful/immoral/unpraised deed/say*).**	

Feqh
is an Arabic word that does *not* have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.

Fooad	الفؤاد
The word "الفؤآد" is commonly referred to as the "heart." However, according to many *linguists*, for example, taking **بصائر ذوي التمييز in الفيروزبادي**, "**الفؤاد**" *is to consider* "التفؤد" meaning "**التوقّد**"=glowing. And the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder "**قلوبا**" and softer "**أفئدة**." The Qur'an says: "lied not the "**فؤاد**" what it saw." (S 53:11).	

Foom
Foom is Arabic word meaning *garlic* or *wheat* or chick peas or bread of wheat. However, "*Thoom*"=garlic and "*Hentah*"=wheat and chick peas= "*hummos*."

Forgive
Is to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word "غفر" means: covered or blanketed an offense so as not to punish for it.

forgot	ترك/نسي

The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*. See اللسان.

ghafeloon	غافلون

The word "*ghafeloon*"= "غافلون" is a *plural noun, agent, subject of a verb, is* disregarders, *that who are heedless.*

ghaitt	الغائط

See the *Lexicon* attached to this *Translation* for the meaning of the *figurative of speech word* "*ghaitt*"= "غائط."

ghare	غير

The word "غير"= "*ghayre*" is an article of *negation*, *exception*, a *dependent adjective* (i.e. مرفوعة, منصوبة, or مجرورة). Says الراغب, لنفي صورة من غير مادتها، نحو: الماء إذا كان حاراً غيرُهُ إذا كان بارداً. And he adds other qualifications. See الراغب. So, غير is neither "*not*," nor "*no*," nor "*except*," but "*other than*."

gharoor	الغرور

Inveiglement

Ghawoon/ghaween	الغاوين

Indulgers in discretion.

ghayy

The word "الغي" means *indulgence in indiscretion*, and *not* just indiscretion, bad as that is

ghosl	غسل

Full shower or bath of the entire body after having been *junuban* (having had ejaculation, for any reason, including dream. The "*ghosl*" is to be done in a *Share'yah prescribed* manner, i.e. first like a "*wodhoa*" for Prayer, then a full shower or bath.

ghulfon	غُلْفٌ

The word "غلف" means *uncircumcised*, *wrapped*, *shrouded*, *veiled*, i.e. in a cover or envelop and so we do not understand.

Divine-Guidance	الهدهية

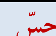
Best translation for "**الهداية**" is **divine-guidance**, as it is 100% guaranteed to hit the target *at all times.*

Hada

The word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the religion of the Jews.

hado	هادوا
The word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the Mosaic Law, instead of Mosaic religion.	
Hameed	حميد
The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinously praiser*.	
hamm	حام
The "*hamm*"= "**حام**" is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose.	
Hand	اليد
The word "hand" in the Arabic language is in the feminine form, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.	
Hanifan	
Inclined aright.	
Harth	الحرث
The Arabic word "*harth*" has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.	
haraj	حرج
The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper. Also, "**حرج**" could mean "sin".	
The Hazan and *The Huzno*	الحَزَن و الحزن
الحَزَن (1) with a *fat'ha* on both the ح and ز is a *long-lasting sadness*, very close to permanent in fact permanent sadness *adhering to the affected person*. While (2) **الحزن** with a *dhammaton* on the ح and a *saknaton* on theز, which equals a *temporary sadness*, i.e. *not permanent one adhering to the one suffering form it*. Example of **الحَزَن** is that of those Prophet's Companions who had *utmost desire to join Tabook's* Campaign with The Prophet (SAWS). But they *lacked* the *means* to	

carry their *bodies* and *their food and water-supplies*. So they came to The Prophet asking him for help and he said that he did not have what they were asking for. So the diverted away while their eyes overflowing with tears *hazanan* and not huznon, as that meant to them was a lost-opportunity which will never present itself to fight for Allah's cause. What an *ardent contrition* for them. This situation is best depicted by *Ayah at-Tawbah* (*Repentance*):
"And not on whom[r] if when[o] *ataw* (*they*[z] *approached/came to*) you[g] to carry them, said you[g]: [*I*] find not what (*to*) carry you[b] on it[x] they[z] diverted while their eyes overflow of tears, *hazanan* (*permanently sad*) that not find they[z] what (*to*) expend" (S9:92). But take the *Ayah* of *Yousif*, with respect to his father's **الحزن** with a *dhammaton* on the ح and a *saknaton* on the ر: "Said [*he*]: verily only, [*I*] complain my *bathth* (*ultimate-grief*) and my sadness to Allah, and [*I*] know from Allah what not know you[z]". So *Yousif's* father knew from Allah that his sadness will one day be *relieved* and be *done-away-with*, when he meets *Yousif*, which ultimately did happen and his sadness was *relieved* and *done-away-with*.

Hasan* or *hasona	"حسُنَ, حسَنَ"
Became beautiful or was beautified.	
Hasanah	
Is *singular*, *feminine* (the plural of which is: "حسنات"=*hasanat*), and means: an all around beautiful desirable).	
Hass	
The word "*hass*" has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.	
hawa	
Personal inclination, tendentious liking.	
hejr	
The word "**حِجر**"= "**محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم**," that is that which is *under your protection* but by *law* you are *forbidden* to make use of them	
Hittatann	
This word "*hittatann*" is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, "May Allah removes our sins from our shoulders." However, the evildoers *changed* the word, as the next *Ayah* states.	
ho	
The pronoun "**هـ**" in "**نزّله**" refers to the *Qur'an*. The *Qur'an* as *Allah's Speech* is *not* "it" *per se*. But to say "*he*" or "*He*" would imply, if not impose, a *potential serious of problem* of "is the Qur'an '*makhlooq*'= he which was created?" To avoid such potential problem I preferred to resort to the *lesser of the two harms* (not	

evils) and used "it" to refer to the *Qur'an* or "Allah's Speech" where appropriate throughout this *Translation.*

Huda hedayah	هدى هداية

The word "هدى" or "هداية" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" in English in the *literal* sense of "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc. But if such "*guidance*" is *directly linkable* to Allah, as for example: "Allah guides whom He likes," then *it is automatically* the "*aright-guidance*" that is because Allah *always* guides to the *aright-guidance*

Hukmon/hukmohukman/hekmah	حكم حكما حكمة

"*hukman*" = "*hukmo*"or "*hukmon*" only "*hukmo*" and "*hukmon*" are *grammatically* inflected, each is a:

(1) *subjective, singular, masculine noun* meaning a *decision* or a *ruling* or a *judgment* rendered: *according to the sound understanding of all relevant factors in any given situation effecting just judgment all around* and *consistent* or *harmonious* with the Arabic "*hekmah*," which is *the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results.*

(2) Example of Arabic "*hukmo*," is defending the *wronged*, whoever he/she/they might be against the *wronger*, whoever he/she/they might be *any time and anywhere*. This is well exemplified by the *pre*-Islamic era "*Helf Al-Fodhool*," which *outweighs* and *out balances* the most modern U.N "human rights" in all its aspects.

(3) And *two* illustrations of Arabic *wisdom* are: (a) *personal honor* deriving from the *personal genealogy*, that *must* be maintained to be *genuinely pure and publicly acknowledged and undisputable*; and (b) Arabic *hospitality*, which so *legendary* that an Arab would offer his utmost to his guest to keep the guest *comfortable* and *fed* even if the host remains *rather uncomfortable* and *hungry* in the interim.

(4) Additionally, Allah by His *foreknowledge* knew that once the Qur'an is among the Arabs who would come to believe in it, then the *Qur'an* would *further refine* their good traits and *augment* them by its *divine criteria of prescription and proscription*, making the Arabic "*hokum*"=rule or "*hekmah*"= "wisdom" even *sounder* and *more unmatchable in its justice.*

"حكما عربيا" means according to Arabic "*hukmo*" or "*hekmah*" as described above.

hurum	حُرُم

The word "*hurum*" = "حُرُم" means wearing the "*ehram*"="إحرام," that is the *ritual garment of consecration* for *Hajj* or *Ummrah.*

husban	حسبان

The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "حسبان" is the plural of "حساب" = mathematics,

but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "حسبان" has one letter "ن" more. Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the "حسبان" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.
It also could mean: *by way of reckoning settling account or retaliating by*: thunderbolts, fragmented stones, scourge, in (S 18:40).

Husn	"حسن,"

Beautifulness all around= "**الجما ل**" The *difference* between "**الحسن**" and "**الجمال**" is that for beautifulness is *relative* (i.e. *in the eye of the perceiver*) **الحسن=** *absolute beautifulness perceived by all.*

Injustice	الظلم الظالم والظلوم

In fact "**الظلم**" = "injustice." Unfortunately in English "injustice" is *not* verb-conjugable, so we cannot conjugate the past tense "**ظلم**" from it. However, the word "wrong" has *so many different meanings*. And, among the myriads of meanings, and *down the line* of such meanings, is "injustice." But this word is verb-conjugable, so we can say "*wronged*" for "**ظلم**' and "*wronger*" for "**ظالم**"= "*injustice-doer.*" Clearly for "**ظالم**"= "*injustice-doer*" is *better*, as its *first and immediate* meaning is "**ظالم**"="**فاعل الظلم**"= "*injustice-doer.*" And **الظلوم=كثير الظلم** for *intensity.*

Indigent

The word "**فقير**" versus the "**مسكين**," the "**فقير**" is the "*indigent*" = *lacking self-sufficiency*; whereas the "مسكين" has *some* but *not* sufficient for *self-sufficiency*, as the "مساكين" they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (S 18: 79), which states: "As however, the ship, so it[w] was for poor, they work in the sea." So the "مساكين" *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*. On the other hand, the "الفقراء" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (S2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth." In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision, desirable*) indigent."

ishraq	الإشراق

The word "**الإشراق**" = "**الإضاءة و انبساط الشمس على الأرض**," see **اللتاج**. That means when the *sun fully shines over the Earth*. This is *not* to be confused with

"*sunrise*" = "**البزوغ**," i.e. when the sun *first appears* like the crescent but *not* fully out. Thus, "**الإشراق**" = *full sunshine.*

Isron/isran	إصرٌ إصرا
The word "*isron*" or "*isran*" or "*isren*" all mean the same, only grammatically deflected. Thus, "*isron*" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, *personal*, and *most burdensome* obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.	
istafa	إصطفى
The word "*istafa*"= "**إصطفى**" means He *affectionately selected a person* or *a faith* (i.e. on the basis of rationally observable criteria) for a *rather important mission* and that *such selection ceaselessly guarded by Allah (SWT).*	
Istamta'a	استمتع
He continuously sought and lengthily benefited the delight of (….).	
istawa	استوى
The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action.	
Jaheem	الجحيم
The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*. See **الراغب**.	
jaheleen	الجاهلين
(S2:67) The word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing.	
jaheleen	جاهلين
The word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing. See **الراغب**.	
Jahil	جاهل
Jester, ignorant.	
Jehad	جهاد
The word "*Jehad*"= "**جهاد**," has several meanings, among them: (1) earnestly exerting one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause, (2) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions* i.e. according to the Sharey'ah Law;	

(3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

junah	جناح
The word "**جناح**," with a "*fatha*" on the "ج," *literally* means "*wing*" or the "*hand, from the tip of the fingers to the shoulder joint*." Since the "*wing*" or the "*hand*" are on *one side*. But "**جناح**," with a "*dhammah*" on the "ج," is taken as if there is an *inclination* for sin or is the sin itself, or a "**تضييق**" =constraint. So, no "جناح"= no sin, in most case.	
Junoban or Janabah	جنبا جنابة
The word "*junban*"= "جنبا" means having had *ejaculation* by *sexual intercourse* or *other means*, such as in a dream. When one is "*junban*"= "جنبا," it said he has "*janabah*" "جنابة" or he is in the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= *cleansing for prayer performance.*	
khadha	خاض
The Arabic *tongue* expression: "**خاض فيى الحديث**"= "*waded in the topic*," means *plunged* into discussing the topic *without knowledge* or *recklessly*. Thus, those who rejected and derided Allah's *Ayat* were *wading* in the topic	
kadheem	كظيم
The word **كظيم** means "*unrelentingly suppressing*" one's grief. But the word is an *intensified* noun= "*suppressor*" "**كظيم**" *not* "**كاظم**."	
kalalah	كلالة
The Arabic word "*kalalah*"= "**كلالة**," has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*"= "**كلالة**;" (2) any deceased person who has no living biological parents, nor children, his *left property is* "*kalalah*"= "**كلالة**." The "*kalalah*"= "**كلالة**" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*"= "**كلالة**" is a noun for *other than father and son* of the heirs.	
kalla	كلا
The word "*kalla*"= "**كلا**" has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes. See **المغني لـ ابن هشام**.	
Karhan/korhan	كُرهاً/كَرهاً
The words "**كَرهاً**," with a *fat'ha* on the "**ك**" is the *dislike* which is *imposed* on one *by others*; whereas "**كُرهاً**," with a *dhammah* on the "**ك**" is that *discomfiture* which one *imposes on own-self*, such taking of a *bitter* medicine for one's own health.	
kareem	كريم
The Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* form, for *repetitive* for *multifarious* connotations and denotations, and is *rooted* in its	

etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *he who is* generously *giving* good things, all things, *including* the bestowing of *nobleness* or the conferring of it. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*" then it means *one* of the *all around most beautiful attributive names* of Allah. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness does *not necessarily* include generosity as part of it. The word "honored" is discussed in the next paragraph.

In Arabic, *Sharraf*=honored=placed nobly, or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *generous giving, per se*. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*.

Therefore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in the *Ayah* of S17:70, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for *lack* of *better proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. [See Section 26A and more so Section 27 for the *central* and *imperative* role of the *Arabic language in The Qur'an*]. Thus, that *substantially truncates* the texts, and *transposes* its parts, and changes its *textual* meaning. In the above *Ayah*, Allah says: *laqad karramna* (*verily already and affirmatively* We had *bestowed* Our generosity *and* granted *emplacement* in a noble status for prestige), i.e. given *abundance* to sate all needs *plus ennobled* to prestigious status. Thus, the *concepts* of "*and*," "*already*," "*affirmed*," "*generosity*," all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher *Ayah*, *closer* to its text, and hopefully (in the sight of Allah) more *completely* and *perfectly*, *en-sha-Allah*, Amen.

Khaba'eth	خبائث

The word "**خبائث**" is the plural feminine for "**خبيتة**," meaning: (1) *she-adulterous* or *she-fornicator*, (2) the *colocynth* plant which produces *bitter fruit* or the *dodder* plant, which is produces *likewise fruits*. (3) All the bad things.

khafa	خاف

[185] Some Arabic linguists said that: "**الخوف**"= "**العلم**." Thus, in this *Ayah*: "**خاف**" means "**علم**." I believe that this "**علم أو خوف**" is really the *certainty* of the *presumed consequences* of not following Allah's prescriptions and proscriptions with respect to the bequeather. See **تاج العروس.**

khalaq	خلاق

Good portion

Khalifah

The word "*khalifah*" has at least two, if not more, meanings: (1) vicegerent; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow another*.

khashyaton	خشية

The word "**خشية**" or word "**تخشى**" = "*reverential-fear*" and "*reverentially- fear*," respectively, as there is *no* single English word, to the best of my knowledge, to say "**تخشى**" or "**خشية**." Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence.

Khatayakum Khataon	خطايكم خطأ

The word (a) "*khatayakum*" is *not* synonymous with (b) "*khatey'atekum*" as some translators tend to make the mistake. The former (a) is the result of *unintended* error or fault in the course of normally "*permissible*" action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*. Thus, "*khatayakum*" is *plural masculine*, based on the singular word "*khataon*"= "**خطأ**"=error

khatey'atekum **Khatey'ah**	خطيئاتكم خطيئة

The word "*khatey'atekum*" is *plural masculine*, based on the word "*khatey'ah*"= "**خطئة.**"= Violation

khayren	

The word "**خيرٌ**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "**خير**."

Khayron

The word "*khayren*" is really "*khayr*" suffixed by the "*en*" at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word "*khayr*" has four *distinct* and *unrelated* meanings: (1) opposite of evil, e.g.: *useful* and *favorable* or *good things* or *happenings*; (2) worthiness and goodness, (3) *better*, the adjective *comparative* of good, (4) *money*, (5) a person who *possesses lots of money* or who is *better* than some other person in *one way or other ways*.

khollah	

The word "**خلّة**" is "*ultimate-faithful-friendship*." *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلّة**." They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*." Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*."

La-alla

The Arabic words "*la-alla*"= *craving currently unavailable deed*, *perhaps abridges it*; *abridged* by *perhaps*; "*asa*,"= *abridged* by *may*, and "*layta*,"= *craving longingly*. There is no proper English equivalent for any of the words, but only approximating

them by abridging each, as aforementioned. The words are frequently used in The Qur'an. *Linguistically*, all are words or particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*. The words are frequently used in The Qur'an.

lamastom	لامستم

The word "*lamastum*" has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.

Laqad	لقد

Already affirmatively bestowed our generosity to:
In all English translations of the Noble Qur'an this author came across, translators of this *Ayah* invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are *insufficient* if not *deficient*, as they are *omissive* of "*and*" plus *very important* word *in the text* that carries *two* meanings. The word is "*Laqad*". The words "*verily*" and "in deed," are *not* good equivalents for "*laqad*." That is because "verily" means *in truth*; in fact; or with confidence; assuredly. And "indeed" means: without a doubt, certainly.
However, "*Laqad*" is made up of *two* functional words: "*La*" and "*qad*." "*La*"=the article of *affirmation* of action; and "*qad*" the article of *termination* of action, corresponding to *already* in English. It (i.e. "*qad*") also could mean: *may*, *might*, *at times*, or *some times* (meanings not applicable in this case). In addition to that *omission* of *"laqad,"* they *unintentionally substantially truncate* the *Ayah*, as we shall show below. Consequently, they *inadvertently alter* its meaning. In part, *unjustifiably* they *dismiss* the *antecedent and primary portion* of the *Ayah*; and in another they *transpose* and *maintain* the *secondary* portion of the *Ayah*. In other words, by *omitting* or *transposing*, *inadvertently under-translate* the *Ayah*. Thus "*laqad*" means: verily, already affirmatively…
The Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* tense (case), for *repetitive* or *multifarious* actions, and is *rooted* in its etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *that who is* generous and bounteous, copiously and openhandedly *giving* anything and everything, *including* the bestowing of *nobleness* or the conferring of *honorableness*. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*"=one of the *all-beautiful attributive names* of Allah, Who is All-Giving *abundantly and beyond bounds*. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness or honorableness does *not necessarily* include generosity as part of it. The word "honored" is discussed in the next paragraph.
In Arabic, *Sharraf*=honored=placed or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *gift giving*, *per se*, especially *generous giving*. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*.

Therefore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in this *Ayah*, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for lack of *better* or *proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. In fact, that *substantially truncates* the texts, and *transposes* its parts and change *textual* meaning. In the above *Ayah*, Allah says: *laqad karramna* (We have *already affirmatively bestowed* Our generosity…), i.e. given *abundance* to sate all needs *and* granted *emplacement* in a noble ranking for prestige. Thus, the *concepts* of "*and*," "*already*," "*affirmed*," "*generosity*," all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble *Ayah*, *completely* and hopefully (in the sight of Allah) *perfectly*, *en-sha-Allah*, Amen

lawla	لو لا

This article "*lawla*" has *four distinct* meanings: (1) if followed by a *noun*, for a subject of a nominal sentence, it means a *negation* of action due to others; = *had it not been for*; (2) if followed by a *verb* of the *present tense or its probability*, then it means (a) (**طلب تحضيض**) demand for prodding and urging for the action of the verb itself, = *will you not, why do not you*; or (b)
(**طلب عرض**) meaning polite and submissive request for the action in reference= *you should*; (3) If followed by a *past tense*, then it is for reprimand and remorse= *why did not you, why have not you*; (4) for inquisitiveness, as in: " **لولا أخرتنى إلى أجل قريب**." = **هلاّ** See **التاج**and **البصائر** and **محيط المحيط** by**المعلم بطرس البستانى**

Lebas **Leqa'a لقاء**	لباس

The word "**لباس**" *linguistically* has *myriads* of meanings, any of them (if not all) could apply here, especially *figuratively* speaking. Meanings such as: (1) spouse, (2) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, *vis-à-vis* heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. See **اللسان** and **البصائر**. Also *figuratively*, it means (A) the *wife and husband* as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are *comfort* and *tranquility* for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status. The word **Leqa'a** = meeting with= (1) to come upon, i.e. find;(2) to join in company with; (3) to be subjected to fortune or vicissitude. See Merriam Webster Dictionary.

***Ma* = when**°	ما
The particle "ما," which *most*, if not *all*, translators either *ignore* (*intentionally or not*) or *misinterpret* as "of." This particle according to the linguists and the majority of Qur'an commentators say that it is *extra* but meant to *intensify* the action it modifies. This author is among those who do *not* believe that there is a *single letter in The Qur'an that is extra per se*. But surely this "ما" and some times "من" *are for intensification*. Some tome it is referred to as "ما المصدرية."= *infinitive/indefinite* article ما to *infinitely intensify* what it modifies. Or some time as a*This "ما" =إسم إستفهام لغير المميِّز= i.e. an *inquisitive-noun for non-distinctive entity*. That is for *non-human/non-Jinn*. See footnote for (S21:28) for *elaboration*.	
madhooran	مدحورا
The word "*madhooran*"= "مدحورا" is a *masculine, singular, objective noun*, *no* English equivalent for it.	
mafrodhan	مفروضا
The word "*mafrodhan*"="مفروضا," is *masculine, objective noun* for which there is *no* English equivalent.	
maghdhoobe	المغضوب
The word "المغضوب" is an *objective noun and postfixed* ="مفعول و مضاف اليه" So there *no* English equivalent for it, hence it's *transliterated* as indicated above.	
makra	المكر
The word "مكروا" from "المكر" which means *distracting* (*turning away*) *others from their original focus to another end*, for *good*-end or *bad*-end, by means of *excellent skill and profound discernment*. If such distraction is for *good end* then it is Allah's "مكر," as Allah is *always* worthy of doing *none but good*. But if for a "bad end or ulterior motive" then it is a *bad* "مكر," which *could* be worthy of the human. See الراغب for the *definition* of "المكر."	
manna	منّ
Allah leveraged His *ne'amah* (*all around sufficiency, surplus, good health and delight*).	
masjoor	المسجور
The word "المسجور" has *several* meanings, including the *paradoxical* one. As "المسجور" means: the *filled/the emptied / the kindled*.	
mathmooman	مذموما
The word "*mathmooman*"= "مذموما" is a *masculine, singular, objective noun*, *no* English equivalent for it.	
Matta'a	متاع
The Arabic word "متاع"="*mata'a*" comes from the root word "متّعَ," = "*matta'a*" with many meanings, among them: (1) *resources of transitory worldly delight* (2) "*Matta'a Allaho*" that is Allah *prolonged* the life of some one for a very long time; "the rain *matta'a*" the plants, i.e. made them to grow taller. (3)	

"*matta'aho Allah*" that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions for the divorced wife after divorce. (5) The Qur'an the following *Ayah* describes the "*mata'a*" of this world as: "Beautified for people love (of) the lust from the women, and the offspring, and of the talents (*units of weight each equal to 1,200 ounces*) heaped of the gold and the silver, and the horses branded, and the cattle and the "*harth*" (*tiled, sowed and fruit producing land*); that is a "*mata'a*" of the life of the world; and with Allah (is) all-beautiful return." (Qur'an 3:14). See *Lexicon* attached to this *Translation* for an elaboration on this "*Matta'a*" means: (1) "*Matta'a Allaho*" means Allah prolonged the life of some one for a very long time; "the rain *Matta'a*" the plants, i.e. made them to grow tall. (2) "*Matta'aho Allah*" means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions after divorce. Therefore, "*mata'a*" means: taking temporary advantage of the worldly pleasures.

1. The word "**متاع**"="*mata'an*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*.

2. The word "**متاع**" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*.

mawqothah	موقوذة
mawqothah (*she-beaten-violently-to-death*).	
Meskeen/masakeen	مسكين / مساكين
The word "*meskeen*" its plural is "*masakeen*," = the *possessor* of *some* but *not sufficient* means to *satisfy his needs* and *goes seeking to satisfy that*. According to the *Ayah* of (Q16:60): "As (*to*) the ship, so it[w] was for (*possessors of some but insufficient self-sufficiency, so they seeks*) people working in the sea." So the "*meskeen*" does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up. See the "**الفقير**"= the *destitute* poor.	
Meygat, mawageet.	ميقات مواقيت
The word "*meygat*"= "**ميقات**" has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their pilgrimage, (6) place of pilgrimage.	
moqennen	موقنين
One of complete certainty.	
mozahzehehe	مُزَحزِحِه
The word "*mozahzehe*" is *deflected subject* of the past tense root word "*zahzaha*"= "**زحزح**," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaha*"= "**زحزح**," means *displaced* or *moved away* from an original place.	

mubashshereen	مبشِّرين
The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no* English equivalent.	
mugarraboon	مقرّبون
The word "**المقربون**" is *masculine*, *plural*, *objective noun*, *no* English equivalent for it, so translated as "*the ones-made-near*."	
mugtasedah	مقتصدة
The word "*mugtasedah*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad upon both the peace. Or may be the *hypocrites* but *not jesters or scoffers*. See **القرطبي**.	
muhdharan	محضرا
The word "*muhdharan*"= "**محضرا**" is *passive objective noun* rooted in the past tense verb of "**حضر**," meaning: was *present* at a *time and place already known previously* to the one present. Such as the student in a classroom. In this case "*muhdharan*"= "**محضرا**" means: *that which was made present.*	
Muhkamat	محكمات
The *Muhkamat* are those that *address* the *Halal* (the allowed) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam; and also cover the *Singularity* of Allah and *how to worship* Him, according to the *Sharey'ah Law*. The *Muhkamat* are the *Basis ("Mother") of the Book, firmly constructed and are everlasting, and forever not subject to any change or newer interpretation.*	
muhseneen	محسنين
There is *no* English word for "المحسنين," i.e. renderers-of-all-around-beautiful-works.	
Muhtadoon/muhtadeen/muhtadey	مهتدون مهتدين مهتد
The word "**مهتدون**" is plural of "**مهتدي**," for which there is *no* exact English equivalent *per se*. There is English equivalent for "**الهادي**" = "*the aright-guider*," which is *different* from "المهتدي," which is "*he who found and accepted the aright-guidance*." So, the "*muhtadee*" and its plural is "*muhtadoon*" or "*muhtadeen*," *grammatical* inflections.	
munkar	منكر
The word "**منكر**" has several meanings: (1) any act which sound minds find it *objectionable* or *indecisive as to its obhectionability*, and so the *Sharey'ah* decides upon it. (2) That which is not known. (3) That person who is canny (shrewd). (4) That *Hadeeth* which is narrated by a *single narrator* whose authority is *not* sufficient to bear him as necessary and sufficient. (5) That act which prohibited by the *Sharey'ah*. Thus, "**منكر**" is "*an act which is objectionable by instinct, reason or Sharey'ah prohibition*." In summary: *rationally objectionable or Sharey'ah prohibited act*.	

munkhanegah	مُنخنِقة
munkhanegah (she-strangled-to-death.	
mutaraddeyah	متردية
mutaraddeyah (she-died-by-falling-from-height.	
Mutashabehat	متشابهات
The *Mutahsbehat allegorical, and impart different meanings over time*; although *similar* in so many aspects, but *each* imparts *a* meaning or *multiple* meanings over time.	
Mutually/beguiling	يخادعون
means they think they are beguiling but in fact they are *being beguiled simultaneously*	
Naba'a	نبأ
For the Arabic word "*naba'a*"="**نبأ**," plural *anba'a* there is *no* English equivalent. As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news. Its avail is *its useful knowledge*. And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the **نبأ**. Clearly the word "*tiding*"="**خبر**" is *unfit*, as it *primarily* denotes simple "*information*," and "**نبأ**" *denotes* and *connotes more* momentous information. See **الراغب**.	
Nasara	
This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" speak of *Nazerens*, which are *different* from *Nazirite*. Present day Christians *may* or *may not* be "*nasara*," as *most* of them do believe in "*The Trinity*." The Qur'an clearly says about "The Trinitarians:" "*certainly disbelieved those who say that Allah is the Third of Three…*" (S 5:73). The "*nasara*,"=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."	
Nasl	
The Arabic word "*nasl*" means: (1) the *son* or *daughter*; (2) the offsprings; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: "the *harth* and the *nasl*" is a *metonymy* (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.	
nattehah	نطيحة
nattehah (she-killed-by-the-goring-of-the-horn.	
Nay, rather	بل
Rather	
Ne'amah/boon	نعمة
The word "**نعمة**," has no exact English equivalent *per se*, but the *next best approximation* for it is "boon," as "**نعمة**" means: (1) a *feminine gender noun*	

denoting the *few and* the *multitudes*, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam.*
The best example of (1) and (3) above is: "And if you (*were to*) count Allah's *ne'amah* (*boon*) not [*you*] statistically-reckon it." Clearly statistically-reckon means *account for every thing from all aspects*. And best example of (2) and (4) above is: the salvation of Israel's sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah's emphasis that religion by Allah's Rule is Islam, as well elucidated by two significant
Ayat: "*Verily, the religion enda (by rule of) Allah (is) the Islam.*" (ڛ3:19). Also, the Qur'an says: "*So, never you die except while you (are) Muslims.*" (S 2: 132)." See **الراغب و اللسان و، البصائر و القرطبي.**

nusabbeho	

The word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

nussarrefo	نصرف

Variegate

Of

The word "of" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a *fraction* of a *much larger whole* in this world and the Hereafter, in the treasure of Allah. Thus, it is *important* to note here the phrase "of so and so." If a person is a "*wrong-doer*" or "*of wrong-doers*" the two have *significant differences*. The "*wrong-doer*" could have done the wrong doing once or so; but "*of wrong-doers*" signifies *frequent and continual wrongdoing by the wrong doer.*

Ojaj	أجاج

The word "**أجاج**" means *salty*, and *bitter-hot*. For definition of "**أجاج**" see **الراغب**.

okola	أُكُل

The word "*okola*" = "**أكل**" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit. In this great *Ayah*, and Allah knows best, the first three apply.

Oshreboo	أُشرِبُوا

The Arabic expression "*oshreboo*," constructed in the passive, and translated into "*were made to drink*" means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.

Pardon	عفا

1. *Pardon* more *strongly* implies release from the liability for or penalty entailed by an offense.
2. To release (a person) from punishment; exempt from penalty.
3. In Arabic the word **عفا** has several meanings: (1) erased effaced the imprints

or the traces of; (2) the most "*halal*" (allowed by Islamic *Shareey'ah*) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.

Forgiveness	الغفران

1. To excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To *forgive* is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned.
Excuse: لسماح To *excuse* is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:

Condone	صفح

(1) was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense.
(1) is to *overlook* an offense, usually a serious one; the word often suggests *tacit forgiveness*.
(2) In Arabic the word **صفح** means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.

Pardon

Strongly implies release from liability for or penalty entailed by an offense. In Arabic the word: "عفا" means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.

Prayer	الصلاة

Prayer in Islam has *two specific* and *distinct* meanings: (a) *Linguistic* and (b) *jurisdictional Shar'ee*, based on the *Sharey'ah Law*). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a *prescribed* and *specific* form. See the *Lexicon* attached to this *Translation*.

Poor	مسكين

The word "**فقير**" versus the "**مسكين**," the "**فقير**" is the "*indigent*" = *lacking self-sufficiency*; whereas the "**مسكين**" has *some* but *not* sufficient for *self-sufficiency*, as the "**مساكين**" they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (Q 18: 79), which states: "As however, the ship, so it[w] was for poor, they work in the sea." So the "**مساكين**" *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot.*
On the other hand, the "**الفقراء**" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (Q2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth."
In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision, desirable*) indigent."

qadha	قضى
The word "**قضى**" has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either "*decrees/decreed-/decreeing,*" or "*reveals/revealed/revealing.*" If the *subject participle* is a *human*, then it means: "*judges/ends/concludes-/completes/finishes/attains*" (or the verbal inflections of these verbs). However, followed by a *prepositional particle* then its meaning derives from that. For example: (a) "**قضى عليه**"= killed him; (b) "**قضى فيه**"= rendered a judgment concerning it; (c) "**قضى اليه**" =revealed to him; (d) " **قضى منه**"= attained his purpose out of him; (e) "**قضى عنه**" rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.	
Qahir	قاهر
Possessor of power, Subduer, Conqueror.	
Qeblah	
means the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka'abah in Makkah	
qestt	القسط
The Arabic word "**القسط**" is *not* just "*justice*"= "**العدل**." Thus, "**القسط**" is *absolute justice*, post *immediate* removal of injustice. The word "*aqsatt*"= "**أقسط**" is based on the root word "*qasata*"= "قِسَطَ" meaning: (1) was *absolutely just*, i.e. *by the balance*, *not a hair of difference*. (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the "*balance*" is the judge; every party receives its absolute dues, leaving no room for any compromise.	
Qurrata Ayn	قرّة عين
The *Qur'anic* statement "**قرة عين**" is considered to be a *rather lofty and elegant and it is Arabic tongue expression*, meaning the eyes' tears have "*cooled,*" and *ceased to flow* and *became quiet and still*, rejoicing for what it saw. In other word: the one with such eyes became rather happy.	
Ra'afah Rahmah	رأفة رحمة
The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient. While "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*. Hence, "**الرأفة**" is a *protective*-mercy. See **اللتاج**.	
ra'eana	راعِنا
See *Ayah* 104 of *Al-Bagara* footnote to which the Muslims were instructed *not* use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).	

ra'ena	راعِنا

The word "*ra'ena*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "*undhurna*," see footnote 104 next.

Ra'ina

The word "*ra'ina*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word and instead to substitute it with the word "*undhurna*," see footnote 55 next.

Radda	يردون

The word "**يردون**" is rooted in "**ردّ**" meaning *forthwith return*; example the greeting must be "*forthwith retuned*," The Qur'an says: "*And when (had) been greeted you*[z] *by a greeting,*[w] *then you*[z] *greet by better than it*[w] *or you*[z] *forthwith return it*[w]." (S 4:86).

rafatho	الرفث

The word "**رفث**" means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) filth.

ragheba	رغب

The Arabic word "**يرغب**" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles. For example: "**يرغب**" *not* prefixed by any article=*desire, like*. However, "**يرغب عن**"=*desire off, averts*, or "**يرغب في**"=*likes*, or "**يرغب إلى**"=*asked and beseeched*, or "**يرغب ب**"=*prefers.*

Ar-Rahman/Ar-Raheem	الرحمن

This is a *unique* and an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S 17:110) says: "Say [*you*[g]]: you[f] invoke Allah or you[f] invoke *Ar -Rahman*, whom* indeed you[f] invoke so for Him (*are*) the names the *husna* (*most-all-around-beautiful*)." *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for.

Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a *contrast* see the next footnote regarding *Ar-Raheem*.

On the other hand "*Ar-Raheem*"="الرحيم" is *one* of Allah's the *husna* (*most-all-around-beautiful*) *attributive* names. Without the definitive article, "*Ar-*" = *The*, the word "*Raheem*" means "*multitudinous mercy doer*." So, as such *anyone* who is a *multitudinous mercy doer can share* such a characterization. So "*Raheem*" is an attributive trait which can be said of *any one* who so deserve it.

Ar-Rahmah-/Ar-Raheem	الرحمة/الرحيم

The word "**أرحام**" rooted in "**رحم**," from "**الرحمة**" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "**رَحِم**" = "*womb*." Thus, *one's relatives* from the *mother's side* are "**أرحام**," as *they related through the same womb*. See **البصائر**. However, stated in "**اللسان**" the "*relatives*" from the *father's* side "**أقارب**," are also "**أرحام**," I believe because *all are rooted* in "**الرحمة**," hence all are "**أرحام**."

rajeem	رجيم

rajeem (*he who is ever multitudinously stoned/cursed*

raqeem's	رقيم

The word "*arraqeem*"="الرقيم" has several meanings, among them: (1) the *village* of the "people of the cave," their *mountain*, their *dog*, or their *valley*, (2) a *lead tablet wherein inscribed their names*, *faith*, and *why they secluded themselves*, (3) *coded inscription*.

rasekhoona	الرّاسخونَ

The word "*rasekhoona*" is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: they that are *firmly established ones*.

Rasheed	رشيد

Maturely discerner and adherer to the right.

Ratification

ratified covenant **ميثاق**

Raybon/Shakkon	ريب شك

The Arabic word "**ريب**"=Suspicion and "**شك**."=Doubt both *share* some *common ground* but are *not synonymous*. Most, if not *all* translators, save this translator, use "**شك**" when they should be using "**ريب**" instead. If "**شك**" were to be the correct one, the Noble Qur'an would have used it. Perhaps, being not Arabs or *not* having *sufficient linguistic distinction* between the two meanings, that are rather *different*, is the problem. Doubt is a state of *indecision* between two or more situations *with no fear or malign intent* associated with such a doubt. Suspicion on the other hand is *doubt with preponderance* of "*some thing wrong*" inducing *fear, malign intent and so caution* and may be even *aversion* in the *mind* or *attitude* of the

suspecting person; all that is on the *flimsiest of evidence* or in fact *without any proof whatsoever*. So, "**ريب**" and "**شك**" *share some aspects but each is distinct*. In fact there is a *suspicious doubt* or *doubtful suspicions*.

rebbeyyoun	رِبِّيون

The word "*rebbeyoun*"= "**ربّيون**" according to at-Tabari and others, "*rebbeyoun*"= "**ربّيون**" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes,* or *men of knowledge*. Whereas others, again at-Tabari narrates: "*rebbeyoun*"= "**ربّيون**" means *followers* versus "**رَبّانيون**" meaning the *chiefs*.

Rejza

Is a word with many meanings, such as: *varieties of calamities*, *any abomination*, *and impurity*. Also it means and "*idol*" or the "*sin*" or the *ultimate consequence of a sin* which is its *punishment*.

Retreatnats	عاكفون

[The word "retreatants"= "**عاكفون**" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.

Righteous deed	عمل صالح

Any good deed by *Sharey'ah* standard.

Ru'ab	رُعب

Sudden and strong fear that fills the heart

Ruh/ ar-Rooh

It is stated in "**اللسان**" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest. Jesus, by command of Allah: "be" and he became.*

Ruhe-el-Qudis

The angle of revelation, Gabriel, peace be upon him.

rushdan	رشدا

The word "**رشد**" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results. Thus, "**رشد**" in summary: *discernment of maturity which always concatenate strict adherence to what is right.*

Sa'aa	سعى

The word "**سعى**" has *several* meanings, *depending on the context*: (1) " **بمعنى عدا دون الشّد**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along; (3) " **عمل**

باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. Thus from "a" we infer agility and vigor of gait. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

sabar	صبر
There is *no* English word for the verb "صبر" and its conjugates. So, the closest is to say: "*held-on-patiently*.	
sabaro	صبروا
(a) " كانوا صبر أو كانوا صابرين." In fact the *entire* Qur'an does *not* have such expression as: "كانوا صبر أو كانوا صابرين. (b) To use the verb "*sabaro*"= "صبروا" means they *practiced* the patience *at that time*, i.e. the time they were described to be doing it. *Additionally* to use expression (a) *possibly* gives the impression of the fact *that the practice of patience* is an *ongoing characteristic* of them, which *may* or may *not* be the case. Therefore "*were patient*" is surely an *incorrect* expression for (b) the Arabic *past tense verb*: "*sabaro*"="صبروا". Hence, the need for "*sabaro*" with the parenthetical explanation, as so stated above in this Ayah, is necessary.	
Sabeen	الصابئة
This word "*sabeen*" refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is *Az-Zaboor*, The Psalms of the *Sabians*. They were not Jews, nor *Nazerens*, nor Christians.	
sadaqa	صدق
In English there is *no* verb for the word "*true*" *in the sense of telling the truth*. Yes, we can say "*trued*" but this means some *thing entirely different* than telling the truth, as it means *to make it balanced, level, or square*. This fact becomes more significant with the respect to "*sadeq*"="صادق" =he who tells the truth, not once but constantly, i.e. he is *ever-practicer* of the truth.	
saeed	سعيد
Fortunate one.	
saibah	سائبة
The "*saibah*"= "سائبة" *rooted* in "ساب," meaning: "*let go, not attended*." Thus, it is a *she-camel*, mother of the "*baheyrah*." It was the pagan Arabs' custom that when a *she-camel* give *ten births*, *all of which were female offsprings*, such a *she-camel* is *let loose*, neither its milk used nor that it be used to carry anything. When it dies, then the males and females can eat its meat.	
Sakeynah	سكينة
Calmness from fear that is actually happening, i.e. in progress.	

Sameeon	سميع
The word a has more than a single meaning, such as: (a) *The Acute-Hearer,* (b) *The Enabler of others to hear*, (c) Favorable responder to prayer. See **البصائر للفيروزبادي**.	

Saqwwahunna:
The word "*sawwahunna*" is made up of two parts, the word "*sawwa*" and the pronoun "*hunna.*" The word "*sawwa*" means: made *qualitatively perfect, quantitatively complete, and proportionally balanced.*

saraf	صرف
The word "*saraf*"="**صرف**" has *many* meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.	

Sarra
Joy, delight, pleasure, gladness, enjoyment.

sawwahunna	سوّاهنّ
The word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna.*" The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them, a *feminine plural*	

Sayye'ah Khateyah	سيئة ، خطيئة
Is an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An *error* or a *misdeed* for some thing *not* allowed to begin with, such lying or cheating. On the other hand "*khateyah*" is a *mistake*, for doing some thing *not* to done among permissible things, hurting some one as one is waking.	

Seddeqah/Seddeeq	صدّيق / صديقة
The word "*seddiqah*"= "**صديقة**" is the feminine of "*seddiq*"= "**صديق**," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "**صديق**," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.	

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Seen	س
The *extra* letter "**س**" (i.e. this "**س**" is *not a basic part* of a verb itself) when *affixed* to a verb. So when *affixed* to a verb it describes *one* of *five* possibilities as	

follows: (1) to mean *imminent* action (2) *seek*, as for example " يستغفر، يستفسر، يستغيث" = "*seek* forgiveness, *seek* explanation, *seek* help" respectively; (3) ***deem***, as for example "يستضعف، يستصغر، يستكبر"= "***deem*** weakling, ***deem*** little, ***deem*** big" respectively; (4) *affirmably*, as for example "يستكبر، يستهزىء، يستعبد" = *affirmably* self-exalting, *affirmably* jests, *affirm* enslaving respectively. (5) The س versus ثم= for *delayed* action. See القواميس و كتب اللغة.

shagao	شَقَوا
They who became misfortuned.	
shaqeyyon	شَقِي
One who is misfortunate.	
Sibghata Allah	
The Arabic phrase "*Sibghata* Allah," is made up of two words: (1) "*Sibghata*" literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.	
soedo	سُعِدوا
Ones who were made fortunate.	
Sons	بني
The word "بني," is the plural for "إبن," which means "*son*," *not child per se*, as *child* could mean *male* or *female*. However, it is *rather common* for The Qur'an to address the *male* gender but means a *definite inclusion* of the *female* gender for the intention of the message. For example: O, you *he-believers*. Some time, *specifically* addressing *each* individually, as: O, *he-believers* and *she-believers*. Hence, to be contextually correct we should say: "O, *sons* of Israel," not "*children* of Israel." But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is included *vis-à-vis* the message conveyed.	
Soo	سوء
Wickedness/foulness	
sooa	سوء
The *evil-deed,* which is ugly, or abominable, or foul, or unseemly, or unsightly.	
subhan	سبحان
We perceive Allah as excelling in all good qualities and Transcends He above all shortcomings	
subhanaka	سبحانك
The word "*subhanaka*"= "سبحانك" has *no* English equivalent. Wherever this word, or its associates (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration of His divine stupendous uniqueness*. Thus, we probably can render "*subhanaka*"= "سبحانك" concept by saying: (*What a*	

marvel. For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah).

Sunna/sunan	سُنّة/سُنن
The word "*sonun*"= "**سُنَن**" plural for "**سُنّة**," means *dispensation* (*commands believed to be divinely appointed*), or an *example*, law or ordinance..	
Sunnah	سنة
Sunnah means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were *sanctioned* by the Prophet (saws)	
Surah	سورة
The word "*Suraton*" is grammatically inflected "*Surah*"= "**سورة**," which is a *singular, feminine and proper noun*, the plural of which is "*Suwar*"= "**سور**." The word ("*Surah*") has at *least two* distinct *implications*: (1) a *division* of The Qur'an (*resembling* but a *lot more superior* than a chapter of a book). Like The Qur'an, it contains *rules* and *infinite wisdoms* for various aspect of the human life; (2) ◌A noble and high ranking status of a bigger surround, consisting of at least three *Ayat*. In summary, *Surah* is: *division of the Qur'an*.	
ta'oolo	تعولوا
The word "*ta'olo*"= "**تعولوا**" based on the root word "*ala*"= "**عال**" which means: (1) *transgressed* or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one, than the fear of "*transgression*" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to support justly	
Tabaraka	تبارك
The word "*tabaraka*"= "**تبارك**," "**تفاعل**" **على وزن**, which is different than "بارك."= "*he blessed*." Thus, "*tabaraka*"= "**تبارك**," **على وزن تفاعل**, means " **ثبوت الخير في اشىء**" as says **الراغب**. So, "**تبارك**" = *the good is firmly established in the entity in reference*, in this case "*in your Lord's name*," as if to say: *the good loves the association to the Lord's name* and the Lords' name *vouchsafes to confer His favor* over the good *by accepting such association*. In summary, the word means: *while He uniquely blesses, He is constantly hallowed.*	
Take	إتّخذ
The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.	
takhsha	تخشى
See *khashyah*, entry.	

Tha, thaleka	ذلك
The word "ذلك" has *three* distinct meanings: first *demonstrative pronoun*; second *possessive particle*; third *conjunctive pronoun*. Of *our concern here* is the *first* i.e. as *demonstrative pronoun*. As such it's made up of *three* distinct *components*: (1) the particle "ذَا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the " ك، ضمير المخاطب" *for the addressee's pronoun*. There is no English equivalent *per se* for "ذلك" I believe it is best rendered "he-that-afar-it." So, "*he-that*" for "ذا," "*afar*," for "ل," "*it*" for "ك," which is: "*the fact*" or "*the reality*." In this particular case, we want to point out the reason for the "*he-that-afar-it*," referring to the *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) that its *status* in Earth is *loftiest and most high*. Hence *no untruth could touch it from any source, angle or side* as In the Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), (1a) in the *subjective* or (1b) the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) (2a) in the *subjective* or (2b) the *objective* senses, and (3) for the "*far-that*" (*masculine/feminine, singular, double or plural*) (3a) in the *subjective* or (3b) the *objective* senses. Clearly the demonstrative pronouns in *English* are *not* as *descriptive* as their Arabic demonstrative pronouns.	
Taqabbal'	تَقَبَّل
The Arabic word used in The Qur'an is "*taqabbal*," not "*eqbal*"=accept. Thus, "*taqbbal*" means accept with *clemency or merciful patience*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by* His *clemency*. Thus, تقبّل= *clemently accepts*.	
Taqwa	تقوى
Thus, the word "*taqwa*" evolved and became *more significant religious* term, meaning: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. (2) It is *guarding* and *protecting* against any *undesirable* outcome. There is no English equivalent for "*taqwa*." However, *piety* is perhaps the closest. But piety is a noun, i.e. *cannot* be conjugated. But "*taqwa*" is rooted in the Arabic verb "*waqa*," which grammatically can be conjugated in various forms to fit the need; thus, "*taqwa*" is more *designative* and *advantageous* to use.	
Tataqoon	تتقون
The word "*tataqoon*," *you, in the future tense, plural, masculine*, of "*taqwa*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: you are to endeavor to *guard against* Allah's displeasure by *adhering to His Criteria of prescription and proscription and to obtain His pleasure* instead.	

Tatmaenno	تطمئنُ
The word "**تطمئنُ**" for "**طمأنينة**," is the *feminine, present tense, rooted* in the word "**طمأن**"= the past tense, meaning: *assured the heart with respect to the personal belief.* "**طمأنينة**," is not synonymous with the words: "**سكينة**" or "**أمن**," check both respectively in this *Lexicon.*	
tayammamo	التيمم
you strike a clean soil with the palms of the two hands and wiped the face and hands	
Tayammum	التيمم
Due to lack of water making *ablution* for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.	
Tayyebat	طيِبات
Varieties of good goods The word "*tayyebat*," is *plural, feminine, subjective noun*, meaning all things that are "*benefiting and are legitimates.*" Clearly there is *no* English equivalent for it. Remarkably all the "tayyebat" to be eaten are "feminine" in gender in Arabic. For example: (**الأنعام**), (**النعم**), (**الأرزاق**), (**المأكولات**), and even the (**المشروبات**), which could be included in the (**مأكولات**), as most of the constituents of the (**مأكولات**) are (**مشروبات**). So no wonder they are "*tayyebat*" and *not* "*tayyebey.*"	
thalekum	ذلكم
There is *no* English word to mean "**ذالكم**" noun indicative to mean *furthest* and *high ranking*. This "*thalekum*"= "**ذلكم**" is made up of *three* distinct components: (1) the particle "ذَا" = the *demonstrative pronoun* for the *singular, masculine, for* the *animate or the inanimate*; (2) the "**ل، لام البعد**" = for the "*afar idea*;" and (3) the " **كم، ضمير المخاطب**" *for the addressees' pronoun*, for *two or more*, or for *magnanimity*. There is no English equivalent for "**ذلكم**." The best rendition for a in English, I believe, is: *thalekum* (*he-afar-collective-you*). See **كتب النحو و الصرف**.	
The believers	المؤمنين / المؤمنون
"The believers" see the entry of "they/them who believed" for full elucidations.	
thekron	ذكر [الأعراف]
The word "**الذكر**" has so many meanings, scholars, such as *al-fayrozabadi*, mentions about *twenty* different meanings:(1) mentioning by the *tongue*, (2) silently but heartily *remembering* Allah, (3) His *exhortations*, (4) *Torah*, (5) *The Qur'an*, (6) *The Preserved Tablet*, (7) *message of the Prophet*, (8) an *exhortation* or *exposition* (by the Prophet or others), (9) *tiding*, (10) *The Messenger*, (11) *honor*, (12) *repentance*, (13) the *five Islamic Prayers*, (15) *al-Asr* Prayer, (16) *apology for imperfection*, (17) *intercession*, (18) the *Singularity* of Allah, (19) *remembering* His favors, (20) *obedience*.	

They/them-who believed	الذين آمنوا

The phrases "they/them who believed" and "the believers" are mentioned in The Qur'an multiple number of times, the first ("they/them who believed") 259 times as compared to the "he-believers" (of all *grammatical* inflections منصوب مرفوع أو مجروروأو) of *179* times. Of this 179 times, the "he-believers" also (of all *grammatical* inflections, (مرفوع أو منصوب أو مجرور), مرفوع of 35 and منصوب أو مجرور of 144, as well as the "she-believer" of 6 مرفوع and 22 منصوب أو مجرور). In other word the total comparison is 259 and 179. But the concept I believe is that the "*they/them who believed*" are "*recent*" believers, the *belief* in them has *not yet* taken strong hold on them, i.e. not yet become *firmly established* as to be a "*hallmark*" of them like in the case of "*the he/she believers.*" Thus, the implication may be, and Allah knows best, is that *contrary to common sense*, the "they-them who believed," are so "recent believer" they are *not* subject to revert back to "disbelief" and even if any does revert back to disbelief, then "they are not "*they/them who believed.*" So, although they are in *more need* to *fortify* their "fresh" belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is *too short to non-existent*, or even under the worst of circumstances, if any should revert to disbelief, then they are *not* the addressees of the "they/them who believed." So, in summary: The "they/them who believed" are "*recent*" believers, thus, the "belief" is not yet firmly established in their hearts and mind as in the case of 'the believers." So, contrary to common sense, the "they/them who believed" are *not* likely to "*change*" their mind and revert back to "disbelief" but even if they should be subject to such a change and it does occur then they are not the addressees of "they/them who believed.'

Telka	تلك

The word "*telka*" = "تلك" is a *demonstrative noun*, made up of *three* components (1) "تى," as a *demonstrative noun*, for the *feminine*, *singular*, (2) "ل، لام البعد" for the *afar distance*, and (3) the "ك، كاف المُخا طب"= "*it*," for *addressee*. And *most importantly* its usage is *intended for the inanimate objects* or "جمع التكسير"= "*broken plural.*" The word "*telka*"="تلك " means: *she-afar-that-it*, or *plural feminine those*, or a *singular of a plurality*, such as *Ummah*= community, *it*[w]. So, for this "تلك" there is *no* English equivalent *per se*. Thus, we have to *transliterate* and *parenthetically explain*, as stated above. See كتب النحو و الصرف. So *telka* (*she-afar-that-it*, *those*[w]).

To versus "with" versus "by"

There are *significant* differences between "*to* their devil," "*with* their devils," and "*by* their devils." In Arabic they say: "I was alone *to* the king," the speaker is *lesser in rank* with respect to the king. "I was *with* the king," the speaker is of *equal status* to the king. "I was alone by the king," the speaker is *superior* to the king; the speaker is an *Emperor* with respect to one of his kings. In essence: "*to*" indicates *subordination* to the devils; "*with*" indicates *equality* with the devil; "*by*" indicates *superiority* over the devils.

toaddo	تؤدّوا
The word "*toaddo*"= It is to be noted that the word "أداء" means *personal* payment, i.e. the payer must pay the payment to the payee *in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*.	
Touch me	يمسسني
The word "**يمسسني**" from "**مسّ**" which *literally* means "*touched*;" However, "يمسسني" is the present tense for "**المساس**," *metonymically* (i.e. figuratively speaking) meaning the *lawful* "*sexual intercourse*" between wedded spouses.	
***Ummah*, Ummey/ummyoun**	أمة أمي/أميون
The Arabic word *Ummah* has **many** meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebraheem* (*Abraham*) is described as "*Ummah*;" (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered. And **ummeyoun** is a plural for those who are unlettered. In the Jewish sense the Gentile.	
Umrah	
The Arabic word "*I'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) ceremonies.	
Undhurna	انظرنا
The word *undhorna* (*pay attention to us, give us respite*), "*undhurna*" is made up of two words: "*nadhara*" and "*na*." The word "*nadhara*" has many meanings, among them: *looked at* and *was considerate towards* some one with in the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The "*na*" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "*undhuran*," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."	
Village	قرية
For the word "**قرية**" *commonly* speaking and Arabic dictionaries refer to the word "قرية"= "*village*." However, "in the Qur'an it means a developed *urban* community, a metropolis. At times the word "**قرية**"= "village" is used *figuratively* to denote *its people*.	

Wa'seon	واسِعٌ
The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful *attributive* names, meaning "Furnisher of provision and mercy to everything."	
waffa	وفى
"وفّى، من الوفاء و هو التمام" Means paid the full obligations in any way.	
wahana	وهن
The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله. و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.**" Therefore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهِنُوا" in one word per se. Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.	
Wakeel	وكيل
There is no *proper* conventionally *acceptable* English word for "**وكيل**," meaning: (1) Allah, when preceded by the article "*The*," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of.* The solicitor is a *legal representative*, *who really practices Law*, and *generally stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. Thus, perhaps "custodian," is the best to really depict what the real sense of a "*Wakeel*" is or should be.	
wasilah	وصيلة
The "*wasilah*"= "**وصيلة**" means the *she-sheep who gave seven or ten consecutive births.* When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose. Is an Arabic word that has two *distinct* meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its *intense* heat.	
Wretched	بئس
Past tense meaning wretched.	

Yadhunnoon	يظنّون

Is an Arabic word made up of two parts, *yadhun*=verb and *noon*=pronoun for the plural they or them. The verb *yadhunn* is the present tense of *dhanna*. The noun is *dhann*. Thus, *dhann* has *many* meanings, including *contradictory* ones. Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) *is absolutely certain*. Thus, in this *Ayah*, it is used in the 8th sense listed. Some *dhann* is *highly disgraced* in The Noble Qur'an: "O ye who believed shun some *dhann* (suspicion), verily some *dhann* is sin." (S 49:12).

yaghulla

The word "يغلّ" the present tense of the word "غلّ"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn

Yaghullo, Ghalla	

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yajhaloon	

The Arabic word "يجهلون" is the *present tense* for the *past tense* of "جهل." The English language does *not* have a *verb* for "*ignorance*" (an *adjective*). So, we resort to say: "*in a state of ignorance*," or "*you act as if you are ignorant fools*" instead.

Yakhtasso	

The word (a) "*yakhtasso*"="يختصّ" is *different* from (b) "يخصّ," (a) is based on "اختصّ" and (b) is based on "خصّ ."Both (a) and (b) mean *particularized*, *not* chose or selected, as many tend to say. As a general rule in the Arabic language: the more *letters* in the basic construction of a word the *more meaning that imparts to it*." The Noble Qur'an *has* the (a) construction and does *not* have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) "*yakhtasso*"="يختصّ" *per se*; and the best that could be achieved is the (b) construction. Hence, we have a need for *transliterating* (a), above.

yalmezona	يلمز

He who: privately slander, or *find fault with (with others) in subtle ways, or blink the eye to malign others.*

yarshodoon	يرشدون

The word "**رشد**" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results. Thus, "**رُشد**" in summary: *discernment at maturity and strict adherence to what is right.*

yasdefoon	يصدفون

They shunt their selves, as shunt is a *transitive* verb.

Yataqoon

They, *in the future tense, plural, masculine*, see above.

yestajeebo	يستجيب

[The Arabic word "*yastajeebo*"="**يستجيب**" means *positively respond*, i.e. *not only respond but actualized* what is requested or complied with what was requested.

youdhaheroona	يظاهرون

The word "*youdhaheroona*"="**يظاهرونَ**" has *several* meanings. However, in *this* context it is associated with "**الظِهَار**," which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: "*you are upon me like my mother's back*." That is because the "*back*" is considered as the place of "*riding*." When a man is having *sexual relation with his wife*, it is as if he is "*riding* over her." Thus, the "*back*" is a lofty *metonymy* (*indirect declaration of intent*) with respect to "*having sexual intercourse*." Hence, once a person expresses "**الظِهَار**" to his wife, then that means it is a *full divorce*. When *Islam was established* "**الظِهَار**" was *prohibited*. See **اللسان**.

youmetokum	يميتكم

The word "**يميتكم**" is made up of *two* parts, the *present tense* (a) "**يميت**" and (b) the pronoun "**كم**." Part (a) is based on the *transitive* verb "*amata*" "**أمات**," i.e. *requiring a direct object*. The closest English for "**أمات**" is "*deaden*." And "*deaden*" comes in (1) *transitive* sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. *not* what we needed for our purpose. And (2) "*deaden*" in the *intransitive* sense means: *to become dead* or to lose vigor, brilliance, or *liveliness*, so *one* sense (lose liveliness) what is exactly *needed* for our purpose, *but it is in the transitive sense* Therefore, the only way, it seems, is to *transliterate* "**يميتكم**" is to say: *causes natural death*, or make you die, i.e. Allah does. Other expressions, such as: "*kill you*," or "*deal you death*," etc. *all* these are *not* good enough for this purpose of "**يميت**."

Yougeemona:	يقيمُونَ

The word "**أقَام**" in "**يقيمُونَ**" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other. But first what is the meaning of : "**أقَام**?" "**أقَام**" *linguistically* means:

أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى " الحاضر مسبقا"

So, "يقيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أَقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform* it.

Youqenoon	يقنون

This word is made up of two parts: (1) "*Youqen*" and (2) the pronoun "*noon*." "*Youqen*" is singular, masculine present tense, for having absolute certainty. The pronoun "*noon*" is for they.

youthkeeno	يثخن و أثخن

The word "**يثخن**" the present tense of "**ثخن**" which means became thick, heavy, dense, or firm. And the word "**أثخن**" *linguistically* means *prevailed* and *subdued*. And "**أثخن**" also means *exaggerated in wounding the enemy*. And "**أثخنه**" means *weakened him*. And "**أثخن في الأرض**" means *got a hold of it, prevailed and became the master over its territory*. And in *Hadeeth Aaeysha*: " **لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها**." means *I exaggerated in my response to her until I confounded her*. Thus, literally means *got a hold of it, prevailed and became the master over its territory*. *At-Tabary*, a noted *Emam* in the *Tafseer* of The Qur'an say for "**أثخن**" means *prevail or gain mastery*. Thus, this *Ayah* does *not* say "**يثخن في القتل**," but *says* " **يثخن في الأرض**." That is *got a hold of it, prevailed and became the master over its territory* Therefore, and Allah knows best "**يثخن في الأرض**." Must be taken for its linguistic implication and not necessarily to mean "**يثخن في القتل**." However, *many of the books* of *Tafseer* say that "**يثخن**" means exaggerate in the *killing* of the polytheists. Thus, "**أثخن**" could mean *take hold of, prevail and continue to have mastery over the territory*.

youzakkey	يُزَكّي

The word "**زكى**" in "**يزكيهم**" means *had all the impurities removed from* (*exculpated*) him *as well as* swelled. See **الراغب**.

Zakah	زكاة

The definition of *az-Zakah* is: definitively *blessed augmentation* prescribed as a *specific percentage* of *particular* personal wealth of a *specific* time frame. The *az-Zakah* is to "*cleanse*" the wealth it is *paid on its behalf*. Thus, once such "wealth" is "*cleansed*" by giving out the *az-Zakah* then *az-Zakah* will blessedly augment="swell" such wealth. As the *az-Zakah* is "*Allah's possession*"= " **مال الله**." In this respect Allah says: "And you give them from Allah's wealth which He gave you." (S 24:33). Whereas the charity is from the *personal* wealth= "**أموالكم**." There are many *Ayat* in this respect, among them, Allah says: "Verily

you will be assuredly essayed in your riches and your selves." (S 3: 186).
Thus, the word, "*swell*" is in the sense of *to cause to increase in volume, size, number, degree, or intensity*. Obviously the *rather small* "*Zakah*" *portion* of any possession *belongs to Allah* and *not* the possessor of that possession *entrusted* with such a portion. So, the possessor *must expend* that small "*Zakah*" portion as soon as possible in the ways of the "*Zakah*" as *prescribed* in The Qur'an, (S 2:177), as not do that will *inevitably impart disastrous consequences on the possessions* themselves. But such expenditure will *bless* the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must. For example with respect to monetary wealth, only *2.5%* of such wealth which remained with the possessor for one *whole year as surplus to all his needs*. Thus, when this 2.5% is properly expended as they should be, such expenditure will not only "purge" the entire possession, but will simultaneously *swell* (augment, raise) the *lot or status* of the possessor.

Zar-a',"	زرع

(a) *rooted* in the word "*zara-a'*," Past tense;
(b) "*yez-ra-a'o*" the future tense (for him);
(c) "*ta-zra-a'oon*," future tense (for you make) the "*zar-a*"
(d) "*taz-zare-a'onaho*" future tense (for you make it) "*zar-a'*."
(e) "*az-zare-a'oon*," nouns, (for makers of the) "*zar-a'*." Therefore "zar'a"' means: *green standing crop*, *just before harvesting*, or the *vegetation after sprouting*.

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An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: "The Textual Translation of The Qur'an The Supreme." As to the *critiquing*, the result is *absolute zero*. As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking. And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions, many innovations* and *technical refinements*. I do not claim that this product is perfect by any stretch of imagination. But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, **Revision 5.0** with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing.

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,
Abdulaziz Fahad AlMubarak
Al-Khobar, Saudi Arabia
31/01/2008
Revised on Sunday 14/09/2014

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